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LETTERS FROM THE ATLANTIC

BY RABINDRANATH TAGORE.

I

S. S. RHYNDAM.

THE very fact that we have turned our face towards the East fills my heart with joy. For me my East is the poet's East, not that of a politician or a scholar. It is the East of the magnanimous sky and exuberant sun-light, where once upon a time a boy found himself straying in the dim twilight of child-consciousness peopled with dreams. That child has grown, but never grown out of his childness. I realise it all the more strongly when some problem, political or otherwise, becomes clamorous and insistent, trying to exact its answer from me. I rouse myself up, I strain my mind, I raise my voice for prophetic utterances and in every way try to be worthy of the occasion, but in my heart of hearts I feel exceedingly small and to my utter dismay discover I am not a leader, not a speaker, not a teacher, and farthest of all away from being a prophet. The fact becomes fully evident to me, that I had forgotten to grow. It comes of an incorrigible absent-mindedness. My mind has ever wandered away from those things that mature one into wisdom and old age,—I have neglected my lessons. And this utter want of training makes me such a wretchedly bad reader of journals dealing with the practical questions of the day! But I am

afraid the present time is a tremendously difficult one in India for the child, for the poet. It is no use protesting that he is lacking in understanding,—that he is congenitally incapable of paying attention to anything urgent and serious. No, he must attend meetings, or write editorials; cultivate cotton-fields, or accept some responsibility of grave and national import, in order to make a fool of himself. And yet my heart is aching in longing to meet with proper ceremony the first day of the rainy season or fill every pore of my mind with the smell of mango blossoms. Is that allowable at the present moment? Does our south breeze still enjoy all the frivolities of spring days? Have our sunset hours taken the vow of discarding all traces of colours from their cloud turbans? But what is the use of complaining? The poets are too primitive for this age. If they had not ignominiously been discarded by the law of evolution, they would long ago have grown into their career as politicians, but the mischief is,—they have been left behind in a world which has stopped growing, where things are still important which have no use or market value. The more the call for action grows loud from across the sea, the more I feel conscious of the poet in me, who cries, "I am of no use,—leave me alone to my utter inutility." But I know, when I reach India, the poet

in me will be defeated and I shall piously study the newspapers—every paragraph of them. But, for the present, even the poet in me is at a disadvantage,—for the sea is rough, my head is swimming and the English language is extremely difficult to manage in a rolling ship.

II

S. S. RHYNDAM.

Sometimes it amuses me to observe the struggle for supremacy that is going on between the different persons within me. In the present condition of India, when the call is sure to come to me to take some part, in some manner or other, in some political affairs, the Poet in me at once feels nervous, thinking that his claims are likely to be ignored, simply because he is the most useless member in the confederacy of my personality. He fully anticipates that argument against him, and takes special pains to glorify his deficiency even before any complaint has been submitted by anybody on this point. He has proudly begun to assert: "I belong to the great brotherhood of the supremely Useless. I am the cup-bearer of the Gods. I share the common privilege with all divinities to be misunderstood. My purpose is to reveal Purposelessness to the children of the Immortal. I have nothing to do with committee meetings or laying of foundation stones for structures that stand against the passage of time and are sure to be trampled to dust. I am to ply the ferry boat that keeps open the traffic between this shore and the shore of Paradise,—this is our King's mail-boat for the communication of messages, and not for carrying cargo to the markets." I say to him: "I fully agree with you; but, at the same time, take my warning, that your mail-boat may have to be commandeered for other urgent purposes, wholly unconnected with the Celestial Postal Department." His cheeks pale; his eyes become bemisted, his frail body shivers like a cypress at the first breath of winter, and he says to me: "Do I deserve to be treated like this? Have you lost all your love for me, that you can talk of putting me

under martial law? Did you not drink your first cup of *Amrita* from my hand, and has not the Citizenship of the Sphere of Music been conferred upon you through my persuasion?" I sit dumb, and muse and sigh, when sheaves of newspaper-cuttings are poured upon my table, and a leer is spread upon the face of the Practical man; he winks at the Patriotic man sitting solemnly by his side; and the man who is Good, thinks it his painful duty to oppose the Poet, whom he is ready to treat with some indulgence within proper limits. As for me, who am the President of this *Panchayet*, I have my deepest sentiment of tenderness for this poet, possibly because he is so utterly good-for-nothing and always the first to be ignored in the time of emergency. The timid Poet, avoiding the observation of the Practical and the Good comes to my side and whispers: "Sir, you are not a man made for the time of emergency,—but for the time that transcends it on all sides." The rascal knows how to flatter and generally wins his case with me,—especially when others are too cocksure of the result of their appeal; and I jump up from my judgment seat, and, holding the Poet by the hand, dance a jig dance and sing: "I shall join you, Comrade, and be drunk, and be gloriously useless." Ah, my evil luck! I know why the Presidents of meetings hate me, newspaper editors revile me, the virile call me effeminate; and I try to take my shelter among children, who have the gift of being glad with things and men that have no value.

III

S. S. RHYNDAM.

My difficulty is that when, in my environment, some intense feeling of pride or resentment concentrates its red light within a certain limited area, I lose my true perspective of life and the world and it deeply hurts my nature. It is not true that I do not have any special love for my own country, but when it is in its normal state it does not obstruct outside reality; on the contrary, it offers a standpoint and helps me in my natural relationship with others. But when that stand-

point itself becomes a barricade, then something in me asserts that my place is somewhere else. I have not yet attained that spiritual altitude from which I can say, with perfect assurance, that such barricading is wrong, or even unnecessary; but some instinct in me says, that there is a great deal of unreality in it, as there is in all passions that are generated through contraction of consciousness, through rejection of a great part of truth. I remember your wondering why Christ gave no expression to his patriotism, which was so intense in the Jewish people. It was because the great truth of man, which he realised, through his love of God, would only be cramped and crushed within that enclosure. I have a great deal of the patriot and the politician in me, and therefore I am frightened of them, and I have an inner struggle against submitting myself to their sway. But I must not be misunderstood,—there is such a thing as moral standard of judgment:—When India suffers from injustice, it is right that we should stand against it; and the responsibility is ours to right the wrong not as Indians, but as human beings. There your position is higher than most of our countrymen's. You have accepted the cause of India for the sake of humanity. But I know that most of our people will accept your help as a matter of course, and yet reject your lesson. You are fighting against that patriotism with which the West has humiliated the East—the patriotism which is racial egoism, national egoism, which is a comparatively later growth in European history and a far greater cause of misery and injustice in the human world than the blood-thirsty ferocity, the nomadic savagery in the primitive history of man. The Pathans came to India and the Moghals, and they perpetrated misdeeds in their heedlessness, but simply because they had no taint of patriotism, they did not attack India at the very root of her life, keeping themselves superciliously aloof. Gradually they were growing one with us; and just as the Normans and Saxons combined into a nation, our Muhammadan invaders would ultimately have lost their line of

separateness and contributed to the richness and strength of Indian civilization. We must remember that Hinduism is not the original Aryanism, in fact a greater portion of it is non-Aryan. Another great mixture had been awaiting us, the mixture with the Muhammadans. I know there were difficulties in its way,—but the greatest of all difficulties was lacking, the patriotism, the sacrilegious idolatry of Geography. Just see what hideous crimes are being committed by British patriotism in Ireland;—it is a python which refuses to disgorge this live creature which struggles to live its separate life. For patriotism is proud of its bulk, and in order to hold in a bond of unity the units that have their own distinct individualities, it is ever ready to use means that are inhuman. Our own patriots would do just the same thing, if the occasion arose. When a minority of our population claimed its right of inter-caste marriage, the majority cruelly refused to allow it that freedom; it would not acknowledge a difference which was fundamental, and was willing to perpetrate a moral torture far more reprehensible than a physical one. Why? Because power lies in number and in extension. Power, whether in the patriotic or in any other form, is no lover of freedom. It talks of unity—but forgets that unity is unity of freedom, uniformity is unity of bondage. Suppose, in our Swaraj, the anti-Brahmin community refuses to join hands with us; suppose for the sake of its self-respect and self-expression, it tries to keep an absolute independence,—patriotism will try to coerce it into an unholy union. Because patriotism has its passion of power; and power builds its castle upon arithmetic. I love India, but my India is an idea and not a geographical expression, and therefore I am *not* a patriot,—I shall ever seek my compatriots all over the world. You are one of them, and I am sure there are many others.

IV

S. S. RHYNDAM.

Plato threatened to banish all poets from his republic. Was it in pity or in

anger, I wonder? Will our Indian *Swaraj*, when it comes to exist, pass a deportation order against all those feckless creatures, who are pursuers of phantoms and fashioners of dreams, who neither dig nor sow, bake nor boil, spin nor darn, neither move nor second nor support resolutions? I have often tried to imagine the banished hordes of poets establishing their own Republic in the near neighbourhood of that of Plato. Naturally, as an act of reprisal, His Excellency the Poet President is sure to banish from the Rhymers' Republic all philosophers and politicians. Just think of the endless possibilities arising from feuds and truces of these rival Republics,—peace conferences, deputations of representatives, institutions with busy secretaries and permanent funds having for their object the bridging of the gulf between the two adversaries. Then think of a trivial accident through which a hapless young man and a melancholy maiden coming from the opposite territories meet at the frontier and owing to the influence of the conjunction of their respective planets fall in love with each other. There is no harm in supposing that the young man is the son of the President of the Philosophers' Republic while the maiden is the daughter of that of the Poets. The immediate consequence is the secret smuggling of forbidden love-lyrics by the desperate youth into the very heart of the commentaries and controversies of the two contradictory schools of Philosophy,—the one professed by the yellow turbanned sages proclaiming that *one* is true and *two* is nought, and the other, which is the doctrine of the green-turbanned sages, asserting that *two* is truth and *one* is an illusion. Then came the day of the great meeting, presided over by the Philosopher President, when the Pandits of opposite factions met to fight their dialectic duels finally to decide the truth. The din of debates grew into a tumultuous hubbub, the supporters of both parties threatened violence and the throne of truth was usurped by shouts. When these shouts were about to be transmuted into blows, there appeared in the arena the pair of lovers,

who, on the full moon light of April were secretly wedded, though such inter-marriage was against the law. When they stood in the open partition between the two parties, a sudden hush fell upon the assembly. How this unexpected and yet ever to be expected event, mixed with texts liberally quoted from the proscribed love-lyrics, ultimately helped to reconcile the hopeless contradiction in logic, is a long story. It is well-known to those who have had the privilege to pursue the subsequent verdict of the judges, that both doctrines are held to be undoubtedly true, that, *one* is in *two* and therefore *two* must find itself in *one*. The acknowledgment of this principle helped to make the intermarriage valid, and since then the two Republics have successfully carried out their disarmament, having discovered for the first time, that the gulf between them was imaginary. Such a simple and happy ending of this drama has caused widespread unemployment and consequent feeling of disgust among the vast number of secretaries and missionaries belonging to the institutions maintained, with the help of permanent funds, for the preaching of Union—those organisations which were so enormously perfect in their machinery that they could well afford to ignore the insignificant fact of their barrenness of result. A large number of these individuals gifted with an ineradicable passion for doing good are joining the opposite organisations, which have their permanent funds in order to help them to prove and to preach that *two* is *two* and never the twain shall meet.

That the above story is a true one will, I am sure, be borne out by the testimony of even the august shade of Plato himself. This episode of the game of hide and seek of *one* in *two* should be sung by some poet, and therefore I request you to give it, with my blessings, to Satyendranath Datta that he may set it in those inimitable verse forms of which he is a master—and make it ring with the music of happy laughter.

V

S. S. RHYNDAM.

The sea has been exceedingly rough—

the wild East wind, playing its snake-charmer's bagpipe, has made a myriad of hissing waves raise their hoods to the sky. The rude handling by the sea does not affect me much, but the gloom and unrest and the tremendous rise and fall of the waves, like a giant's beating of the breast in despair, depress my mind. The sad thought very often comes to me, with an imaginary supposition, that I may never reach the Indian shore and my heart aches with a longing to see the arms of my motherland extended into the sea with the palm leaves rustling in the air. It is the land where I gazed into the eyes of my first great sweetheart—my muse—who made me love the sunlight, touching the top of the cocoanut row through a pale mist of the serene autumn morning and the storm-laden rain-clouds rolling up from some abyss behind the horizon, carrying in their dark folds a thrilling expectation of a mad outburst of showers. But where is this sweetheart of mine, who was almost the only companion of my boyhood, and with whom I spent my idle days of youth exploring the mysteries of dream-land? She, my Queen, has died; and my world has shut against me the door of that inner apartment of beauty, which gives the real taste of freedom. I feel like Shah-Jehan when his beloved Mumtaz was dead—and now I have left to me my own progeny a magnificent plan of an International University,—but it will be like Aurangzeb, who will keep me imprisoned and become my lord and master to the end of my days. Every day my fear and distrust against it are growing in strength. For it has been acquiring power from outside my own resources, and it is material power. Shantiniketan has been the playground of my own spirit. What I created on its soil was made of my own dream-stuff. Its materials are few; its regulations are elastic; its freedom has the inner restraint of beauty. But the International University will be stupendous in weight and rigid in construction, and if we try to move it, it will crack.—It will grow up into a bully of a brother, and browbeat its sweet elder sister into a cowering state of subjection. Beware

of organisation, my friend! They say organisation is necessary in order to give a thing its permanence, but it may be the permanence of a tombstone. This letter of mine will seem to you pessimistic. The reason is I am unwell and utterly homesick; and the vision of home, which haunts my mind, night and day, is আমাদের শান্তিনিকেতন [Amader Shantiniketan = Our Shantiniketan], and the big towers of International University obstruct its view. I am tired to the marrow of my bones trying all these months for a purpose and working in a direction which is against the natural current of my inner being.

VI

S. S. RHYNDAM.

You, who are given a stable and solid surface to work out your problems of daily life, cannot fully realise what a trial it has been for us, these two days, to be tossed upon a wild sea every moment of our existence. I do not feel sea-sick,—but the great fact for us is, that we are the children of the land,—this is an immovable fact,—and yet, when this fact begins to move, it is not only misery but an affront to us. The whole sea seems to laugh loud at the conceited creatures who only have a pair of tottering legs and not even a fraction of a fin. Every moment the dignity of man is outraged in making him helplessly tumble about in an infinite variety of awkwardness. He is compelled to take part in a very broad farce; and nothing can be more humiliating for him than to exhibit a comic appearance in his very sufferings,—it is like making the audience roar with laughter by having the clown kicked into all manner of helpless absurdities. While sitting, walking, taking meals we are constantly being hurled about into unexpected postures, which are shamefully inconvenient. When Gods try to become funny in their sublime manner of perpetrating jokes, we, mortal creatures, find ourselves at a terrible disadvantage; for their huge laughter, carried by the millions of roaring waves, in flashing foam, keeps its divine dignity

unimpaired, while we, on our side, find our self-respect knocked into pieces. I am the only individual in this steamer, who is vying with the Gods by fashioning my misery into laughing words and refusing to be a mere passive instrument of an elemental foolery. A laughter, which is tyranny, has to be answered by another laughter which is rebellion. And this letter of mine carries the laughter of defiance. I had no other object in sitting down to write this morning; I had nothing particular to say to you,—and to try to think when the ship is rolling in such an insane manner, is like trying to carry a full vessel of water while one is drunk,—the greater part of the content is spilt. And yet I must write this letter, merely to show, that, though at the present moment I cannot stand erect on my legs, I can write. This is to assert, in the face of the ironical clapping of hands of the mighty Atlantic, that my mind, not only can stand up straight in its world

of language, but can run, and even dance. This is my triumph.

To-day is Tuesday,—on the morning of Thursday we are expected to reach Plymouth. I had been nourishing in my heart the expectation of finding your letters waiting for me in London; for I had hoped that R— had cabled to Thos. Cook's about our movements. But I find that he has not, and a number of your letters will take nearly a month to find me. I cannot tell you what a disappointment it is for me. Your letters have helped me more than anything else during these extremely trying months of my exile,—they have been like food and water to a soldier who is dragging his wounded and weary limbs, counting every step, across a difficult and doubtful road back to his camp-fire. However, I am coming to my journey's end and intensely hoping to see you, when I reach home. What I have suffered God only knows.—I am longing for rest.

ON THE TEACHING OF APPLIED CHEMISTRY

(*A paper read before the Students' Society, Lucknow.*)

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I HAVE now been in this province nearly two years. I came to start a Research Institute whose primary function was to be chemical research for the assistance and development of the industries of this province. But at the request of the Legislative Council the function of the Institute was reconsidered, it has been re-named the Technological Institute and in addition to the work originally intended we shall now teach students applied chemical research and we shall also train works chemists for the oil, leather and textile industries. We have already made a start in the teaching world by admitting a few students for the research course and a few to train as oil chemists. The

Institute has now a definite connection with the Universities because the B. Sc. degree is our entrance qualification.

I have chosen for the object of my address one which is not only of great interest to the Technological Institute but is also at the present time receiving the attention of nearly all Universities.

At the present time it is generally admitted that a knowledge of chemistry is of considerable practical value. In the past the recognition of this fact has been by no means so general as at present. Germany has always been the foremost country in recognising the practical value of Chemistry and in the Great War she utilised her chemical resources and her

chemical knowledge to the utmost, necessitating on the part of the Allies a very considerable and very rapid development of many chemical industries before it was possible to defeat the German armies. Most people realise that chemists were required to manufacture explosives in large quantities and poison gases and Khaki dye for military uniforms. In consequence of this the importance of chemistry is better recognised than ever before. If we take a glance at the more important industries we shall see what a large number consist essentially of the carrying-out of a chemical operation or series of chemical operations on a large scale, and in what a large number of other industries there are auxiliary processes involving chemical operations. Agriculture, the oldest of all industries, is a matter of growing crops. The growth of plants consists of a complex series of actions which will probably be recognised ultimately as chemical and physical. The Agriculturist can grow his crops fairly well without understanding much about these reactions but nevertheless agriculture owes a great debt to chemists especially to Liebig, as regards the scientific application of manures and the use of artificial fertilisers. Engineering does not consist essentially of chemical operation. It may perhaps be described as the shaping and assembling of different materials such as wood, stone and metals for the construction of roads, buildings and machinery. But the production of many of these materials involves chemical reactions, e.g., the metallurgical processes for extracting metals from their ores, the manufacture of Portland cement, &c. The textile industries are essentially concerned with the arrangement of fibres into fabrics but many chemical operations are involved in the bleaching, dyeing, and finishing processes. The manufacture of leather is essentially concerned with the chemical reaction between tannin and hide substance. The extraction of oil from seeds, &c., is a mechanical process but the modern method of solvent extraction utilises operations which are part of the chemists stock-in-trade or *technique*. The

manufacture of soap from tallow and oils is essentially a chemical operation. The manufacture of drugs is of course purely a matter of chemistry.

It does not follow because chemical reactions are involved in any industry that chemists only are capable of carrying on this industry nor does it even follow that the industry was discovered or invented by chemists. Many industrial processes were discovered by accident, e.g., the winning of metals from their ores, the manufacture of glass, the dyeing of textiles and the manufacture of leather. No doubt the first extraction of metals from their ores was brought about accidentally when lumps of ore happened to be used instead of stones for building a rude fireplace. Similarly glass was discovered by accident when a wood fire was made on the sea shore and the heat of the fire brought about a chemical reaction between the sand and the wood ashes. The dyeing properties of certain fruits, barks, &c., were no doubt discovered accidentally when they were handled and happened to come into contact with clothing. These accidental discoveries were made centuries before chemistry or any of the inductive sciences were known.

It is not even true that chemists were in all cases required to develop those industries which consist essentially of chemical operations. The arts of dyeing and tanning were developed to a high degree of perfection without the assistance of trained chemists. But we can assert with very considerable self-satisfaction that many industries have been developed by chemists and many others owe a great deal to their labours; e.g., although the extraction of iron from its ores, the manufacture of steel and even the manufacture of cast-iron, was worked out empirically, yet the later developments of the metallurgy of iron, the Bessemer and Siemens Martin processes for the manufacture of steel and the Gilchrist modification of the Bessemer process, show by the names they bear that they were worked out by men who were in touch with the latest developments of chemical science. Similarly the names connected

with the manufacture of acids and alkalis, Gay-Lussac, Leblanc, Solvay, show that these processes were not developed empirically but by men who were pioneers in the science of chemistry. The story of synthetic dyes has been often told as a record of the achievements of chemists. The constituents of coal-tar and their chemical properties were first studied especially by the German chemist Hofmann in London, as a matter of purely scientific interest. The first coal-tar dye was discovered by Perkin (afterwards Sir William Perkin) a pupil of Hofmann, who was not trying to discover a dye but was nevertheless actuated by a practical motive, *viz.*, the desire to synthesise quinine.

As is generally the case with new discoveries, Perkin did not receive much encouragement from practical dyers who pointed out the inferiority of his product to the vegetable dyes then in use. But other chemists were attracted by the idea and within a few years several other coal-tar dyes had been produced and these began seriously to compete with the natural dyes. Very soon after this two German chemists Graebe and Liebermann showed that alizarine, the tinctorial constituent of madder, one of the most important and most widely used vegetable dyes, used in dyeing turkey-red and scarlet cloth for military uniforms, was a chemical derivative of one of the constituents of coal-tar and simultaneously Graebe and Liebermann, Caro and Perkin worked out processes for manufacturing alizarine from coal-tar. More recently the German chemists made the most protracted and serious efforts to manufacture indigo from coal-tar and we all know they have succeeded in all but killing the demand for natural indigo. At the present time the most valuable of the natural dyes are actually produced synthetically from coal-tar and the less valuable natural dyes have been replaced by other coal-tar dyes which are better or cheaper or more easily applied.

It will, I think, be generally admitted at the present time that a person with an up-to-date and fairly complete knowledge of chemistry can get a better insight into

and appreciate more intelligently the whole range of chemical industries and industries involving chemical processes than any person who does not possess this knowledge. I would go even further and say that a person with an up-to-date and fairly complete knowledge of chemistry is very likely to understand any particular chemical operation in one of these industries better than a person who has spent many years in carrying out this operation on a large scale but has not got this chemical knowledge.

Please note exactly what I have just said and at the same time notice what I have carefully avoided saying. I have just said that a person with an up-to-date and fairly complete knowledge of chemistry is likely to have a wide understanding of many important industries. — But such a knowledge of chemistry is no small thing. Unfortunately there is not time to impart so much knowledge to the ordinary B. Sc. student. At the beginning of his University course he cannot acquire knowledge rapidly. He has to study other subjects, partly to enable him to understand chemistry, partly because the University is not attempting to make a chemist only of him but is attempting to give him a general education with some bias on the scientific side. By the time he comes to take his degree he has acquired some knowledge of the theoretical basis of chemistry and some knowledge of simpler chemical reactions. But unfortunately the chemical reactions involved in many industries are very complex and in other cases not well understood so that they are not taught to students until they have progressed a considerable distance in the study of chemistry.

Note also that I have said that a person with an up-to-date and fairly complete knowledge of chemistry is likely to have a good insight into and a good understanding of the chemical reactions involved in many industries. This does not mean that he would be capable of acting as director of a large group of such industries or as works manager of a large factory, nor even that he would be capable of taking charge of any one process on a

large scale. Many other kinds of knowledge are required besides chemistry. Considering the more humble position first, that of a man placed in charge of some chemical operation on a large scale. He finds at once that he is concerned with problems of plant design. In the laboratory he carried out his chemical operations in glass flasks and beakers. On the larger scale it is not feasible to have larger glass flasks and beakers and the operations must be carried out in metal, wooden or earthenware vessels. In the laboratory if he wanted his substances in the fully divided state he powdered them up in a pestle and mortar. On the large scale he must study the problems of mechanical grinding. In the laboratory he introduced the reacting substances by hand into his flask or beaker, heated if necessary by a bunsen burner and poured out his product by tilting the flask or beaker. On the large scale it is generally inconvenient and inefficient to introduce the reacting substances by hand into the reacting vessel and he must study the mechanical transport of solids and liquids, and the construction of pipes, cocks and pumps to withstand the action of chemicals. Also the design of his reaction vessel is so that the finished product can be conveniently drawn off by pipes with cocks and the like. He must also decide whether it is better to heat his reaction vessel by direct fire, by hot gases or by steam, and design his plant accordingly. This, it will be seen, involves chiefly a knowledge of mechanical engineering in addition to chemistry.

In many cases, where the industry approaches an art, a great amount of practical experience is also necessary, e.g., in tanning. Although the manufacture of leather consists essentially in chemical reaction between tannin and hide substance yet it is by no means sufficient simply to bring the two reacting substances together. The hide has to be cleaned and unhaired and by preliminary treatment brought into just the proper condition for reacting with the tannin. The hides have to be handled very carefully to prevent unequal tanning and staining and marking. Different classes

of hides require different preparatory treatment and different tannages are required for different classes of leather. There is a chemical explanation for all these things, but with or without a knowledge of chemistry a man cannot learn all the variations of treatment which are necessary without very considerable practical experience of these processes.

Over and above these things any man handling considerable quantities of materials will be faced with the problem of managing labour. If he cannot get on with his men, all his other knowledge will not enable him to turn out his product steadily and satisfactorily.

So far we have considered only the qualifications necessary for a man to conduct any chemical operation on a large scale. When we come to the case of a man running a factory or managing a business he will have to face all kinds of other problems connected with buying and selling. And in the higher flights we are concerned with problems as to the relative advantages of taking up one process or another, the best location for mills, considerations of freight, import and export duties, competition and price cutting until a competitor with less financial reserve is forced to give up, &c., &c. So important are these problems and so much practical experience of business as distinct from technical knowledge is necessary that in most cases we find businessmen with only a superficial knowledge of technical processes at the head of large industrial enterprises.

A good many industries have now arrived at the stage when the raw materials, the finished products and many of the intermediate stages are controlled by chemical analysis. And in some larger industries men are employed for chemical analysis only. It might be thought that here at any rate would be a post which a University chemistry graduate could fill without any additional knowledge of engineering or practical or business experience. Even here it is found that the manufacturer is not very well satisfied with the ordinary science graduate. He

has spent too much time on theory and too little time in acquiring practical skill, dexterity, accuracy and speed in analytical work.

Such considerations as these have led nearly all countries to give specialised training in applied chemistry, chemical technology and in the various important industries. And it will be of interest to take a rapid glance at what the various countries have done in this direction.

The United Kingdom. The younger universities, e. g., Manchester, Leeds and Birmingham have started Technical Departments. Leeds instituted departments for tanning, for spinning and weaving of textiles and for dyeing. The students of the tanning and dyeing departments study chemistry physics and engineering so far as it is necessary to understand the operations of their selected industry and then specialise in this one industry studying the processes on a small laboratory scale and to a limited extent on a larger scale with mechanical plant. I believe the students find employment without difficulty as works chemists. In many cases the students come from families who are concerned with the particular industries they wish to study and of course in these cases there is no difficulty about subsequent employment. The Manchester School of Technology gives similar instruction in the treatment of textiles, general applied chemistry, metallurgy, and assaying, weaving, photography, printing and paper making. There is also a school in London for tanning. And the University of Birmingham has a course in metallurgy.

A good many students have gone from India to study technical subjects in England but in a way the Indian students' requirements have been different and they have not always succeeded in finding employment on their return. There are not the same established industries in India with factories large enough to employ works chemists nor do the students, as a rule, belong to families connected with industry.

The Imperial College of Science and Technology in London has recently opened a semi-large-scale laboratory in which

any chemical operation can be performed on a moderately large scale. It is intended that all students of chemistry at the Imperial College shall perform some chemical operations on a fairly large scale in this laboratory and so will not feel so strange and out of their element when they leave the college and go to earn their living in the works. The general principles of chemistry are far more important than any smattering of knowledge of chemical engineering, of cocks and valves and stuffing boxes and eggs and so on. But the practical man dearly loves his practical knowledge and an applicant for a post in a works will stand a far better chance of employment if he can talk of these things and does not look utterly at sea when he is taken round the works.

Germany. Germany was one of the first countries to give instruction in technical subjects in schools. The polytechnic at Charlottenburg is well known. It cost £450,000 in 1884. There are special technical schools for various industries, e.g., for the textile industries and tanning. The textile schools at Crefeld and Reutlingen are higher special schools giving instruction to managers and owners to distinguish them from the special schools which give instruction to foremen. Applied chemistry is taught at Technical High Schools of which there were 9 in 1900. They do not appear to pay very great attention to the engineering side of applied chemistry or to the study of chemical operations on a large scale. Although probably more chemists are employed in works in Germany than in all other countries put together, yet it is curious and interesting to find that the ordinary university course for Ph. D. in chemistry is more appreciated as a training for the works chemist than the courses in applied chemistry at the Technical High Schools. Diplomatic and Consular Report No. 561 on chemical industries in Germany gives a table showing that of 633 chemists employed in industry 436 had graduated as Doctors of Philosophy at the Universities.

United States of America. The Mas-

Massachusetts Institute of Technology, which has always been one of the foremost technological teaching institutions in the States, announced 15 courses of study for the B.Sc. for 1915-16. These included Mining Engineering and Metallurgy, Chemical Engineering, Chemistry and Electro-chemistry. In the main laboratory for industrial chemistry there were kettles of various patterns, stills, presses, tanks, centrifugal dryers, crystal dyers, filter presses, &c. In the Journal of Industrial and Engineering Chemistry for May 1921 will be found a description of a new scheme for training chemical engineers which is now working in the Massachusetts Institute of Technology. The students who have already graduated from the University or technical school are allowed to study in works. Two companies at Bangor, Maine, viz., the Eastern Manufacturing Company and the Penolscob Chemical Fibre Co., three companies at Boston, viz., the Merrimac Chemical Co., the Revere Sugar Refinery and the Boston Rubber Shoe Co., and two companies at Buffalo—the Lackawanna Steel Co., and the Larkin Co.—have agreed to allow the students to study in their works under the direction of instructors from the School of Technology. The students visit all these factories in turn and the instructor sets them definite problems to work out dealing with the control of the chemical processes, e.g., in a paper mill he may ask them to work out the losses in the soda recovery process; in a sugar works to determine the loss of sugar on the filters, in a works manufacturing soda and chlorine by the electrolytic process they may be asked to work out the effect of variations of current density on the efficiency of the process. A necessary condition is that these students' experiments must not interfere with the output of the factory in any way either as to quality or quantity.

Japan. This country gives technical education of all grades—primary, secondary and advanced. The advanced technical education is given in three higher technical schools and at the Universities. In the Higher Technical School at Tokyo there

are departments of dyeing, weaving, applied chemistry, mechanical engineering, electrical engineering, electro-chemistry and industrial design.

India. In this country there has been up to the present very little instruction in applied chemistry and chemical technology. State technical scholars have been sent abroad for instruction in such subjects and they have not always found employment on their return. Since 1904 forty-five state technical scholars have been sent abroad to study chemical technology and of these 12 have obtained employment in private firms in India and 9 are employed by Government in connection with industry. Technical education in engineering subjects has been given in this country for many years and, so far as I know, it has been fairly successful. The Bombay Victoria Technical School gives a comparatively low grade type of instruction in connection with the textile industry including bleaching, dyeing and finishing. A Department of Dyeing and Tinctorial Chemistry was started at the Bengal Engineering College in 1909 or 1910, but was not considered a success and has closed down. There are dyeing schools for artisans at Cawnpore and Serampore and there is also a leather working school at Cawnpore. There is comparatively a recent Government Research Tannery at Calcutta which trained some students. The Foreman Christian College at Lahore trains students in chemical technology and the Punjab University allows its students to take the B. Sc. degree with applied chemistry as one of its subjects. But standing much above these others as regards staff equipment and grade on instruction imparted is the Indian Institute of Science at Bangalore. They have their laboratories for carrying out chemical operations on a semi-large scale similar to that which has just been opened at the Imperial College in London. They have on their staff chemists who had made their reputation in the scientific world before they came to Bangalore and who have continued to enhance their reputation by the researches they are carrying out on Indian industries and materials. They

have about 50 students and I understand that their students find no difficulty as regards employment on leaving the Institute.

The U. P. Government has now started a Technological Institute and I mentioned at the beginning of my paper the courses of instruction which it has been decided to give. We have to train men for applied chemical research and as works chemists for the oil, leather and textile industries. The qualification for admission is the B. Sc. degree. The four departments are to be under the charge of men with established reputation in their

respective branches of chemical technology and the staff will be given opportunity and will be expected to undertake applied chemical research as part of their duties. There will also be an engineering department for giving the students the necessary instruction as regards plant. There will be a laboratory for carrying out chemical operations on a semi-large scale, and as regards the oil, leather and textile industries facilities are to be provided for the students to study the processes under works conditions in factories working under commercial conditions.

THE OSMANIA UNIVERSITY

EVERYONE in the world of intellect and education has probably heard of the Osmania University, but to most people it is at present only a name, although it has quietly been working a silent revolution in University Education in India. The name conjures up dreams of Baghdad or Cordova or Cairo, but does as a matter of fact pertain to a centre of learning in an Indian State—an infant University born under the fostering care and patronage of His Exalted Highness the Nizam of Hyderabad and christened after its enlightened ruler. It is perhaps in the fitness of things that the premier Indian State should take the lead in inaugurating a system of University education, which bids fair to revolutionise familiar ideas about it in India. One is often struck by the fact that Indian States, which are, as a rule, regarded as backward and unprogressive compared to British India, and are graphically described as "Protected States," should be the first in the field in attempting daring feats in the matter of educational and sociological reforms. Numerous instances of social legislation on the most up-to-date model may be found in the go-ahead Indian State of Baroda, and it was in this State that free and compulsory mass education was first introduced in India, not to speak of the most useful system of circulating

libraries. To the South Indian State of Mysore belongs the credit of having started, long before the Calcutta University Commission sat and made its recommendations, a purely teaching University with a three years' unbroken course for the B. A. and B. Sc. degrees, which will be the distinguishing feature of future Indian Universities. It is probably because these States are tied down less tightly than British India by official red-tape and are less cramped by paralyzing traditions of a past marked mainly by transitional traits, that they are more prone and free to try big experiments of a novel character. Be that as it may, the fact remains that the cultured and conservative State of Hyderabad, which still pins its faith on the old world ideals of loyalty, reverence and dignity, has nevertheless decided to indulge in a bold and interesting educational experiment. While the rest of India is cogitating and discussing what should be the medium of instruction in the different stages of instruction, this enterprising State has, for weal or woe, already taken a definite and decisive step in this matter and can lay claim to the honour of being the pioneer in imparting University education through the medium of the Vernacular,—which indeed is the distinguishing feature of the University,—with what results time alone can show. That the authorities

are not blind to the numerous and serious difficulties that lie in their path—not the least important of these being the carrying of public opinion with them regarding the soundness of the principle and its successful application—is evidenced by the fact that the Osmania University has no exclusive territorial jurisdiction, and exists side by side with the older institution—the Nizam's College, which follows the orthodox methods and continues to be affiliated to the Madras University. The continued maintenance by the State of the Nizam's College on old lines is not the result of any doubt as to the final success of the Osmania University, but is due to the dictates of practical common sense and regard for the opinion of those, who question the wisdom of the new-fangled system. When the initial difficulties have been overcome and the success of the experiment has been proved beyond the possibility of doubt, as the authorities hope it will be, this College will, no doubt, be absorbed into the new University.

The question of the medium of instruction in India is one which has been exercising the minds of educationalists in India for close upon a century and is still awaiting a satisfactory solution. It is often assumed that when the powerful advocacy of Lord Macaulay for the promotion of European Literature and Science won the fateful victory over the cultivation of purely Arabic and Sanskrit studies, the claims of the Vernacular to serve as a medium of instruction were ipso-facto finally laid at rest. The fact, however, is that the Public Instruction Committee in their Annual Report for 1836, the year after that in which Macaulay's historic Minute and the Resolution based upon it were issued, made it quite clear that the Resolution had "no reference to the question through what ulterior medium such instruction as the mass of the people is capable of receiving is to be conveyed." On the contrary they expressly state: "We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed"—an object emphasized by Sir C. Trevelyan, who urged the use of the English language as the medium of instruction as an *ad interim* measure on the ground that in order to attain the ultimate object in view "teachers had to be trained, a literature had to be created, and the co-operation of the upper and middle classes of society had to be secured." In the

famous Despatch of 1854 again the Directors of the East India Company express the hope that—

"as the importance of the vernacular languages becomes more appreciated, the vernacular literatures of India will be gradually enriched by translation of European books or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people."

Subsequent events have not brought about the realisation of this pious hope and the attractions of University Education conducted in English, leading to success in life and increased opportunities for earning money practically swept away effectively the claims of the vernacular, whatever might have been the theoretical grounds in favour of its cultivation. It must not, however, be hastily concluded that people took to English education for the sole reason that it proved to be the highway to material prosperity. It must be borne in mind that the introduction of European learning through the medium of the English language was the outcome of an unmistakably pronounced demand on the part of leaders of public opinion in the beginning of the nineteenth century, who realised that oriental learning was fast losing the vitalising vigour necessary to retain its hold upon minds awakened to a new conception of life and culture by contact with a civilisation pulsating with the energy and enthusiasm of robust adolescence. Owing to a variety of causes the learning which had in days past ministered to the highest wants of the people of this holy land was losing its cultural value, so that the lamp of Western lore was lit amongst the gathering gloom consequent on the setting of the Sun of Oriental Learning. Not only did the study of English bring material prosperity in its train, but it opened avenues through which the soul sought for the light of Heaven. The wondrous beauty of the world of literature to which admission was gained by a knowledge of English captivated both the intellect and the soul, and all the higher instincts and impulses of man found in it a new inspiration and stimulus. It was only to be expected that during this decadent period of Oriental learning, people should turn with an enthusiasm bordering upon fanaticism to studies which provided them with a golden key, with the help of which they could not only enter upon a career of outer success, but find admission into a

world of thought and culture satisfying all the higher and subtler needs of the soul. Whether the fascination for the study of English consisted in the assurance of a comfortable physical existence or in the attraction exercised upon the more spiritual elements in human nature, or both, the fact remains that the desire for English education flamed into a passion particularly in the minds of the upper classes, and at the same time offered the line of least resistance to the British Government and the various missionary bodies anxious to impart the gift of education to the people of India. In this *furor* the claims of the vernacular were almost altogether ignored, and a study of it was not considered necessary even in the primary classes of urban schools so that a student could go through the whole of his educational career without having studied a word of his mother tongue either at school or college. This was the *reductio ad absurdum*, which opened the eyes of the Government and the people to the enormities perpetrated by a system which had been adopted only as a stop-gap arrangement but had succeeded in killing the growth of the vernaculars, which it was expected to nurture. Although a reaction in favour of the vernacular has now set in, yet we witness today the sad spectacle that the desire expressed by the Public Instruction Committee in 1836, and the hope indulged by the Government regarding the springing up of a rich and invigorating literature in the vernacular, which could take the place of English in the dissemination of modern knowledge and culture remains unfulfilled even after the lapse of nearly a century. For some years past feeble efforts have been made to restore to the vernacular its rightful place in education by making it the sole medium of instruction in the primary classes and by prescribing it as a subject of study in certain middle classes in which general instruction is imparted in English. Such half-hearted measures were not calculated to bring about a decided swing of the pendulum in favour of the vernacular, and as might have been expected, mere tinkering did not solve the problem which needed a more courageous and drastic handling. It is the new Osmania University which has taken its courage in both hands and is making a serious attempt to deal with the situation which bristles with difficulties and complexities. The organisers of this University have faced squarely the

hard fact that it is idle to expect the vernacular to assume its legitimate function so long as English continued to be the medium of instruction in universities, and so long as English remained the fountain-head to which young India must resort for any real culture and a knowledge of Western sciences. Indeed by taking the bold step of attempting to impart University education through the medium of the vernacular, they have not only vindicated the claims and the dignity of the vernacular but have removed the strongest objection to the same course being followed in schools. It is well-known that experienced educationalists felt that so long as all instruction in colleges was imparted in English a greater familiarity with language than could be acquired by merely studying it as a second language at schools was a *sine qua non*.

The main obstacle in the way of adopting the natural course of imparting knowledge through the medium of the vernacular has from the beginning been the absence of the necessary literature, and the course of events during the last century has brought out the fact that the necessary literature is not likely to spring up till there is a demand for it in University studies. Somebody had to cut through this vicious circle. The indulgence in the hope that the requisite literature in vernacular would grow up with the dissemination of Western knowledge having proved futile, the premier Indian State made up its mind to cut the Gordian knot by facing the other alternative of imparting instruction in the University through the medium of the vernacular. And in order to create the necessary literature, the production of which could no longer be delayed in the face of the insistent demand consequent on the momentous decision, the authorities have established in connection with the new University a Bureau for the translation and compilation of books on Western sciences and arts. This Bureau is the pivot upon which the success of the whole scheme depends, and it is a matter for congratulation that it has enlisted the help and co-operation of a number of really competent scholars who are fired with enthusiasm for the work they have undertaken. Already the number of works translated or compiled in Urdu has touched a century, and over a thousand technical terms have been rendered into their Urdu equivalents. The nomenclature of scientific terms in the verna-

cular is a question on which there is a good deal of difference of opinion even among the protagonists of vernacular education. While a party of purists advocate the elimination of all Western terms by coining new expressions derived from the store-house of Arabic or Sanskrit vocabulary, there are others who think that the simplest and the most rational course is to utilise the well-recognised scientific terms of the West in imparting instruction through the medium of the vernacular. That the latter course has much to commend itself might at once be conceded. In the first place there is a great saving of energy and intellectual effort in the department of compilation, and in the second place the bodily adoption of the well-worn terms makes it easier for the student to understand and follow the modern developments of Science in the West. Indeed the necessity for keeping in touch with the advancement of knowledge in the West has been clearly recognised by the Osmania University not only by insisting upon a course of study in general English in the case of all students, but also by making sure that the students are familiar with both the Urdu and the English technical terms. The question therefore naturally arises whether it is desirable or necessary that in the attempt to impart knowledge through a medium which will presumably relieve the present mental strain of learning through English, the students' memory should be burdened with a double set of technical terms, the vernacular equivalents being often factitious and grotesque. The strangeness and complexity of this new terminology can be imagined from the fact that in spite of my intimate knowledge of Persian and Urdu and life-long familiarity with the subject which I have taught for years, I found it difficult to follow a lecture on Physics given to an undergraduate class. Even admitting that by constant use the newly-coined terms will lose much of their artificiality and grotesqueness, the advantage of inventing a new nomenclature may still be questioned. On the contrary, the conclusion is almost irresistible that it adds to the mental strain which it is the chief object of education in vernacular to lessen.

Having commented somewhat adversely upon one aspect of the work in the University, it is but fair to mention that it was a real treat to listen to some other lectures

delivered in Urdu. A lecture on European History was delivered by a graduate of an English University with such spontaneity and freshness that the process of assimilation in the minds of the students must have been at once simple and pleasant, thus securing the real aim of the novel experiment. And the same is true of a lecture on the history of the Persian language, which although scholarly in its philological details, was yet intensely interesting even to those who had made no special study of the subject, and this was given by a graduate of a European University. A close observation and scrutiny of the work done brought home to my mind more forcibly than ever the fact that for a long time to come yet, an intimate acquaintance with English was absolutely essential for the teacher, if not for the student. The authorities of the Osmania University have shown their keen appreciation of this fact by insisting upon a knowledge of English in all courses of a standard which is about the same as that of the Madras University. They have thus provided the necessary salve to the pain which a large number of educated Indians naturally feel at the thought of the divorce from the inspiration of English literature involved in the adoption of a system of University education in the vernacular. Whether it will be possible to maintain such a high standard of compulsory English under the pressure of the demand made by other branches of study upon the time and energy of the student remains to be seen. Even in the case of some of the Indian Universities in which the medium of instruction is English, it has been found necessary to eliminate a knowledge of English Literature from certain courses of study, insisting only upon a working knowledge of the English language. But in a new experiment it is wise to proceed slowly and to respect the sentiments of the class of Indians who, having drunk at the fountain of English Literature, feel the privation of the younger generation in not having the same opportunity of drawing their inspiration from the same source.

The formidable difficulty of the multiplicity of the vernaculars has been got over in the Osmania University by adopting Urdu as the medium of instruction to the exclusion of other vernaculars like Hindi, Mahratti, Guzerati, Tamil, Telugu and Malayalam, all of which are spoken to a greater or less extent in that part of the country. In justification of the course adopted it has to be remembered

that Urdu is undoubtedly the *nexus* uniting people speaking different vernaculars as their mother tongue, and is understood by almost everyone in Hyderabad. At the same time, there is no gainsaying the fact that one of the most formidable difficulties in the way of vernacular being the medium of instruction lies in the fact that each Presidency indulging in a variety of vernaculars the selection of one shuts the gates of the University against those whose vernacular is different. And yet a particular medium must be adopted to prevent duplication or triplication of the identical lectures. The selection of Urdu by the Osmania University is due to this reason and not to any spirit of exclusiveness. Indeed this Mussalman State is so liberal in its attitude towards its Hindu subjects that in the Faculty of Theology, which is one of the Faculties constituting the University, it is contemplated to provide instruction in Hindu Theology also. And in order to safeguard the interests of those for whom it is not easy to follow lectures in Urdu, it is continuing to maintain the Nizam's College where instruction is given in English.

The reference to this College reminds one of the magnificent and up-to-date laboratory which has been built in connection with the College. In comparison with the sumptuous accommodation provided in this College, the local habitation of the Osmania University is meagre and miserable. But it must be remembered that the hired build-

ings in which the University is at present housed are in the nature of a makeshift and quite temporary in their character. It is proposed to acquire a site of nearly three square miles in Adikamet, one of the most charming spots conceivable for the location of a University. It commands a delightful view from its heights, is removed from the din and dust of town life, and yet is not too far from the town to be difficult of access. The proposal is to erect buildings which will cost several crores of rupees—a project which took my breath away, accustomed as I am to the difficulties and protests about finding even a few lakhs for a similar purpose. But then, Indian States have still got old world ideas of doing a thing handsomely regardless of cost. H. E. H. the Nizam has constructed not far from his capital an artificial lake called, after his name, Osman Sagar which in its beauty and attractiveness is a source of joy to people in the neighbourhood although the main object was to prevent floods in the river and to supply the town with a constant supply of water. It is to be hoped that when the pile of buildings which are to house the Osmania University materialises itself, it will at once provide a home for a system of education which, if successful, is destined to form the model on which future Indian Universities will be moulded and be, at the same time, a source of lofty inspiration and aesthetic culture to future generations.

GYANENDRANATH CHAKRAVARTI.

LETTERS FROM ABROAD

BY RABINDRANATH TAGORE.

New York.

December 21, 1920.

All about me is a desert of crowds, monotony of multitude, Man is drowned in his own deluge of desultoriness. It is an unceasing struggle in me to have to pass through this, specially when I carry in myself such a heavy load of helplessness. Every moment I am made conscious of it, and I am tired. When we have the banner of an idea to carry against obstacles of

indifference, the burden of our personal self should be extremely light. But I am so awkwardly cumbersome with my ineptitude. I remember when I was young a blind old beggar used to come to our door every morning led by a boy. It was a tragic sight. The blindness of the old man robbed the boy of his freedom. The boy looked so wistful and eager for release. Our incapacity is a fetter with which we tie others to our limitations. Conscious-

ness of this every day adds to my feeling of weariness. But this depression of spirit is likely to do me a service. It has led me to the brink of a discovery that a great measure of one's impotence is *maya*. Latterly I have constantly been giving myself a shaking, trying to rouse myself from this stupor of self-delusion. During the greater part of my life my mind has been made accustomed to travel the inner path of dreams, till it has lost all confidence in its power to thread its way through the zigzags of the outer world. In fact, its attention has never been trained to accept the miscellaneous responsibilities of the clamorous surface life of society. Therefore the West is not my world. And yet I have received the gift of love from the West, and my heart acknowledges its claims to my service and I must unreservedly offer myself to her before I die. I do not belong to the present age, the age of conflicting politics. Nevertheless I cannot repudiate the age which has given me birth. I suffer and struggle, I crave for freedom and yet am held back. I must share the life of the present day world, though I do not believe in its cry. I sit at its table and while it fills its cup with wine to slake its unnatural thirst, I try to listen, through the noisy carousal, to the murmur of the stream carrying its limpid waters to the sea.

New York.

December 22, 1920.

Today is the seventh of Paush. I wish it were allowed to me to stand among you in the *mandir* and mingle my voice with yours in uttering our prayer. It is real starvation for my heart to be deprived of this great privilege. To-day I realise it more than ever before, that nothing can be truer for me than to be with my dear children and friends, this beautiful sunny morning of December, and bow my head to our Father and dedicate my service to Him. By that dedication our works become great, and not by extension of external resources. Oh, how simple is truth and how full of light and happiness? Not to be distracted by the curiosity of crowds, only to be rewarded by the

approval of Him, who knows our heart, is the fulfilment of our endeavour. I only hope that what I am doing here is in response to the call of our *shantam*, that my lonely celebration of seventh Paush in this Hotel room finds its harmony with your festival. Let our faith in the real be not overcome by the lure of the unreal. Let come to us what is good and not what we desire. Let us bow our head to the Good, to the supreme Good.

I have often felt the desire that you were with me in my adventure. And yet I am deeply thankful that you could remain in the Ashram while I was away. For you understand me with the understanding of love, and, therefore, through you I seem to dwell in Shantiniketan. I know that I am in your mind today and you know that my heart is with you. Is it not a great good fortune that there is a spot in this world, where all that is best in us can meet in truth and love? Can anything be greater than that? Please give my blessings to all my boys and girls, and my greetings of love to my friends.

New York.

December 25, 1920.

To-day is the Christmas day. We are about forty-five guests gathered in this inn from different parts of United States. It is a beautiful house, nestling in the heart of a wooded hill, with an invitation floating in the air of a brook broadening into a lake in the valley. It is a glorious morning, full of peace and sunlight, of the silence of the leafless forest untouched by bird songs or humming of bees. But where is the spirit of Christmas in human hearts? The men and women are feeding themselves with extra dishes and laughing extra loud. But there is not the least touch of the eternal in the heart of their merriment, the luminous serenity of joy, the depth of devotion. How immensely different from religious festivals of our country. These Western people have made their money, but killed their poetry of life. There life is like a river, that has heaped upon its bed gravels and sands and choked up the perennial current of water that flows from an eternal source on the snowy

height of the ancient hill. I have learnt since I came here to prize more than ever the infinite worth of frugal life and simple faith. These people madly believe in their wealth, which can only multiply itself and attain nothing. How to convince them of the utter vanity of their pursuits! They do not have the time to realise that they are not happy. They furiously try to smother their leisure with rubbish of dissipations lest they discover that they are the unhappiest of mortals. They are like drunkards who are afraid of their lucid intervals,—whose drinking produces the misery which only farther drinking can drown. They deceive their soul with counterfeits, and then, in order to hide that fact from themselves, they artificially keep up the prize of those false coins, by an unceasing series of self deceptions. My heart feels like a wild duck from the Himalayan lake lost in the endless desert of Shahara where sands glitter with a fatal brilliance, but the soul withers for want of the life-giving spring of water. This my visit to America has done me one great service; it has produced in my mind an intense feeling of contempt for money.

How do you propose to spend your summer vacation? Come to join us in Europe. My visit here will end by the end of March, and we are eagerly looking forward to the delightful time we are to spend in France, Norway, Sweden, Switzerland, and if possible, in Spain and Italy. It will be delightful for me to share my enjoyment with you and then go back together to Shantiniketan.

New York.

January 1st, 1921.

Today is New Year's Day. But I do not feel it in the air; it brings no message to me. New Year comes to these countries with possibilities of new inventions, new political adjustments, and economic revolutions. But the New Year which we know in Shantiniketan comes to our soul bringing to it the expectation of its own blossoming, some inner miracle of renovation. Last night the whole town went mad with a boisterous fury of merriments and this morning it

is too tired to open its heart to the beautiful sunlight of the New Year's Day. All the while my heart is aching to think that our first day of Baishakh will bring its blessings for me in the early morning light of Shantiniketan and find my seat vacant. How precious with truth and peace those days are made, we know when our hearts are wandering in a wilderness of things thirsting for a drop of *Amrita*, the draught of everlasting life. In the geological history of the Earth we had ages of Titanic storms circulating round this globe. But now in the human period of this planet it is the dust storm of buildings and business, that is sweeping over the face of the earth. In those remote ages of turbulent hot vapour, the earth remained shrouded in a suffocating gloom, ignorant of its kinship with the starry world. But that pall of blindness has been lifted and the light has brought to the world of life its message of the Eternal. The tornado of the present day towns will also pass off, the Dervish dance of dust will be quieted and the human mind will find its communication with the infinite unhindered. We do not even have time to realise with what longing the human spirit is waiting to find itself in that unobstructed realm of light. And the light will come to her and reveal the endless beauty of truth.

Occasionally I read in the newspapers the reports of the non-co-operative movement in India. It seems to me that its current is getting muddled with a great amount of unreason. The forces that mould our history are irrational, but our leaders who guide those forces must have sanity and far-sightedness. To be in league with the spirit of destruction is dangerous for its methods are easy, its results are quick and stupendous in wholesale negations. But it obstructs our roads with the ruins it causes, raising the barriers of rubbish heaps between us and our vision of the beyond.

New York.

January 4, 1921.

When I finish reading your letters from Shantiniketan I wake up from my lyric

dream to find myself in the bottom of a prodigious pile of newspaper prose. My surroundings seem to me like the inside of a whale that has swallowed me. The idea of freedom, which the people in this country have, is the imaginary freedom of a fly shut up in a glass casket whose walls are invisible. They are surrounded by an impregnable circle of unreality, to which they cling and believe that they are in solid possession of their sky. But I can assure you that you have the right to laugh at these buzzing creatures from your Shantiniketan, at their absurd pride of having made their sky thickly substantial, which deludes them with a freedom which is of the eye while immuring them in a confinement which is of the spirit. I know how hard this confinement is, because I myself am in its grip. In a sense I am free; I can obtain this moment my passage to India; but the chain with which my ambition fetters me is stronger than anything made with iron. My freedom is unreal, so long as I cherish slavery in my soul. This is a truism, like our idea of death; but opportunity comes when we discover it in our life, and then it discloses to us its evernewness of truth. I seem to pass through a real training for becoming a *sanyasi* when I am in this country. Buddha was born to a royal house which gave him the fitness to attain the true majesty of beggardom. I wrote a poem when I was in India, "I shall never be an Ascetic." But when I am here, inspiration comes to me, with a rush of lyrical fervour, to write a hymn to Shiva, the Lord of Ascetics, who uses the four quarters of the sky for his dress.

This latter fact appeals to me just now more than anything else, when my mind and body are rebelling day and night against the bondage of tailoring dispensation. It may sound to you like a paradox when I say, that, what oppresses me most in this country is the utter lack of freedom with which the atmosphere is charged. But it is true. I long to draw in breath of life, but my nostrils get stopped with sand and soot, and then I am choked into acknowledging the truth, that it is not the substance which is most important for us, but the bareness of it. Leisure and space are the most precious gifts for us; for we are creators. Our real freedom is in the world of our own creation, where our mind can work unhindered and our soul finds its throne from which to survey its own dominion. When we are in India we dream only of the advantages that money can confer upon us; but when we are in this country we are warned against the danger which there is in money. It has become patent to me, that money can more easily mar than make. It requires a great power of renunciation to make it living and fluid, to give our works freedom from its constant gravitational pull downwards. The luminously clear vision of Shantiniketan owes its transparency to the holy spirit of poverty which reigns there. Money may remove many of the wants it suffers from, but also may remove its shrine of the Shantam, Shivam, Advaitam, transforming it into an office presided over by an efficient accountant. And then, where may the born vagabonds like myself and yourself find their joy?

EAST AFRICA

I PROPOSE in this paper to give a simple narrative of some of the experiences which I met with on my recent journey to East Africa, especially with regard to the Winston Churchill document. In a subsequent article, I hope to be able to draw some reflections

from the data I have gathered with reference to Indian immigration in the British Colonies.

One of the most interesting facts, which immediately struck my attention, was the comparative absence of passengers on the voyage out from Bombay. This differed

from my earlier experience two years ago when the vessel was crowded. While the shipping accommodation was ample and the rates of the passage cheap and the season of the year favourable (the monsoon was just over) there were only 52 passengers, all told, for the whole of East Africa, and more than half of these were first and second class, including Europeans. I saw at once that scarcely any artisans or traders were travelling out to Kenya and Uganda. I found out on enquiry, that this dearth of passengers outward bound had been continuous throughout the present year, 1921. On the other hand, (to anticipate matters, for convenience) when I came to return to India nearly two months later, I found that the steamer was overcrowded with deck passengers and it was a very pitiable sight to see the large numbers left behind at Mombasa, who had come down to the coast expecting to get taken on board, but who had been refused at the last moment. The present trend back to India is obviously very great indeed. It has affected not only the traders from Kutch and Kathiawar and Surat and Bombay, but also the Punjabi artisans.

The reason for this exodus has been the great trade depression, which has brought into the bankruptcy court very many European estates and not a few Indian firms. The financial crisis is not yet over. Perhaps the greatest cause of the trade depression has been the tampering with the currency and the establishment of a British coinage system of pounds, shillings and pence instead of the Indian rupee system. This has been one of the methods of turning Kenya into a "white man's country". It has thrown out of gear business arrangements of the most complicated character at a time when trade was in a precarious condition and Europeans themselves are now cursing the evil day when the currency was altered. A very heavy financial price has been paid for this attempt at Europeanisation.

Before I had gone out, I had read in the East African papers violent rhetorical outburst on the subject of the 'swarms of Asiatics', who were invading Africa and doing harm to the natives of the country by their presence in such large numbers. These facts which came under my own observation on board the steamer, were an eloquent commentary on this so-called Asiatic invasion!

The moment of my arrival in Africa was

opportune. The Governor, Sir Edward Northey, had been summoned back to England in haste after the Imperial Conference and had returned to Kenya at the beginning of October with a very important secret document on the Indian Question in his possession. The terms of this document have now been publicly disclosed and therefore they may be openly referred to. But at the time of my arrival in Mombasa, these same terms were marked 'strictly confidential'. Only a few of the Indian leaders, along with a corresponding number of leading Europeans, were permitted to see them. The Governor had called both parties in turn and had impressed upon them the vital importance of secrecy. Leave was obtained by the Indian leaders to consult with me about this secret document; we immediately sat down to conference together and discussed every point carefully and fully.

I should make it quite clear, that at these conferences my position was only that of a learner and a listener and an assessor. I had no voting power and did my utmost to prevent too great a reliance being placed on my opinion. I am glad to say, that, though we came to a general agreement, yet at the same time it was I who was drawn at last to the point of view of the Indian leaders on the spot, rather than vice versa. From this fact alone it may be easily understood, that there was no interference on my part with independent Indian opinion.

When I had seen the terms offered, it was obvious at once to me that they were unacceptable. I have never wavered since in that opinion. They are a specious political stratagem, not a genuine offer of racial equality. What is most surprising to me is that anyone should have thought that the Indian people would be taken in by such an obvious camouflage. The following are the most important terms offered by Mr. Winston Churchill. I am quoting his own words with only very slight abbreviation:—

I. *General basis of policy*.—"Equal rights for civilised men."

II. *Constitution* (Legislative Council).

A common electoral roll for Europeans and Indians. Qualifications for admission to the roll to be:—

- (a) Property: £1000 capital, or £150 per annum income.
- (b) A reasonable knowledge of written and spoken English.

[It is intended to admit to the franchise 1000 to 1500 Indians out of the present total Indian population of about 22,000 : cf. India itself, where the numbers enfranchised are understood to be about 1 in 50]

(c) The constituencies to be revised.

(d) Reservation of seats as between Europeans and Indians.

III. *Constitution* (Executive Council).

The Governor to select and nominate one unofficial member of the Executive Council forthwith.

IV. *Immigration*. Regulations for Indians to be made the same as for Europeans. In addition to the existing money deposit for Europeans (£37.10.0) which may be increased (say) to £50, an education test, similar to that required for admission to the electoral roll, to be applied : also effective provision against fraud.

V. *Segregation*. No Commercial segregation and no residential segregation for persons on the common electoral roll, i.e., better class Indians can live where they like, but the lower class would be excluded from the European quarter.

VI. *Highlands*. These to be reserved for Europeans as it is on the understanding that this was the definite policy of His Majesty's Government that Europeans have settled in Kenya and taken up lands in the Highlands. The policy to be quite definite,—i.e., neither grants of land to Indians to be made nor transfers permitted.

An area of land suitable for Indian settlement to be set aside for Indian ownership with exactly the same restriction against European ownership.

VII. *Municipalities*. A system of wards : details not ready for consideration.

The heading of this document of Mr. Winston Churchill, "Equal Rights for Civilised Men," is obviously taken from Cecil Rhodes. It is the basis of what has been called 'The Cape Franchise', because, from the year 1875, this principle has ruled the elections in the Cape Province of South Africa. But when we come to examine the election test in the Cape Province and to compare it with Mr. Winston Churchill's, the difference is at once obvious. The Cape test is as follows :—

Property, £75 or £50 annual income. Education, to write legibly one's name, address and occupation in English at the time of registration. The Kenya figures are outrageously high.

But an even more obvious inequality comes in the Immigration test, which Mr. Winston Churchill proposes. First of all, there is no justice at all in compelling every Indian to pass a full reading and writing test in *English*. Secondly, while Indian artisans are urgently required in the country, everything is done by the English themselves to prevent English workingmen from coming out to Kenya. Yet it is proposed by means of the very high immigration security (including an English education test) to keep out entirely the Indian artisan whose presence is needed for the development of the country. What it all amounts to is this. The Englishman for his own purposes may set up any absurd standard of exclusion for his own fellow Englishman, and the Indian, for purely political reasons, must immediately follow suit. If £50 is not high enough to exclude the Indians, then the Englishman's security may be raised to £100, and, so on, until the Indian is eliminated and Kenya becomes an aristocracy of a few wealthy persons belonging to the 'white race', ruling over millions of the black race, with the practical elimination of the Indian altogether.

The snobbery of the 'Segregation' test, by which the Indian community is divided into 'better class' and 'lower class' scarcely needs pointing out, it is so gross.

Lastly, when we come to the Highlands, we are told by Mr. Winston Churchill, that the past injustice to Indians must be perpetuated, and that even when a European desires to sell his own land or property to an Indian, in the Highlands, (as very many actually do wish) he must be prevented by Law. The European may sell to an Italian, or a Greek, but not to an Indian. We are further told, that this part of the programme for the future is quite definite and cannot be altered !

This, then, is a British Cabinet Minister's interpretation of his own signature to the Imperial Conference Resolution in London, of July, 1921. That resolution was drafted by a Special Committee of the Imperial Conference, of which Mr. Winston Churchill himself was the Chairman. It promised equal citizenship. It was passed, with East Africa in view. The question itself was raised as to whether East Africa should come definitely under the terms of the Resolution, and it was decided that it should, only South Africa was

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exempted, not East Africa. The British Government were represented at this Imperial Conference by Mr. Lloyd George, Prime Minister, Mr. Austen Chamberlain, Mr. Balfour, Lord Curzon, and Mr. Winston Churchill. There could not possibly be a clearer decision of the British Government; and yet, within three months, this is the way that Mr. Winston Churchill proposes to fulfil the decision which was then arrived at!

The underlying cause of all that has been so hastily arranged since,—the summoning of Sir Edward Northey, the delivery of a secret document, the utter climb down on the part of the Colonial Office,—is quite simple. There was a panic. The European settlers threatened armed resistance. They had the power of carrying out the threat. Troops would have to be sent out from England to put down the armed rebellion. They would have refused to go. The memory of what happen-

ed in Ulster in 1914, when Ulster threatened an armed rebellion and the British Troops refused to move, was still fresh in the memory of Mr. Winston Churchill and Mr. Lloyd George. They decided that Indian Troops, which were near at hand, could not be used against the 'white race'. They were determined not to run the risk of having a new 'Fiume'. So they threw India to the wolves and thus endeavoured to make their own escape. When they had settled on the policy of 'scuttle', the only thing left was to do all that had to be done with some pretence of decency and fairness, and with not too flagrant a breach of the terms of the Imperial Resolution so recently passed and signed by their own names. Hence we have this present outrageous secret document, whose terms have now been disclosed.

C. F. ANDREWS.

Shantiniketan.

THE PROBLEM OF CHILD LABOR

BY RAJANI KANTA DAS, M.A., M.S., Ph.D.

LECTURER ON FOREIGN TRADE, NEW YORK UNIVERSITY.

THE minute division of labor and the mechanical and simple methods of performing an operation have made both possible and profitable the utilization of child-labor in the modern productive system. The child always used to help his parents either on the farm or in the work-shop. As his father went into the factory, the child naturally followed him.

The presence of the child in the factory has given rise to several serious problems. The intensive and continuous work in the factory is rather injurious to the development of his body and mind. The atmosphere is often unwholesome and may even contain germs of contagious diseases. The work is exacted by a superior who is in no way interested in his future. He often lives away from his parents and works in vicious company. He himself often spends a part or the whole of his earnings in a city which is full of tempta-

tion. Factory work is, therefore, liable to affect the normal growth of both the body and the mind of the child.

The greatest assets of society are the resources of human faculties, on the conservation of which, depend both its progress and prosperity. The child is the future member of society and the highest welfare and the greatest wealth can, therefore, be assured only by the fullest development of the body and the mind of the child. As the child comes into society in a helpless condition and without any responsibility on its part, what is the duty of society toward the child becomes the claim of the child upon society. It is the right of every child, when grown up, to possess a sound body for the enjoyment of health, to be industrially efficient for earning a decent living, and to have sufficient knowledge for the exercise of political rights, for the performance of

social duties and for the enjoyment of cultural privileges. There are, therefore, several fundamental claims of the child upon society.

First, the child is entitled to a physically and mentally sound parenthood, or, in other words, to being well-born. This phase of the duty has just dawned upon social consciousness.

Second, the child has claims upon proper and adequate nourishment. This phase of the duty has so far been discharged by parents who are immediately responsible for bringing the child into the world. But it often happens that the parents, through no fault of their own, are unable to properly perform even this primary duty towards the child and a new consciousness of the duty is awakening in all advanced countries.

Third, the child has the right to vocational training. Formerly, it was a family affair, the son following the occupation of the father. But with the growth of complexity in the modern industrial organization, the need for industrial training has been fully realized.

Fourth, the child is also entitled to the acquisition of general knowledge and culture. Almost all the countries of the world have acknowledged this primary claim of the child upon the State, and have provided at least elementary education.

Last, there is also a negative aspect of the duty. As childhood is the best period for the growth of body and mind, and as any interference with this growth may cause irreparable loss to the child, and hence to society, it becomes imperative upon every government to look after the welfare of the child and to regulate any condition, such as factory labor, which may be detrimental to social interest.

It is in this last aspect of the duty that the child labor law has been enacted by the State. This principle, of course, assumes that the child gets all the necessities for its physical and mental development. Unfortunately, the Indian child is denied most of the essential requirements of life. Millions of children are born in India without the provision of sufficient

food for the growth of their body, and of educational facilities, for the development of their mind. While for the former the parents are to blame, for the latter it is the government which is responsible. Yet, after a hundred and sixty years of rule, the British Government in India has denied the Indian child his most fundamental claim upon the State. Under such circumstances the low minimum of age limit for employment is the lesser evil. By joining a factory the child can, at least, get some nourishment for his body, and also some kind of training for his mind.

That the age limit for the employment of children in Indian factories is too low cannot be denied for a moment. These age limits must be raised, but at the same time proper provision must be made for the education and training. The most urgent duty of the Government is to introduce free and compulsory education. The period of such education should be continued to the age of fourteen and at the same time the minimum age limit for employment may be raised to this maximum age limit for education. The minimum age limit of fourteen should have a corresponding maximum age limit of sixteen. Until the arrangement can be made for education up to the age of fourteen, twelve may be made the provisional age limit both for education and employment. The minimum age limit for employment and the maximum age limit for education should be raised together and sixteen years should be the objectives toward which these age limits should tend to move.

A high standard of education for boys and girls in India has become a necessity under the social and economic conditions. In the first place, Hindu civilization, being essentially spiritual in its nature, requires much higher training in order that the spirit of such a civilization may be imbued than a more material civilization. Besides, Mohammedan civilization has become part and parcel of Indian national life. It is absolutely necessary that all boys and girls in India should be educated in the essentials of both civilizations. Only in this way can it be expected that Hindus

and Mohammedans, when grown up, will learn to respect each other and live in peace and harmony. To these great civilizations has been added Western culture by the British, some knowledge of which is also essential to every citizen of Modern India. As this education in Western culture and the national civilizations must be supplemented by knowledge in the natural and social sciences, the period of education will necessarily be long.

In the second place, higher education is also an economic necessity for India. Both national traditions and physical characteristics of the people requires the development of industries of high workmanship, especially for foreign markets. The limitation of natural resources in comparison with her population makes it inevitable for India to achieve a very high degree of industrial efficiency and sell more labor per unit of natural resources. In addition to the general education there must, therefore, be provision for industrial and vocational training. The minimum age of employment should be high, so that boys and girls in India can have ample opportunity for cultural and industrial education.

The principle of conservation of their physical and intellectual resources should also be applied to the determination of the length of working time for which boys and girls should be employed in factories. There is nothing wrong in the employment of children in industrial pursuits. Industrial pursuits, in fact, help in the development of the child's character for future life. It all depends upon the age of employment and upon the nature and hours of work. But children are instinctively fond of play and the development of their body and mind should follow the same course. Any work which is intensive and monotonous is distasteful to them. Long hours in factories are, therefore, not congenial to their physical and mental growth.

Here, again, no abstract principle can solve the present problem. Indian children, under the present industrial conditions, need nourishment and training and the best way for them to get both is to work

in factories. Their work cannot be profitably utilized unless they are employed for half the time of the usual hours of work for adults, as only in that case can they fit into the working system of a factory. Under the social and economic conditions of India, six hours of work, as provided for by the Factory Act of 1911, cannot be said to be too much, if we take into consideration the fact that unlike British children, they do not have to attend school after work. But it is a great loss, even from the purely economic point of view, to make children work six hours a day in an industrial plant when they ought to spend part of their time in an industrial school and become more efficient producers. With the reduction of working hours to ten for adults, the working hours for children should be reduced to five.

The working hours of children should be reduced also for the reason of facilitating part-time education. It will be some time before India can abolish child labor and provide adequate compulsory education to the age of sixteen or even of fourteen. Industrial education should have to be imparted while children are working in factories. The hours of half-timers should, therefore, be short.

There are thus several problems of child labor requiring solution: First, the immediate introduction of compulsory education up to the age of twelve and the raising of the minimum and maximum age limits to twelve and sixteen. Second, the gradual raising of the compulsory education up to the age of fourteen and eventually to sixteen and at the same time the raising of the minimum age limit for employment to the maximum age limit for education. Third, reduction in the working hours from six to five. Fourth, compulsory industrial education of half-time workers. The other provisions of the law are adequate. The weakest point, hitherto, was the lack of provision for efficient administration. This defect has, however, been remedied by the Factory Act of 1911.

KRISHNA-BAT

HERE is a peculiar kind of Bat (बट, Ficus) which goes by the name of Krishna-Bat. Mr. C. de Candolle, who has done much research in connection with it, has given it the Latin name of *Ficus Krishnae*. The history of this Ficus is shrouded in mystery. Its place of origin and the source from which it derives its name and such other particulars have not been definitely ascertained as yet. It is a matter of regret that such particulars are not available in *Sabda-Kalpadruma*, *Visvakosha* or any other dictionary. A popular and concise account of this Ficus is therefore given below in the hope that it will prove interesting to the readers.

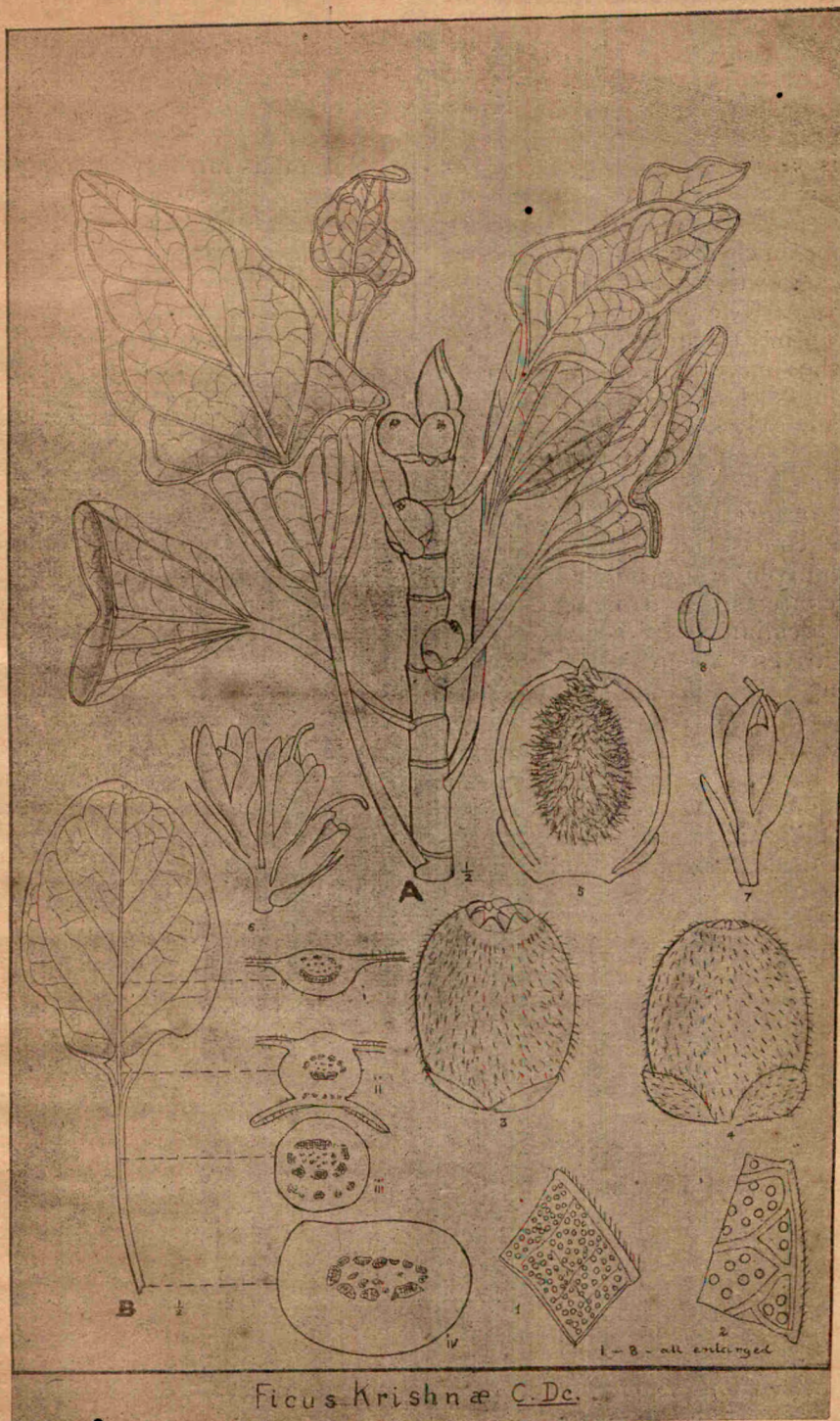
The chief peculiarity of this Krishna-Bat lies in its leaves. Whereas the leaves of ordinary Bat (*Ficus Bengalensis*) is flat, its leaves are rather cup-shaped. These cups too are a bit peculiar. Many among the readers have perhaps noticed that the leaves of some of the "Bahar-patas" or Pata-Bahars" (*Codiaeum Variegatum*—ordinarily called "Croton") and of a few other plants are transformed into miniature cups. In all these plants the cups have the smooth upper surface of the leaves inside the cups, but in *Ficus Krishnae*, the reverse condition prevails, i.e., its cups have rather the rough outer surface of the leaves inside the cups. A reference to the accompanying figures will make the point clear. It is not known if the cups of any other plant has this peculiarity.

The question that naturally arises is—why is it called Krishna-Bat? This is called so not because any part of this plant is of black colour, i.e., Krishna. When this plant first came to the notice of the botanists a legend that gained currency was to the effect that by the grace of Rama, who did many wonderful things, our ordinary Bat (*Ficus Bengalensis*) had become transformed into this *Ficus Krishnae*. But as hardly anybody

could pin his faith on the aforesaid legend, a second one eventually came to take its place. According to this latter legend the plant derives its name from its connection with Krishna in the remote past. When Krishna, for fear of his maternal uncle Kansa was passing his boyhood among the cow-herds and Gopis, the latter, taking compassion on him, used to bring butter for him in cups made of dried Bat leaves. Naturally most of the butter used to melt away and fall through the hole at the bottom of those cups. One day Krishna, it is said, was very annoyed at this and with a view to put a stop to such loss in future, wrought a miracle by instantly transforming the leaves of Bat (*Ficus Bengalensis*) into cups. But it is not known why either Rama or Krishna, whoever may be responsible for this transformation, preferred to have the rough outer (instead of the smooth inner) surface of the leaves inside the cups.

In fact, in comparison with other species of Ficus, this *Ficus Krishnae* is more closely allied to ordinary Bat (*Ficus Bengalensis*) than to any other species of Ficus. Owing to this alliance it was at one time suspected that *Ficus Krishnae* was perhaps nothing but a modified form of *Ficus Bengalensis*. But, as a result of closer examination of the different parts, it has now been accepted as an independent species.

Up to this time this Krishna-Bat has been reported only from some gardens in the neighbourhood of Calcutta and it is not known if it is found anywhere else except those places where cuttings have been sent from these gardens. Nearly 25 years ago when this peculiar plant first attracted the attention of the botanists they tried their best to ascertain the place of its origin, but their attempts have not been crowned with success as yet. The writer will feel himself highly obliged if



Ficus Krishnae C. De.

Krishna-Bat—Its branch, leaf, fig, flower and anther.

any of the readers can furnish him, through the editor of the Modern Review, with any new information regarding this peculiar plant.

The writer has observed that the milky sap of Krishna-Bat (*Ficus Krishnae*), like that of other members of the genus *Ficus*, turns into an adhesive substance like bird-lime on drying.

It is left to the future researchers to decide if Rubber can be profitably extracted from this adhesive gum of Krishna-Bat, to which the attention of scientists have been drawn only recently.

Interested readers may consult—Archives de Sciences Physiques et Naturelles, Series IV, Vol. XII (1901), Bulletin de

l'Herbier Boissier (1902), page 760 and *Botanical Magazine* (1906) for further information.

Explanation of figures.—A—a fertile branch, B—a leaf and sections taken at different levels, 1—a portion of the under-surface of a leaf, 2—a portion of the upper-surface of a leaf, 3-4—a fruit or fig, 5—a fig cut in two, 6—a group of flowers, 7—a single flower and 8—a stamen containing pollen. A and B—half size. All the rest magnified. 6-8—highly magnified.

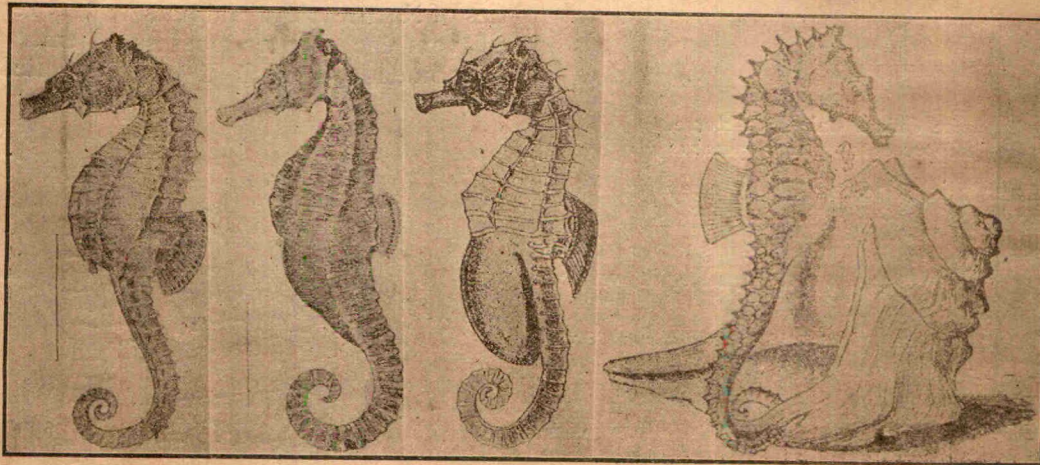
The writer is indebted to the proprietors and publishers of *Bulletin de l'Herbier Boissier* for fig. B, and of *Botanical Magazine* for the rest.

P. M. D.

SEA-HORSES

THOSE who have visited the sea-coast resorts of India such as Puri, Waltair, Madras, and the like, have probably seen the curious little creatures known as "sea-horses", about which it is the object of this article to give a little information. They belong to the family *Syngnathidae*

of the order *Lophobranchii*, and are closely related to the "Pipe-Fishes" which belong to the same family and are no less curious and interesting than they. These quaint-looking objects are known in the popular language of naturalists as the *Tufted-gilled fishes* because their

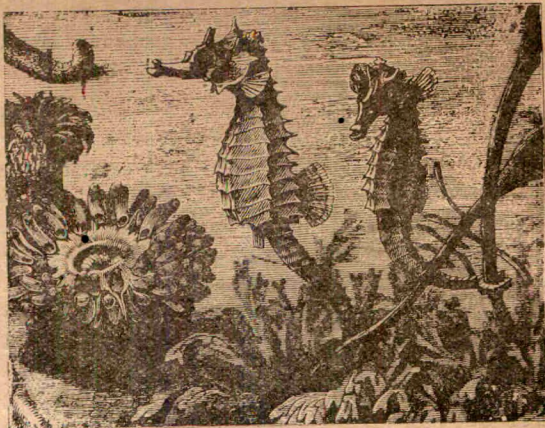


How the Sea-Horse Carries Its Young in a Kangaroo-Like Pouch.

1. A female Seahorse (*Hippocampus Hudsonius*).
2. Male (*Hippocampus alterinus*) with normal pouch.
3. Male (*Hippocampus Hudsonius*) with dilated pouch.
4. Male discharging young from pouch (after Lockwood).

gills are not comb-shaped as in most other fishes, but are disposed in tufts about the bones which support them.

The pipe-fishes and the sea-horses rarely exceed a foot in length while most of them are about the size of a fair-sized sprat. They are never found in fresh water, and inhabit temperate and tropical seas wherever there is a sufficiency of vegetation to enable them to conceal themselves, as they are very defenceless creatures. They possess but feeble swimming powers and are never borne out far to sea. The pipe-fishes are long, thin and semi-cylindrical: and their peculiar form and colour,



Sea-Horses in their sea home.



The Chilka Lake Sea-Horse.
(*Hippocampus Brachyrynchus*)

together with the fact that they progress by a gentle, wriggling motion make them well-nigh indistinguishable from the fronds of sea-weed amongst which they live.

The *Hippocampus*, as the sea-horse is called, well deserves its name, for the head is wonderfully like that of a horse. The head is sharply bent on the trunk and separated from it by a sort of neck, the eyes are bright and prominent, and the animal has the power of moving each independently like a chameleon. On each side of the head are tiny fins which vibrate

rapidly when the owner is on the move, but are erect and expressive and look remarkably like ears when he is still.

The sea-horse maintains a vertical position when swimming, which it does by serpentine moves of the back-fin, and the bending and uncoiling of its long tail—a method of locomotion quite unlike that of any other fish. The tail is also used for attaching itself to bits of sea-weed, etc., and the animal thus remains, as it were, anchored, while it bends its body backwards and forwards in search of food. This type of tail is described as “prehensile” and it is one of the peculiarities of Nature that animals widely removed from each other possess them. This phenomenon, if such it can be called, is

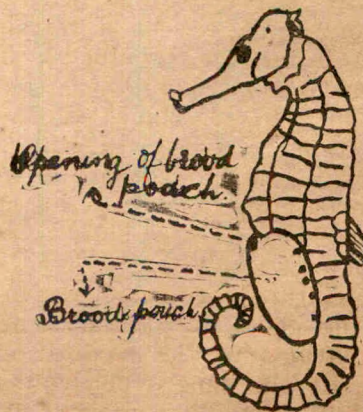


Diagram of a Male Sea-Horse.

known to naturalists as "convergence". I do not know what animals form its food; but judging from the fact that the upper and lower jaws are connected nearly along their whole length, with only a small mouth at the end, something like that of an ant-eater, I should think it would be infusoria and very minute sea-insects and crustaceans.

The Hippocampi are perhaps not so well concealed when attached to vegetation as their cousins the Pipe-fishes, but as the body possesses a number of more or less filamentous processes, it is rendered comparatively inconspicuous. In the Fucus-like Sea-horse—an Australian species—these processes are excessively developed "forming long, frond-like blades." "These streaming in the water both by their shape and colouration render the resemblance to the vegetable growths in which the animal hides so perfect that detection is almost impossible. Thus they furnish one of the most remarkable examples of adaption to the environment amongst living animals."

The sea-horses are scaleless and their bony armour are probably of no little use in preventing them from getting hurt and bruised while wandering about their feed-

ing grounds, which must often be very rocky. In the male Hippocampus the ventral fins are modified into a sort of pouch in which the eggs are carried till it is time for them to hatch. The young ones also take refuge in this bag when in danger—rather reminding one of the Kangaroo. The majority of the pipe-fishes also possess a somewhat similar device. It is curious that it is the male which, as Thompson says, "carries the eggs about in his breast pocket."

In Day's volumes on fishes in the "Fauna of British India" series these species are described, of which the most familiar is *Hippocampus guthelatus*. It is generally about 6—8 inches in length, sometimes even a foot and is usually "greyish marbled with darker, and covered with light or dark spots; or brown with black spots or cross bands." A species different from those described by Day was described a few years ago by Dr. George Duncker from the Chilka Lake in the Ganjam district under the name *H. brachyrhynchus*. I am indebted to the Zoological Survey of India for permission to reproduce here a photograph of it taken by their artist.

C. D.

THAT'S CHINA !

IT was a dusty June afternoon. We were sipping tea at a restaurant not far from the famous Ch'ien Men (Front Gate), Peking.

"What do I think of the Chinese civilization?" asked the English missionary as he looked hard at me across the marble-topped table. "Not much."

"But," I put in quietly, "even you missionaries can't deny that the Chinese are a cultured people. They, in common with the people of India, made great contributions to the civilization of the world, at the time when your ancestors were but howling savages. Isn't that so?"

He grew red in the face instantly. He gnashed his teeth and clenched his fists. I saw that a storm was coming.

"Oh, I heard that the Chinese made a few little things in the past; but they surely are an inferior race of people," the missionary broke out with little pretence at ordinary courtesy toward the nation whose hospitality he was enjoying. "The Chinese are heathen!"

There you are! The heathen—the heathen. That was the moral and intellectual climax of this missionary argument. His mind—he of the "revealed" bible and dogmatic theology—fed upon stupid prejudice and blind intolerance, seemed

almost incapable of higher truths. He was a pathetic victim of dangerous zealotry, of religious hysteria. To reason with him was likely to be as fruitful as to reason with Ch'ien Men.

To one, however, who comes to China with openness of mind, the following facts may be of some interest :

1. China is the largest country with an area of 4,000,000 square miles in the largest continent of the world—Asia.

2. China with her 400,000,000 inhabitants has the greatest man-power.

3. China has the most authentic continuous history from the earliest time to the present.

4. China is one of the countries most noted for filial piety.

5. The Chinese are among the earliest inventors of the world, having invented,

among others, paper, printing, magnetic compass, gunpowder.

6. It was from China that the culture of silk was introduced into Europe in 550 A.D.

7. To China belongs the credit for one of the wonders of the world—The Great Wall, which is 1400 miles long.

8. China first issued paper money a thousand years before Christ.

9. China overthrew one of the oldest of monarchies and became a republic in the shortest possible time and with least bloodshed.

10. China is the nation which has to-day more students studying abroad than any other.

SUDHINDRA BOSE.

Of the State University of Iowa.

Peking, China.

U. S. A.

INDIAN ICONOGRAPHY

HINDU Iconography is a phase in the evolution of Hindu religion and art. Like every other religio-aesthetic phenomenon it had to be studied with a strict eye on the general development of Hindu history. The danger of neglecting the historical method of interpretation in this department is as great as that of the imposition of a narrow historical outlook. One enthusiastic writer¹ characterises Hindu art as "a most ancient shoreless sea of forms incomprehensibly interchanging and intermingling, but symbolizing the protean magic of that infinite unknown that shapes and re-shapes for ever all cosmic beings." While another sober historian,² opines with scientific coolness: "Indian art, on the whole, is the *slave of religious tradition* and it is this undeniable fact which gives plausibility to the thesis that *India is destitute of fine art.*"

The above extracts are quite sufficient to demonstrate not only the futility of the so-called mystic interpretation but also the precariousness of a narrow and premature generalisation. It is high time that we should avoid both and take to the only safe path of approach in our study of Hindu Art—the path of a broad survey of Hindu History, the complexity and comprehensiveness of which have never been brought out in a more telling manner than that of my revered professor Mon. Sylvain Levi: 'L'importance historique de l'Inde apparaît dès lors en

plein éclat : liée au groupe Aryen primitif par son parler et ses croyances, à l'Iran par une parenté linguistique et religieuse plus étroite encore, rattachée à la Perse par la conquête Achéménide, à l'Hellenisme par Alexandre et ses successeurs, à la Chine par la Bouddhisme au Tibet, à l'Indo-Chine à l'Insulinde par la civilisation qu'elle y a portée, l'Inde est le trait d'union entre les deux sections, en apparence isolées, du monde antique."³

I. THE ARYAN PHASE.

At the very threshold of our investigation we are confronted with the problem of iconographic *origins*: When, how and by whom were the *icons* first ushered into existence? Turning to the earliest literary monuments of the Indo-European people—the Vedas, we find that not only there is no definite reference to *images* or icons of gods but the analyses of the word for god in the important Indo-European languages leads to no conception of a *personal deity* a conception which is the indispensable psychological basis of iconographic representation.⁴ Prof. Meillet probably the greatest living philologue of Europe, in one of his latest monographs "La Religion Indo-Européenne" remarks: "Il subsistait pourtant un grand fait, et on la linguistique est intéressée: L'archéologie préhistorique de l'Europe ne révèle guère d'idoles; et

partout on l'on a quelque temoignage sur les peuples de date indo-europeenne on en etat, de civilisation peu avancée, ces temoignages indiquent l'absence de dieux personnels. L'onomas-tique indo-européenne concorde avec ces constatations."

The Vedic gods preserve this family likeness. They are "divided into three groups of eleven, distributed in earth, air and heaven."⁵ They are half-poetic half-mystic personifications of Nature. The Vedic religion is an apparently polytheistic religion with a deep theistic undertone sounding through the refrain of such sublime hymns: "Kasmai devāya havisha vidhema"⁶

What god should we worship with oblation?

Passing from the period of the Vedas to that of the Brāhmanas—we find that the possibility of integration of many gods into one (the development from henotheism to monotheism) became more and more remote.⁷ While the later Vedic conception of the Purusa was decidedly tending towards anthropomorphic integration, it was apparently overpowered by the elaboration of the *doctrine of Sacrifice* (yajña). "Priests cared less to exalt the personal gods than to emphasise the dignity of impersonal sacrifice."⁸ Ideal sacrifice, in its turn, came to be represented as a kind of Being: The harmony of the several parts of the sacrifice was considered to constitute its rūpa, form.⁹ Thus the Brāhmanas, amidst innumerable ritualistic aberrations prepared the Indian mind to admit the First Cause—a kind of Impersonal God in the Aranyakas and the Upanishads which record the unique history of a ceaseless quest after a personal-impersonal Deity:¹⁰ Crotrasya crotram, manaso mano, yadvācoha vācam sa u prānasyr prānah—sublime realisations of Hindu religious spirit but seldom subjects of Hindu iconographic experiments!

In the earlier strata of the Great Epics we find the ideals of *tapas* (asceticism) and *yoga* (mystic communion) dominating over the conception of sacrifice. Through these processes man aspired to be omniscient and omnipotent, nay more, to be equal or even superior to the Gods! The legacies of these new disciplines are the absolute self-reliance of the Yogi on the one hand and the abject superstition, magic and charlatanism on the other. But neither the conception of *tapasyā* nor that of *yoga* contained the dynamic of iconographic elaboration.

It is a fact of profound historical significance that when Mahāvira and Buddha inaugurated the era of renovation and emancipation, the religious factors that they had to confront with were *ritualism* and *asceticism*. While the former (ritualism) was systematically criticised by the Great Gotama, the latter (asceticism) was then strong enough to claim him temporarily for its subject. Buddha could not help trying the path of penance and mortification (*tapasyā*) before his attainment of the sambodhi (Enlightenment). But gods and god-speculations

did by no means occupy a prominent part in his thought. Had the *icons* of the gods formed an essential element of Brahmanic ritualism of his age, the Great Sākya Reformer would undoubtedly have combined iconolatry also in his relentless condemnation of the sacrificial ritualism. It is no less significant that the greatest royal champion of Buddhism Dharmāsoka Piyadasi follows closely in this respect the footprint of the Master. In his inscriptions we find the condemnation of sacrifice, but gods or images of gods do not arrest his all-embracing attention. A monarch, who experimented on so many styles of art representation and who was the pioneer in the evolution of lithic art in India, did not feel prompted to carve a single image of the Master who passed away more than two centuries ago! This is undoubtedly a landmark in the history of Hindu Iconography.

Let us leave aside the problematic question of the chronology of the Vedas. Let us confine ourselves to epigraphical documents pure and simple. Even then, we find that, during the vast stretch of say twelve centuries intervening between the Bo gaz Keui inscription (of Cappadocia where the Indo-Iranian gods are first mentioned) to the Asokan inscriptions—though Hindu god-conception passed through various stages of evolution—the necessity of *concretizing* and *visualizing* the concepts of the Deity was not felt strongly either by the great monarchs or by the cultured classes.¹¹ It is equally striking to note in this connection that the Iranian cousins of the Indian Aryans followed an almost parallel line of evolution up to this point: the same nature worship—of Dyāvā-prithivī (the Heavens and Earth) of Apan-apat (Fire and Water)—ultimately transformed by Zarathustra into the monotheistic creed of Ahura-mazda, while the sacrificial legacy came down to the present day in the form of fire and altar worship amongst modern Zoroastrians (e.g., the Parsees). The whole of this epoch in Indo-Iranian history may be called *aniconic*—a state of things which would be revolutionized in course of the next five centuries (200 B.C.—300 A.D.) and one of the most elaborate and esoteric phase of *iconism* would be evolved between the fall of the Mauryas and the rise of the Guptas.

II. THE DRAVIDIAN PHASE.

Passing from the *aniconic* to the *iconic* phase of Indian art we must remember the fundamental fact that Indian history is not simply Aryan history. Its uniqueness consists not in the reduction of divers elements to a dull uniformity but in the co-ordination, assimilation and *synthesis of the multiplicity* of historic factors. The first and foremost of such non-Aryan factors was the *Dravidian element in Hindu culture and art*. Beginning of the study of Indology with Aryan documents

had naturally created an unconscious Aryan bias, and it is a pity that the only adequate corrective of such a bias—a thorough and scientific study of Dravidian art and institutions seems to be as yet a remote possibility.¹² However, the preliminary survey of the North Indian Dravidians by Mr. Crooke and that of the South Indian Dravidians by Mr. Frazer had established the unique value of a comparative study of Aryo-Dravidian institutions. Culture history is not the subject of a mere chronological narration but of subtle sociological interaction. Hence we cannot afford to confine our attention only to the records of a dead past; we must constantly try to correct our reading with reference to the living traditions and latest survivals. Examined from this standpoint, the Dravidians seem to have influenced Aryan life profoundly: through Shamanism and Animism, Totemism and Taboo, the Dravidians gradually developed a pantheon of their own: sun gods and moon gods, tree gods and serpent gods—a queer un-Aryan uncanny nature worship culminating in the mysterious cult of the Earth-mother—*Ellamma*—forerunner of the Shakti cult of later Hinduism. In fact, “the Dravidian Gods,” as says Mr. Frazer, “seems to have supplied much of the coarser elements of modern Hinduism.”¹³ Researches of anthropologists are every day bringing to light a bewildering variety of village gods and local deities only partially assimilated by Hinduism. Moreover through totemism, magic, ancestor worship and hero-cult “the human form makes its appearance in religious art.”¹⁴ Symbolism is a universal method of religious expression. So we should hesitate twice before settling down to the convenient and apparently convincing hypothesis of *foreign importation and indigenous imitation*, in explaining the evolution of Hindu iconography. A careful examination of the symbols and arms of various deities is sufficient to convince us that each one of these symbols has a long history behind it—a history as mute and mysterious as the evolution of the spiritual consciousness of man.

Risking a generalisation for the convenience of a rapid exposition I say that while the Aryan spirit was transcendental and speculative, the Dravidian spirit was elemental and artistic at the commencement of the *rapprochement* between the two cultural series. The former contributes literature and philosophy, the latter develops mythology and art. Thus we see that the Dravidians, while almost completely Aryanised in other respects, have preserved beyond doubt, their individuality in art. While socially degraded to a certain extent the Dravidians had the monopoly of the arts and crafts of ancient India. Here they were the probable teachers of the Aryan conquerors. By their superiority in this branch of culture, the non-Aryan artists and craftsmen not only

secured a privileged remuneration but also a special protection from the state. The Arthashastra of Kautilya inflicts exemplary punishment for the killing or mutilation of artisans. What is more, these non-Aryan artists seemed to have commanded the respect of their Aryan masters who conceded, with characteristic tolerance, a *ritualistic glorification* of the non-aryan artists in the ceremony of the *Vratya-pūjā* of the Atharva Veda.

III. THE ARYO-DRAVIDIAN COMPROMISE.

As the result of the fusion the Aryan and the Dravidian elements—the interpenetration of Philosophy and Art—the symbolic marriage of the Sky and the Earth element in the mentality of the two ancient races of India—there arose the grand *Hindu Art*—one of the grandest cultural synthesis in history. Irrepressible transcendentalism was fused into irresistible naturalism and gave birth to the *gorgeous symbolism*—the meeting ground of the *Seen* and the *Unseen*, the *actual* and the *ideal*. This symbolism,—in as much as it was the offspring of cooperation and compromise—acted as the *lingua franca* in the spiritual commerce between the Aryans and the Dravidians. That was and still remains the keynote of Hindu art. To understand it properly we should not only interpret their archaic records but penetrate their ecstatic dreams—not only read their concrete images but their abstract imageries as well. Hindu symbolism is a mystic hieroglyphic which still waits for its Champollion.

The Aryo-Dravidian art is a reality, not a mere hypothesis. All its earlier traces are lost because the medium and the material of art expression were perishable. If we judge this art by its later surviving specimens, e.g., of Mathura and Bodhgaya, of Barhut, Sanchi and Amaravati,¹⁵ we cannot help admitting, in spite of ingenious theorizing of Sir John Marshall, that these are essentially indigenous products. Veteran critics of European art like Dr. Gairdner affirms that the Maurya art—the earliest extant documents of Indian art—is already “*a mature art*.”¹⁶ This apparent anomaly is brilliantly explained by Mon. Foucher: “The school of Barhut and Sanchi is a *direct expression of Indian Genius*.....It is in the hereditary habits of the wood and ivory carvers of ancient India not forgetting its Goldsmiths, that we should seek their origin.” So the greatest authority on Buddhist art admits the *continuity of indigenous artistic tradition*. The possibility of a pre-Buddhistic art is not only not absurd but is the only reasonable explanation of all later developments. The dictum of Dr. Grunwedel that the art of India owed its origin to Buddhism requires considerable modification.

The entire mass of the early Aryo-Dravidian art-treasures shows a remarkable advance in expressiveness and technique. By substituting stone for the perishable mediums Emperor

Asoka permanently secured the safe presentation of these relics of imperishable beauty and thereby earned the boundless gratitude of all students of art. But we must not forget that it is as difficult to create a *school of art* by an Imperial Edict as to impose a *technique of art* to which the people are totally foreign. Hence it would be as unsafe to assert that Indian art was created by Emperor Asoka as that Indian Iconography was created by the Greek settlers in India.¹⁷ While the evidence of the earlier literature of India with regard to images of gods is decidedly negative, there are occasional references to images in the later literary documents, e.g., Ramayana and Pāṇini, Arthashastra and Manu Smṛiti. The controversy between Prof. Macdonnell of Oxford and Prof. Venkateswara of Kumbakonam with regard to the development of Hindu Iconography is highly interesting. It established the fact that "there is clear evidence of the use of images from the latest Vedic age onwards." That shows beyond doubt that the Aryan preference for literary representation of gods was slowly being modified by the Dravidian instinct for concretizing the divinities. Symbolic representation of deities was a natural compromise on the *higher aesthetic plane* and left its indelible mark on the masterpieces of early Buddhist art. But *popular fabrication* of images continued unchecked side by side. Thus innumerable village-gods and local deities were now elevated to the rank of the satellites of great Aryan Gods and again incorporated into the pantheon of early Buddhism as Nāgas and Yakṣas.¹⁸ It is very significant that Mon. Foucher, in his latest work on Iconography, classifies all the images according to a sort of sociological stratification, thereby developing a veritable *caste system of images*!¹⁹ The moment we step out of the confines of *Buddhist art* and try to interpret the general evolution of *Hindu art* proper, we feel that we must go one step further: we must find not only the sociological but the *anthropological and ethnological basis* of Hindu art to explain satisfactorily the variation of forms and the fusion of technique.

The Aryan concession to the Dravidian desire for concretising the deities led to a *veritable revolution* in Indian art history: I mean the transition from the *verbographic* (i. e., expression through words, dhyānas, etc.) to the *iconographic* representation of divinities in course of the ethnic and cultural fusion of the two peoples by the end of the Vedic age. Hence it is not surprising to read the conclusion of Prof. Macdonnell as to the "clear evidence of the use of images from the latest Vedic age onwards."²⁰ On the contrary it is really striking to note the *persistence* of the Aryan preference for verbographic rather than for iconographic representation and the consequent *paucity of concrete images* of the post-Vedic, the epic and

the early Buddhist pantheon. It is very significant that Patanjali commenting on Pāṇini (V. 3. 99-100) refers to exploitation of the popular instinct for image worship and actual *manufacture of Gods from Greed* like Siva, Skanda, etc. Here Patanjali is strongly corroborated by Kautilya.²¹ The Arthashastra lays down with characteristic candour that one efficient method of replenishing the imperial treasury would be to plunder the popular gods and the properties of heretics! That seems to reflect the frankly critical attitude of at least one section of the Aryan people, with regard to image worship.

It is probable that in ancient India, image worship was regarded more as a concession to human weakness than as a satisfactory means of religio-aesthetic realisation. There seemed to have lurked in the depth of the Aryan mind, a scepticism about *image* being the efficient objective counterpart of the *vision*, the *Rūpa* (form) being the properly aesthetic equivalent of the *Dhyāna* (meditation). Hence there was throughout a hesitation to define the Infinite, to describe the indescribable in term of concrete form, line and colour. This semi-religious semi-aesthetic diffidence is faithfully conserved in the Divyavadāna story of the futile effort of contemporary artists to make an adequate representation of the Buddha.²² "Tathagata pratimā patēchitrayatha" says King Prasenjit of Kosala. But the artist failed repeatedly to prepare an approximate copy of the ineffable figure of the Master!²³ The Barhut school of artists were more sane and more faithful to indigenous tradition. They represented the same King Pasendi (Prasenjit) on the bas reliefs of the Barhut stupa and figured the Master with the Wheel of Law (Dharmachakra) the symbol of the new message of which the King of Kosala was a devoted supporter. This uniformity of symbolical representation of the Master and his activities is already an established convention in the primitive lithic art of Buddhism. Wherever we turn—to Barhut or Sanchi—to Bodhgaya or Amaravati—we find the same symbols: the Bodhi tree for the Great Illumination at Bodhgaya; the Dharmachakra for the great Wheel of Law first turned at Saranāth and the Parinirvāna Stūpa for the great nirvāna of the Master in Kushinagar. These symbols of the earliest extant specimens of Buddhist art, are more than religious axioms or aesthetic formula. They summarise the aniconic tradition of Indian art for 2000 years.

IV. HELLENIC CONTRIBUTION.

It is exactly here that the Greek genius was brought to bear on the development of Hindu Iconography. No wonder that it required the *Greek passion for form* to counteract the *Hindu obsession of the formless*! The aniconic inertia of Aryan artists already modified by their Dravidian collaborators, was finally transformed by

the Hellenic settlers in North-western India. It is not so much a 'cataclysm', as Mon. Foucher would say, as the *completion* of a certain series of indigenous aesthetic evolution. To realise the exact nature of this 'Hellenic influence' we must take into account the antecedents of the Greek adventurers who came into contact with the Indians. These Gandharian Greeks differed as much from the Greeks of the age of Phidias and Praxiteles as the Bolognese and Genoese schools of the 17th century Italian decadence differed from the Renaissance schools of Sienna and Florence, Venice and Milan. There was not only a change in the historical atmosphere but a change in aesthetic psychology and technique.

Thus the Hellenic artists of Gandhar exerted an influence on Indian art, which was *Hellenic* in a very limited and special sense.²⁴ The post-Alexandrine Greek colonies of Bactria and Gandhara was not only isolated politically and culturally from the mother country, but the colonists everywhere were betraying an almost morbid propensity to imbibe foreign influences. The result was a *hybrid Hellenism* against which Cato the Censor, the last representative of ancient Roman simplicity and purity, combated all his life. But the inevitable happened as has been shown by the greatest historian of the Roman Republic—Theodore Mommsen. Rome converted Greece into a dependency (146 B.C.) in order to stop her sickening political and moral degradation; but it brought in its train the disastrous social disintegration of Rome. The vanquished overwhelmed the victor.²⁵

So the Hellenism of 2nd century B. C. was far from being an unmixed blessing. The worship of Cybele and Corybantic wildness and orgies were already indicating that the Greeks of the age of Menander were only too prone to adopt foreign faiths and manners. There was a *dangerous vacuum* in the heart of Hellenism of this epoch and of Paganism in general. That explains the captivation of the Gandharian Greeks by Buddhism and later on the capitulation of the Roman Empire to Christianity. This is a fact which the champions of hellenic hypothesis like Sir John Marshall seems conveniently to forget!²⁶ I appeal against subtle artistic speculations to indisputable facts of history.

"The Greek influence on Indian sculpture," says Dr. Sten Konow, "can hardly be pushed farther back than the time of Menander" (circa 150 B.C.). He was the first Greek king to push right into the heart of Hindusthan. The meeting of this Greek prince (naturally proud of his Plato and Aristotle) with the Hindu-Buddhist philosopher sage Nagasena is a fact of symbolic value in the history of the Orient. Milinda-Panho remains a landmark in the evolution of Indian culture. Curiously enough we are confronted here with the same old artistic problem of the Form and the Formless in a Buddhist garb! The Master is gone but the

Law remains, the Law is his image proper, his form eternal—hence the sublime conception of the Dharma-Kaya.

But the Greek converts to Buddhism wanted an actual *Kaya* (Body) of the master. They were confident about their capacity to build a good image of the master and they did build it, curing thereby the chronic hesitation of their Hindu fellow-believers. It is striking no doubt that while the indigenous school was carving deathless monuments in Barhut and Sanchi, in Mathura and Bodh-gaya—on the traditional basis of aniconic symbolism the artistic piety of the Greek converts of Gandhar and Taxila was giving concrete *iconic expression* to the ineffable beauty and serenity of the Buddha.

Yes, Graeco-Buddhist art was *pre-eminently religious* in its inspiration and religious art can seldom be developed by paid artisans and hiring artists. The International propaganda of Dharmasoka bore its fruit after one century. The Graeco-Buddhist artists built the first image of the Buddha! That they studied, or, at least, were not oblivious of the technique of the indigenous school, is apparent from some of their crude, symbolical remains. But the methods of the Indian artists were so different! And the Graeco-Buddhist artists were successful in using the symbolical language of their Hindu predecessors and collaborators. However, fully conscious of the symbolic susceptibilities of their Hindu co-workers, the Graeco-Buddhist artists resorted to the same means which the early Christian artists of the Sarcophagi had recourse to for overcoming the aversion for images of Christ amongst the early Christians.²⁷ The Christian artists started with motives commemorating the Life of the Master and referred to his New Message only by symbolic representation like that of the good shepherd. Now in the illustration of the Jatakas (Birth stories of the Buddha) by the indigenous artists, their Graeco-Buddhist colleagues discovered not only such a promising medium of expression but also a tremendous possibility of future artistic elaboration. Thus in course of story-telling the Graeco-Buddhist artists cleverly and quietly introduced the central figure of those stories, without shocking the susceptibilities of their Hindu fellow-believers. But in story-telling as well as in symbolic representation they were far behind their colleagues of Barhut and Sanchi. Hence their stone-stories remained to a certain extent *stony* and their dramatization of the Master's life at first shockingly melodramatic.

But Greeks were Greeks after all. How quickly they improved and how beautifully they improved on their Indian models are amply evident from the rich remains of Taxila, Sahri-Bahlol and other places, for which we are thankful to the brilliant work of our Director-General of Archaeology. From sculpture to architecture is a natural line of progression and we find the Greek architects revolutionizing the Indian

architecture out of its primitive stage. But even in that endeavour the Greeks assimilated with rare genius some remarkable indigenous motifs which gave a peculiar charm of outline and softness of modelling to the later excursions of the Gandharian School. This fusion of the Indo-Greek technique produced a veritable Renaissance style which, as kindly pointed out to me by Prof. Paul Pelliot (the distinguished French explorer of Central Asia), so profoundly influenced the style of the Buddhist caves and grottoes of Central Asia.²⁸

V. THE MAHAYANA ELABORATION AND HINDU REACTION.

That reminds us of the fact that Buddhism has its *Indian* as well as *Asiatic* aspect. Time and space would not permit me to trace through idea and art, the evolution of continental Buddhism progressing from Gandhar across Khotan, Kutch and Central Asia to China, Korea and Japan on the one hand and across Nepal, Tibet, Burma to Indo-China and the archipelago on the other. Suffice it to say in this connection that Buddhism underwent a *profound change* coming in touch with different nationalities and various cultural series. A cursory glance at a late Gandharan type of Avalokitesvara, a Chinese Manjusri, a Tibetan Sakyamuni, a Japanese Amitabha, a Khmer Buddha and a Japanese Prajna-paramita is sufficient to convince us, on this point, of the *grand transformation* of Buddhism, as the result of the reaction of various racial factors and fusion of diverse art techniques.²⁹ Dr. Anesaki has supplied us with the key to this marvellous phenomenon of Asiatic history while discussing Japanese Buddhism: "At a comparatively early date the Buddhist notion that the cosmic communion must be extended to every phase of existence and that the deities may appear in any form had been applied to the indigenous pantheon of Japan. All Japanese gods were thus absorbed into the Buddhist communion and the result was the formation of a *syncretic religion*."³⁰

Thus "humanity was enriched," as says Mon. Foucher, "by the collaboration of the East and the West; for the Indian mind has taken a part no less essential than has Greek genius in the elaboration of the model of the monk god."³¹ The late Graeco-Buddhist art followed a parallel line of evolution with the Graeco-Christian art which came after. Whether the former had anything to do with the figuration of Christ or of a Madonna is a branch of comparative art to which Mon. Foucher has contributed two brilliant papers: "The Buddhist Madonna" and "The Titulary Pair in Gaul and India." Dr. Grunwedel has also brought out heaps of new materials in his latest work *Alt. Koutcha* (1921). But we must drop that complicated problem of the Asiatic art evolution and come back to India in order to trace the influence of Buddhist Ico-

nography on later Hindu figuration of gods and goddesses.

The most important problem that confronts us here is the *multiplication of images* and the consequent elaboration of the pantheon. It is exactly here that the Mahayana and later Hinduism stand on the same platform. This multiplication is the outcome of the interaction of various factors—ethnic, religious, aesthetic. The assimilation of unorthodox local deities into the orthodox pantheon had its inevitable counterpart in the tendency to split up the primary deities into their secondary and tertiary forms. Hindu verbographic polytheism found a dangerous facility for concretization in the quasi-morbid craving for images amongst the Greeks who, as Mon. Foucher humorously remarks, were the *greatest culprits in the diffusion of idolatry*.³² And once the pure traditional doctrine of the Dharma-kaya has been compromised, it was impossible to stop the sophisticated elaboration of the doctrines of *Sambhogakaya* (Body of supreme enjoyment) and that of *Nirmanakaya* or the body of the deity reappearing in the bodies of the saints and devotees. Thus we have the strange phenomenon of the original deity almost completely overwhelmed by his emanations! In fact Sakyamuni was so entirely overshadowed by hosts of Avalokitesvaras and Samantabhadras that it was necessary for a Japanese Emperor of the 13th century to re-establish Sakyamuni by an Imperial Edict!³³ But royal edicts are futile here and we watch the epic elaboration of the Mahayana till we find the Buddha-rupa generalised and stereotyped in the Dhyani Buddhas of Javanese sculpture: Amitabha with dhyana mudra, Vairochana with dharmachakra mudra; Akshobhya with bhumi-sparsa mudra; Ratnasambhava with varada mudra; and Amoghasiddhi, with abhaya mudra.³⁴

Curiously enough it was the Javanese work *Kunjarakarna* that gave the finishing touch as it were to this strange fusion of Mahayana and Hinduism.³⁵ There Vairochana (an avatara of Buddha) teaches the *doctrine of identity*: "I am you, you are I, and if there are in fact so few monks who attain emancipation, the reason is that they refuse to recognise that Buddha-Vairochana is identical with Siva." Mon. Louis Finot, Directeur de l'Ecole Francaise d'Extreme Orient (Hanoi) in a highly interesting monograph remarks:³⁶ "We find here (i. e., in Indo-China) again that *reciprocal penetration of Saivism and Buddhism*, which Professor Kern has already pointed out in Java and which more than one Indo-Chinese monument both in Champa and Cambodia indicate."³⁷ Thus our human Sakyamuni was gradually transformed into an incarnation of Siva, a great magician (yogisvara) and ultimately in the Puranas, an *avatara* of Vishnu! It is also remarkable that the original doctrine of nirvana of the earlier Buddhism was

completely changed. We read in the Suvarṇa-prabhaṣa Sūtra quite the contrary doctrine—Na Buddhah parinirvāṭi, na Dharma parihyate—which utterances have close resemblance with and strikingly reminiscent of the lines of Bhagavad Gītā: "Dharma samsthāpanārthāya sambhavāmi yuge yuge." Meanwhile a huge mass of apocryphal sūtras and āgamas were being fabricated under Iranian or Chinese influences: the Dīnakaravapu and Sukhāvati Vyūha; the Amitayūrdhyana Sūtra and Suvarṇa-prabhaṣa Sūtra—altogether a branch of Indology for the study of which generations of students must come in future to France—the land of Senart and Lévi, Chavannes and Pelliot—savants who have revolutionized our conception of Asiatic history.³⁸

The most notable achievements of these French savants are not only to liberate the study of Buddhism from its traditional and academic groove of Hinayāna and Mahāyāna but also to lay the foundation of the *genetic study of Asiatic mind* amidst the apparent chaos of Buddhism and Mazdāism, Christianity and Manāichism, Taoism and Shintoism—formless abysmal undercurrents eternally surging up into new forms!³⁹ No wonder that there should be variety and multiplicity; what is really wonderful is the fact that there is some much symmetry in that diversity, of rhythm in that chaotic dance and harmony in that elemental discord. The two centuries on either side of the appearance of Christ, are momentous in the history of Eur-Asia. The Chinese walls round isolated civilizations tumbled down and the whole basis of historic adjustment was changed. The Many confronted the One with all the relentlessness of a historical fact. Hindu mind accepted this challenge of history and supplied the only principle of co-ordination and synthesis through the sublime utterances of one of the great *poet-philosophers* of India, Asvaghosa, who—as kindly pointed out to me by Prof. Lévi—opened his famous *Sraddhotpāda-Sāstra* with the preamble: "That *all beings* may rid themselves of doubt, become free from evil attachment and by the *awakening of faith* inherit Buddha-seed I write this discourse."⁴⁰

Who knows what part was played by the dynamic of the Buddhist doctrine of *Sarva-sattva* by Hellenic cosmopolitanism and Christian charity in the elaboration of the later Indian cult of *Bhakti*. The divine solicitude of Asvaghosa for the *Sarva-sattva* in one aspect is a re-statement of the Upanisadic concept of the *Sarvanubhūh* (the 'All-feeling One'). Suffice it to note that henceforth, for several centuries India would be inundated with foreign races and alien creeds, each contributing to and transformed by that phenomenal *assimilative capacity* of Hinduism. Historic evolution follows its normal course from homogeneity to heterogeneity. Hence it is not a matter

of accident that during an epoch when Menander was confronting Nagasena, Heliodorus was building in Besnagar the Garuda-dhwaja signalling his conversion to Vaisnavism while near the same place Pushyamitra was celebrating his Aswamedha;⁴¹ that copious epigraphic records testify to the adoption of Hindu faith by foreign chiefs; that numismatic materials equally startle us by the frequent recurrence of Hindu symbols on the coins of the Greek, the Saka and the Kushana kings: Chaitya symbol on the coins of Agathocles, Chakra symbol on those of Menander, Lakshmi on those of Azilises, Saiva symbols on the coins of Wema Kadphises and finally Buddha on the coin of the great Kushan emperor Kanishka.

Thus the natural human craving for *individual salvation through faith* was producing that wonderful elaboration of Mahāyāna pantheon till it led to the practical identification of each individual with the Buddha. The same mentality brought about the gigantic elaboration of the Hindu pantheon through its *doctrine of Incarnation*—a variation of the Buddhist doctrine of *Nirṇāna-kaya*. Thus on the one side we find 1000 Buddhas depicted in the grottoes of Central Asia (Toung-Huang) and on the other the *namamāla* of Siva and Vishnu also reaching to the decent figure 1000! Thus while the Greek mind helped Hindu Iconography, at its origin, by *humanizing the divine*, the Hindu mind ended by *deifying the human*! It accepted the highest and the lowest, the sublimest and the grossest phases of existence as symbols of the Divine and then identified in an uncompromising manner the *Being* with the *Brahma*—the *Tat-tvam-asi* of the Vedānta. Thus the three elemental Vedic deities, soon multiplied into 32, came gradually to reach the modest number of 33,00,00,000 gods, in fact the whole creation as the symbol of the creator!

VI. ENUMERATION AND CLASSIFICATION.

Now that I have sketched in a popular way the historical phases of Hindu Iconography I ask your permission to finish my discourse by recounting some of the principal types of Hindu Gods and Goddesses.

Firstly, we notice that the Buddha type was transformed out of its Hellenistic traits and thoroughly Hinduized with characteristic Hindu technique. This would be apparent if we compare the Gandhar Buddhas with the Buddha-rupa of Sanchi, and Saranath, of Jaggyapetta, Ajanta and Ceylon. It is remarkable, as Mr. Vincent Smith points out, that "the Græco-Persian forms and technique, Greek artistic canons and rules of proportion never succeeded in making headway against the *strong current of ancient Indian tradition*."⁴² It is equally striking that traces of the influence of this indigenous school is found by Dr. Anesaki to travel, side by side with the Gandharan style, as far as Central Asia, China and Japan.

The hinduisation of Buddha went so far that he was identified as one of the ten avatars of Vishnu.

Jaina iconography was never touched by the humanizing influence of Hellenic art. Hence it remained rigidly ritualistic and formal to the last as a long list of Jinas and Tirthankaras, although in temple architecture the Jaina contribution was very great.

Gangā is a characteristic example of Hindu apotheosis of nature. From a Himalayan river she becomes the eldest daughter of Himalaya and Menaka and through various legendary transformations in *Rāmāyana* (I. 38-44), *Mahābhārata* (I. 98) and *Markandeya Purāna* (Ch. 55) emerges as one of the most favourite of Hindu nature-goddesses. *Besnagar Ganga* is a masterpiece of Hindu art of modelling with unique suppleness of outline and fluidity of form. She came to be a wife of *Siva*.

Lakshmi is a typical case of transfiguration of a local, probably agricultural, goddess of the popular pantheon. She is the goddess of plenty and gradually becomes the goddess of beauty as well, seated on a lotus seat. Even before the appearance of Græco-Buddhist icons, *Lakshmi* is the honour of iconographic representation by indigenous artists and appears in *Sanchi*, *Barhut* and *Udayagiri*. She appears on the coins of many kings from the Greek *Azilises* to the Bengali *Sasanka*. She is a special favourite of the Gupta Emperors. She multiplied into various types (*Vira Lakshmi*, *Dhana Lakshmi*, etc.) and ultimately with *Saraswati* appears as the daughter of *Durga* and *Shiva* and as the wife of *Vishnu*.

Kārtikeya under his modern name *Subrahmanya*, is one of the most popular gods of South India. Innumerable temples are dedicated to him. He is first mentioned in *Chhandogya Upanishad*, VII, 26.2. But in his conflicting birth stories we seem to read the syncretism of several types and concepts of Indian war gods. *Arthashastra* prescribes four gates of the capital city to be called *Brahma*, *Aindra*, *Yama*, and *Sainapatya*. *Kumara*, as the son of *Siva* and *Parvati*, is immortalised by *Kalidasa* in his *Kumara-Sambhava*. The Gupta emperors worshipped him in the form of *Skanda*.

Ganesha, appears later on as a son of *Siva* and *Uma*. But he is really speaking a non-Aryan god admitted into the Hindu pantheon rather late. For he is not mentioned in the *Rāmāyana* or in the original *Mahābhārata* and is absent from the older *Puranas*. *Ganesha* is first mentioned in *Jāṇavalkya* (I, 270, 289, 293) as a demon hindering the success of men (*Vighnesa*) but, helping those who propitiated him. Possibly because of his affinity in name with *Brihaspati*, who in *Rigveda* (II. 23) is called *Gaṇānām Ganapati*, *Ganesha* becomes also a god of learning and like all men of learning somewhat lacking in common sense!

Hindu religious humour weaves round him legends of fantastic flavour. Java honoured *Ganesha* with a splendid statue, massive and meditative, gorgeous and grotesque.

Of the early Vedic gods *Indra*, *Surya* and *Brahmā* had vitality enough to reach the historical period. But *Indra* passes out of vision after a short appearance as an attendant deity (*Sakra*) to *Buddha*. He is displaced by a powerful usurper—the Buddhist *Vajrapāni*.⁴⁴

Brahmā had probably his origin more in speculation than in popular cult. Hence the god fails to appeal to the mass. *Brahma* is associated with *Vishnu* and *Shiva* in later works to complete as it were the Hindu Triad. But it is very significant that few temples are specially dedicated to *Brahma* who however has the consolation of receiving an artistic consecration in Java though even there he is considered as an emanation of *Siva* and *Vishnu*.⁴⁵

Surya, originally as Indo-Iranian God (*Mitra*), came to preside over the Chaldeo-Dravidian planet gods giving rise to the *Nava-Graha* (nine planets) frieze in many temples. But *Surya* had sufficient vitality and individuality to have the Martand temple of Kashmir (750 A. D.) and the Konarak temple of Kalinga (12th century A. D.) dedicated to him. *Surya* tended constantly to be fused into *Narayana-Vishnu*. The Sarnath image of *Surya* is a masterpiece of Indian sculpture; though carved in stone it is eloquent with the message of life-giving light—a rare harmony of luminosity and virility.

Thus hundreds and thousands of gods and goddesses, with simple or elaborate symbols, with natural or supernatural *vāhanas*, with human or superhuman poses (*mudrās*) and multiplication of limbs—may be found in the veritable ocean of Hindu Iconography. Hindu *Pauranikas* (mythologues) were ever ready to consecrate and classify these divinities by mythical genealogies. It is a very interesting though difficult problem to ascertain whether the texts induced the types or that the types created the texts. The latter was true with regard to Mahayana pantheon according to Mon. Foucher; but the former seems to be more probable in the case of Hindu gods.⁴⁶ For we find, that after a few centuries of remarkable growth and artistic spontaneity Hindu icons seem to be stultified and stereotyped through the despotism of the texts.⁴⁷ This phase is marked by the appearance of a vast amount of *Silpa-sastras* starting with the *Vrihat Samhita* of *Varahamihira* (6th century A. D.). Just as Hindu *Kavya* (poetry) degenerated with the appearance of the formal *Alamkāra* literature (*Ars Poetica*) from *Kavyadarsa* to *Sahitya-darpana*, so the appearance of *Silparatna* and *Silpasara*, *Silpa-sangraha* and *Manasara* signalled the stereotypization of Hindu Iconography. It came to be more a matter of definition and faithful

execution than of spontaneous creation. At any rate it lagged far behind the Hindu architectural technique as revealed through the Hindu Temples. Consequently while the Hindu temple architecture has attracted generations of students of comparative art, Hindu Iconography remained to this day a cryptic, mystic manifestation of very limited appeal and had led to shockingly divergent impressions. Why and how it was stereotyped is a problem which belongs to the province of the *Grammar* of Hindu Iconography. Similarly there might be opened up two other very important branches of study: the *Æsthetics* of Hindu Iconography and this *Philosophy* of Hindu Iconography—tracing the iconographic instinct of the Hindus through vision (Dhyana) to expression (Rupa) and through realisation (Sadhana) to predication (Pravartana).

Dropping those ambitious schemes I return to my humble pursuit of the historical problem of Hindu Iconography. And the last, though not the least, important problem which I beg to present before you is the problem of Hindu Triad—the *Trimurti*: Sakti, Vishnu and Siva—the three grand categories of Hindu iconographic consciousness. *Sakti* symbolises creation, Vishnu preservation, and Siva destruction: the three fundamental phases of human existence.

In the case of each of these three elemental deities we realise that "the Syncristic tendency of Hindu mythology," as pointed out by Prof. Jacobi, "is a most powerful factor in the formation of Indian gods." The goddess *Sakti* is a syncrism of various female deities and diverse concepts of Indian womanhood. Like her consort Siva she is the Aryan transformation of many non-Aryan divinities. As Ambika she is the sister of Rudra Siva in Vajasaneyi Samhita but she appears as his wife in Taittiriya Aranyaka, where she is also called Vairochani, daughter of sun or fire. Some of her later names, e.g., Kālī, Karālī, etc., appear in Mundaka Upanishad as names of the seven tongues of Agni. Her names Parvati (coming of the mountains) and Durga (the goddess of bloody sacrifice)—identified by Weber with Nirriti the Vedic goddess of Evil, clearly demonstrate that several goddesses of fire, of mountains and of savage tribes were fused into an Aryan form.⁴⁰ Harivamsa preserves a curious tradition that Durga is the goddess of the Savaras, Barbaras and Pulindas; Chandi appears in the Markandeya Purana and Chamunda in Malati-Madhava, while the Chandi-Sataka of Bana (7th century A. D.) refers to the killing of the Mahisāsura—an episode of which we have a spirited representation by the artists of Mahabalipuram. Over and above these elements of wildness and terror and bloody sacrifices, there came to be fused into the personality of the *Sakti* the cults of erotic symbolism and mystic perversities of later *Tantrikism*. It is a sealed book to many of us

even to this day—the *terra incognita* of the religious history of humanity! Suffice it to say that it has its *Aryo-Dravidian* as well as *Sino-Tibetan* phases. These two outstanding phases again are connected by a unique iconographic series manifesting the Dravidian Kālī, the Bengali Tara, the Tibetan Vajravaharī and innumerable saktis of Buddhas and Sivas of Nepal, and Tibet.⁴¹ One important influence of this cult was the marvellous development of the *modelling of bronze icons*. Taranath, the Tibetan historian, records that the ancient Nepalese school of art was based on that of Eastern Bengal of the 8th century. Tibet copied from Nepal. In fact the Nepalese artists became so famous that they were requisitioned by the great Mongol Emperors of China of the 13th century. Prof. Pelliot kindly informed me that the Mongolian name for a *bronze caster* is *Ballo-chi*: now *Ballo* being the Tibetan name for Nepal it brings us to the equation that the Bronze caster = the Nepal man!

Thus the Tantric *Sakti* worship, whatever influence it might have exerted on Indian life and character, modified profoundly the Eastern Asiatic bronze iconography. The valuable researches of Mon. Bacot and Mon. Hackin had already thrown a flood of light on this complicated problem. While the splendid work of Mr. O. C. Gangoli has demonstrated the value of a special study of Indian bronzes. At the same time the valuable works of Pandit Haraprasad Sastri and Nagendranath Vasu, of Rakhaldas Banerjee and Ramaprasad Chanda are ever opening up new fields of investigation and fresh fruits of research.

So the history of the *Sakti* cult even in its terrific and revolting aspect is highly interesting from the standpoint of comparative religion and art. This awful aspect of *Sakti* is balanced by a parallel evolution of the noblest concepts of Hindu womanhood: *Kumari* (already mentioned in Periplus, 1st century A.D.) the daughter of delicate tenderness, *Uma* Haimavati (of Kenopanisad, the personification of Brahmadhyā, Divine knowledge), *Gauri* the ideal wife, and *Jagaddhatri* the all-embracing mother of humanity. Through these stages she is ultimately transfigured as the primordial creative principle—*Prakriti*, further modified into *Yogamaya* (of Vishnu-Purana). Thus *Sakti* seems to summarise and symbolise the Hindu realisation of the *Eternal Womanly* in its several aspects—terrific and tender, sinister and sublime.

We should notice in this connection that while the *female* divinities are insignificant in the Vedic religion, they play a very important role in the evolution of later Hinduism. Similarly two other Vedic gods—Vishnu and Rudra—of secondary importance come to be so commanding in their aspect that they practically divide amongst themselves the whole of India into two iconographic jurisdictions—the *Vaisnava* and the *Saiva*. The relative importance of these

two sects in comparison with others would be manifest if one only turns the pages of standard works on the subject like Dr. Bhandarkar's splendid monograph and Mr. Gopinath Rao's monumental works on Hindu Iconography.

Vishnu: The three steps of this god (Trivikrama) covering the earth, air and sky, are mentioned in the Rigveda, but Vishnu is not at all prominent in the Vedic pantheon. There he is almost an emanation of Indra (whose younger brother he becomes in classical mythology). But he suddenly becomes an outstanding god by relegating to him the function of saving the world by uprooting the demons. Not stopping with this usurpation of the function of Indra, Vishnu proceeded to deprive Brahma of many of his titles to glory! For while in the Satapatha Brahmana we read of the Kūrma-Avatāra of Prajapati and in the Taittiriya Brahmana also of the Varāha Avatāra of Prajapati—all these incarnations are palmed off later on to Vishnu. While the Aryan mind was busy legitimizing the popular gods, godlings and heroes by retouching the Puranas, the doctrine of Incarnation was elaborated and here Vishnu showed a phenomenal vitality and adaptability. Thus we find him in some of the earliest representations as the Vedic Trivikrama at Ellora and the cowherd god of the non-Aryan Abhiras on the rocks of the Mahabalipuram (6th century A.D.) although Kalidasa had already invoked him in his Meghadutam—Varheneva sphurita-ruchina gopa-veshasya Vishnoh! Later on the cowherd god was made by the authors of the Bhagavat Purana to evolve one of the subtlest and sublimest of pastoral allegories: the Venugopal playing his mystic flute from the 'Great Beyond' luring this limited life out of its sordid bonds and taking it up to ineffable felicities! Side by side with this supreme poetic evolution of Vaishnavism, there went on the deepening of its philosophy with the development of the Bhakti doctrine.⁵⁰ Krishna, first mentioned in Chhandogya Upanishad as a human teacher, gradually develops into the semi-divine philosopher of the Bhagavad Geeta offering salvation through *grace*. Similarly the whole of Rāmāyana was remodelled in order to make Rāma the human hero appear as the *avatara* of Vishnu. Finally as it were to illustrate his tremendous assimilative power, we find Vishnu bringing round him all the important Vedic and post-Vedic deities, in a remarkable piece of sculpture from Deogarh (Jhansi) of 6th—8th century A.D. Here we find Brahma on a lotus, Indra on his elephant, Kartikeya on his peacock and Siva on his bull with Parvati; Lakshmi is represented standing and Bhumi-devi (Earth Goddess) supporting the feet of the God of Gods reclining in a conscious-unconscious mood on the *serpent* Ananta—a masterly symbolism, as a whole, of Life reposing on the bosom of Eternity!

Lastly, we trace the evolution of Rudra-Siva. In Rig-Veda Rudra is the father of Marutas (the howling winds), a malevolent deity. Several *fire gods* like Nila-greeva, Sita-kanthha, Nila-lohita of the Satarudriya section of the Vajasaneyi Samhita were blended into Rudra. But the plurality does not stop here. As a Girisa he is the lord of mountains, and as a Bhutesa he represented the devil worship of the Dravidians who show a decided preference for Saivism. Rudra had serious conflicts with orthodox deities before he could secure a place in the Hindu pantheon. There was probably at first something too repulsive in the bacchannalian ritualism and phallic worship associated with Siva. But he was gradually transformed by the accretion of purer concepts of Bhava and Sarva till he became Yogiswara and Mrityunjaya: the lord of cosmos—the master mystic, the conqueror of the all-conquering Death! Siva was the favourite God of the foreign tribes like Sakas, Kusanas, Hunas, etc., and appears for the first time on the coin of Kadphises II. From that crude representation of Siva with his bull and trident to the modelling of the Nataraja—the grandest specimen of Hindu Iconography—what a progress in conception and execution! In the Tandava Dance of Siva we have the grandest testimony to the Hindu genius of transfiguring almost any intractable art medium. In this *chef d'oeuvre* of artistic creation the historian of the *Fine Art in India and Ceylon* reads "violent superhuman emotion" and "demoniac passion." But the Michael Angelo of the Modern age—Auguste Rodin (who was not an Indologist)—could read, in the light of his artistic intuition, something more. I quote from the posthumous papers of Rodin on the "Dance of Siva", kindly placed at my disposal by Prof. Sylvain Levi:—

".....La materialite de l'ame qui l'on peut imprisonner dans ce bronze, captive pour plusieurs siecles; desire d'eternite sur cette bouche, les yeux qui sout voir et parler....."

Noblest tribute to an unknown Hindu modeller from probably the greatest modeller of modern times!⁵¹

This sublime transfiguration of malevolence, destruction and death by the positive assertion of a supreme religio-aesthetic monism—representing the Creator as the struggling artist engaged in the titanic task of transforming the chaos into cosmos—is probably the grandest specimen of Hindu Iconography and the greatest evidence of Hindu Spirituality.⁵² As early as between fourth and fifth century A. D. Vishakhadatta in his *Mudra-raksasa* already suggested this process of transformation of Rudra-Siva in his grand opening hymn:

“पादस्याविर्भवन्तिमवन्तिमवन् रक्षतः खैरपातेः

सङ्कोचेयैव दोषां सुहृन्मिनयतः सर्वलोकातिगाभां

दष्टिं लक्ष्मिं नोऽयां जलनकसुचम् वध्वती दाहयतीति

रित्वाधाराहुरोधात्, त्रिपुरविजयिनः पातु वो विश्वनुव्यम् ।"

Thus the apparently bewildering variety of the Hindu pantheon is found to resolve into *three fundamental types*: Siva, Sakti and Vishnu.⁵³ But the dynamic of *irresistible monism* in Hindu spiritual consciousness led to further conceptual evolution and the consequent iconographic concentration. Is the Creator separate from the creative principle? No! Hence Siva fuses with his Sakti giving rise to an unique iconograph—the Ardha-Nariswara (half man half woman) symbolizing the joint partnership of Prakriti and Purusa in creation. But is the creation itself detached from the Creator?—questions the irrepressible Hindu! No; hence we reach the farthest stage of syncretism where Siva fuses with Vishnu in the form of Hari-Hara: a remarkable *Khmer* representation of which deity can be seen in the vestibule of the Musée Guimet, Paris. Thus in *Siva the Supreme Goodness* was discovered the ultimate principle of Synthesis: *Creative Principle* is good and *Creation* is good; so Good only remains as the *Supreme Reality, Cognition, Passion*—Sat, Chit, Ananda. Thus back again to the old formulation of the Upanishads: "Anandaddhyeva khalvimani bhutani jayante, anandena jatani jeevanti, anandam prayatyabhisamvisanti."

Thus in the borderland of *Dream* and *Reality*, in the twilight region of Art and Religion we cry out with our hoary Vedic ancestors: Kasmā devāya havisha vidhema!"

KALIDAS NAG.

* A paper read at a conference on Musée Guimet, Paris.

1. Lafcadio Hearn.
2. Vincent Smith's "History of Fine Arts in India and Ceylon," p. 8.
3. Sylvain Levi—L'Indianisme.
4. Meillet—"Linguistic histoire et general" (1921).
5. O. Schrader—"Aryan Religion."
6. Rig Veda, X. 121.
7. Cf. Sylvain Levi—"La Doctrine du Sacrifice dans les Brahmanas."
8. Herman Jacobi—"Brāhmanism."
9. Cf. Haug: Aitareya Brahmana, p. 73.
10. Kenopanisad, I. 2.
11. Cf. "Iranian God," E. Edwards.
12. Cf. Hasting's "Encyclopædia of Religion and Ethics."
13. Cf. Art: Origins—Yrjo Hiru.
14. Cf. Art: Primitive and Savage—A. C. Haddon.

15. Vide "Sketch of Indian Antiquities," 1914.
16. "Les debuts de l'art Bouddhique"—Journal Asiatique, 1911.
17. Cf. Sten Konow—"Use of images in ancient India", Ind. Antiq. (1909), also Macdonell—Festschrift, E. Windisch (1914).
18. Cf. Whitehead—Village Gods of South India.
19. Cf. Foucher—L'art Greco-Bouddhique du Gandhara. Tome II (1918).
20. J. R. A. S. (1917-18).
21. Artha Sastra, Book V. ii.
22. Cf. Divyavadana, pp. 547-48.
23. Burnouf—Histoire de Bouddhisme, p. 341.
24. Cf. "Hellenism"—Edward Bevens.
25. Cf. "Greek Gods" by Lewis Campbell.
26. Ind. Antiq. 1909.
27. Cf. Reinach—"Histoire de l'Art".
28. Cf. Paul Pelliot. Toung-Houang (portfolio) 1921.
29. Cf. Quelques pages de l' Histoire Religieuse du Japon (1921).
30. Anesaki Buddhist Art, p. 45.
31. Cf. Foucher, The Beginnings of Buddhist Art.
32. Cf. "Buddhist God"—A. S. Geden.
33. Cf. La Vallee Poussin—"Avalokiteswara". Geltey—"Gods of Mahayana Buddhism."
34. Cf. Pleyte—Indonesian Art (1901), plate VIII.
35. Cf. La Vallee Poussin—"Adi-Buddha."
36. Cf. Finot: "Buddhism in Indo-China," 1909, also Barth: "Inscriptions Sanskrites du Cambodge."
37. H. Kern. "Over de vermenging van Siwaïsme en Bouddhisme op Java."
38. Cf. Levi—Les Saintes Ecritures du Bouddhisme (1909)—Levi: "Une langue pre-canonique du Bouddhisme" (1912).
39. Cf. Pelliot: "Lecon L'Ouverture du College de France" (1912).
40. Cf. Suzuki—"Awakening of Faith" of Asvaghosha, p. 47.
41. Cf. Archaeological Survey Report (1914-15). Bhandarkar: Report of the Besnagar Excavation.
42. Cf. Coin Catalogues of Whitehead and Rapson.
43. Smith: History of Fine Arts in India and Ceylon, p. 8.
44. Cf. Senart: "Vajrapani"—Congress of Orientalists.
45. Archaeologish Onderzoek op Java en Madura, Vol. II, 54.
46. Cf. Foucher—L'art Graeco-Bouddhique du Gandhara II, (1918).
47. Cf. Gopinath Rao—Hindu Iconometry (1920).
48. Cf. Arjuna's Hymn to Durga—Mahabh. IV. 23.
49. Cf. J. Bacot: "L'Art Tibetan" (1911).
50. Cf. Grierson: "Bhakti-Marga".
51. Cf. Dr. Coomaraswamy's "Dance of Siva."
52. Cf. Hillebrandt—Zeitschrift der Deutschen Morgenlandischen Gesellschaft, Z. D. M. G. (1915).
53. Cf. "Hindu God"—A. S. Geden.

FROM KYOTO TO PEKING

THE two most beautiful cities in the East. Such is the verdict of many who have travelled through both China and Japan. Kyoto, the ancient capital of Nippon, and Peking, the ancient and modern capital of China. But how different these two cities are! They represent two different nations and display in their outward appearance the inner characteristics of two nationalities.

The Japanese character has in it a strange blend of curiosity, courage, and courtesy, and all these are seen in Kyoto, for here one meets Japanese from all over the country. The innumerable pilgrims who visit Kyoto during the Spring and Summer months, most of them straight from some remote village, walk through the narrow streets with their whole attention concentrated on every new sight, whether it be the electric cars, another beautiful temple, or a tourist from the West. Their courage is not so evident though it is shown in their cheerfulness in suffering, and can be seen when the boys are at play or when the mothers bid farewell to their soldier sons setting out for some distant battlefield. But of all their characteristics that of courtesy is the most evident in the streets of Kyoto. I remember one day travelling in an electric car—it was somewhat crowded but when a poor woman got in with a bundle the conductor, before allowing her to take her seat, dusted it as the cushion was slightly muddy. Then a man got in with a heavy load and at once another man gave up his seat in order that the burdened passenger might be able to rest. Every day during my stay in Kyoto I visited a bamboo merchant who had offered to act as my guide whenever I needed an interpreter. Never have I been received with more courtesy than I was each day by my merchant friend. It was early in the year and he would be sitting over the hibachi warming himself; but at once he would rise and bow, offering me his seat, for his store catered for Europeans to the extent of having chairs. Without any hesitation he would leave his shop in charge of an assistant and come with me to any part of the town. He did this without any hope of reward and with

a readiness which proved that he wished to serve me. Although that is years ago he still remembers me at the New Year, and often does the memory of his consistent courtesy comfort and cheer me.

The Japanese love of beauty is of course seen at every turn. The temples and the gardens, the shops and the theatres are all filled with signs of the national reverence for beauty. It is a form of worship and even the poorest people love the beauty of the flowers and the seasons. An Indian merchant in Yokohama told me how his office boy saved out of his small salary enough each month to purchase a plant with which to decorate his room, and in every quarter of Kyoto, however poor, one is sure to see a hawker of flowers and plants plying his trade with profit. In early Spring the schoolgirls can be seen coming back from school with branches of plum blossom in their hands, and I remember a young student at one of the Kyoto colleges who expressed his sympathy for a branch of wild cherry blossom which was being hawked through the streets, because as he explained, the flowers would miss the companionship of the wood warbler which had perched on the boughs of the cherry tree in the mountains. It is the delicacy of their taste in beauty which surprises the Westerner to whom beauty has often to be startling in its appeal to attract attention. It was I think at Kyoto that the great master of the Tea ceremony, Rikin, was once asked by Hideyoshi to see that all the preparations for the Ceremony were perfect before the arrival of some distinguished guests. Rikin went out into the garden where the visitors were to be received and found every pathway scrupulously swept. He looked round feeling that something had been overlooked. It was early autumn and a maple tree stood near the gateway. He shook a few leaves from this tree on to the stones of the path and then went to announce that the preparations were complete.

One morning I came down early and found the maid-servant of the Japanese hotel where I was staying, kneeling before the

window. The morning sunlight filtered through the casement and she called my attention to the delicate shadow of a clump of young bamboos which threw a shimmering silhouette on the paper screen. The hands of the Japanese are those of artists and any traveller who will study the hands even of the common people as he travels through Japan will be astonished at their sensitive delicacy. The women more especially are the soul of artistic neatness. They touch things with their hands and "order comes out like music."

Kyoto itself owes its beauty partly to its position. It stands with an encircling barrier of wooded hills on one side watching over its ancient temples, while through its midst run the waters of a river noted for qualities which make Kyoto famous for its dyed fabrics. But the temples themselves are the glory of the city and to their thousand shrines come pilgrims from all over Japan. In the Spring time the famous cherry tree in Murayama Park is visited by multitudes of admirers, and round it fires are lighted every night to prevent untimely frosts from injuring the tender buds. It is in Kyoto also that the famous Cherry Dance takes place night after night for a whole week of joyous festivity. But rarely do the Japanese exhibit any sign of intemperance. In visiting their homes one is struck by their frugality and temperance in eating. Indeed I was told by a Japanese friend that in visiting a house for the first time a guest shows the extent of his courtesy by the smallness of his appetite. This should be a consolation to those Westerners who do not appreciate the manner of serving many of the Japanese dishes half raw!

Although Kyoto is a centre of Buddhist worship one discovers in the homes of the people a great tolerance in religious matters. It is not so much indifference as a readiness to accept the verdict of the individual as to the religion best suited to himself. In one home it is common to find a Buddhist, a Christian, and a Shintoist living together quite happily. They believe that

"To reach the mountain's crest are many ways
But all meet there beneath the moon's bright
rays."

The emphasis on self-culture which is characteristic of Buddhism perhaps explains this attitude, but it may also be explained by the synthetic quality of the Japanese people who in religion, as in every other department of

life, have adopted the policy of weaving everything that is good in other nations into their own national life. Indeed many thoughtful Japanese regard this as the role which their nation is intended to play in the reconstruction of the world.

On leaving Kyoto I had a long train journey to the port of embarkation for China. I had a bouquet of flowers with me which had been presented to me by my bamboo merchant, and the youth who acted as "Train Boy" insisted on spraying the blossoms with water every two hours of the hot journey. He could not bear to see them fade.

To Tientsin I went by a Japanese steamer and was the only European passenger. Never in all my travels in different parts of the world have I been treated with such perfect courtesy as I was during the few days of that short passage. I could not help contrasting it with the treatment which I have often seen accorded to Indian passengers on a British boat.

The arrival at Peking was like entering a different planet. There was none of the exquisite cleanliness of a Japanese crowd, nor was there the same perfect self-control and politeness. The crowd was noisier than a Japanese one, while at the same time it seemed to show much greater good humour. The men were bigger and their dress was not so neat. But how wonderful was that first drive through the wide thoroughfares of the ancient city. The richness of the architecture, even of the ordinary shop fronts, was striking, and when we passed a temple with the yellow tiles allowed only to buildings erected by the Imperial House, it seemed as if one were in a city of dreams. How exquisite were the mellow golden tints of those beautiful roofs, and how cool the glimpses of the courtyards with the fresh spring trees budding in the glowing sunshine! We passed from the central part of the outer city and came to the Drum Tower which rose above the lower houses with a gesture of menace which spoke of the olden days when the drum sounded its signal from under its curving roof. Still further could be seen the gateways of the outer walls which still surround the city with fortifications of decaying splendour. I walked one afternoon for several miles on the broad road which encircles the city on the top of this wall, and looked down on the children at play far below, and watched the busy crowds going

to and fro. Beyond the city were the dusty outskirts and beyond these the Military School with its parade ground, and further still the mouldering gardens and marble buildings of the Yellow Temple. It is wonderful in the evening to see from the city wall the sun setting behind a mist of dust rising from the endless traffic of the camels and the multitudes of people who come and go through the gateways of the ancient city.

But the full glory of Peking is only seen when one has visited, by special permission of some Government department, the garden which is known as the Coal Hill. It stands just outside the forbidden city where the Manchu dynasty dwelt in the calm seclusion of imperial pomp and majesty. From it can be seen the wonder of the golden roofs of the Imperial City which stands foursquare in the centre of the vast metropolis just as it stood when Marco Polo visited it centuries ago. The yellow glazed tiles with which all the Imperial buildings are covered glisten in the sunlight and make the city look like a golden crown shedding its lustre on the grey roofs of the surrounding streets. The Hill itself stands in what was once a garden of the Imperial family. On it there are lovely rest-houses one of which is covered with tiles of rich peacock blue while another has a roof of an exquisite deep sea-green. Here Emperors and Empresses used to sit and drink tea from the royal dragon cups and rest in the heat of the afternoon. In the gardens can be seen marble bridges reminiscent of the past grandeur of the Manchu Court, and overlooking a lake is a palace which had been partially renovated in a somewhat tawdry style for the eldest son of Yuan Shi Kai when he had decided to proclaim himself Emperor of China and his son heir-apparent. Within the palaces of the forbidden city still lives the boy Emperor of the Manchu line with all the pomp of an Imperial Court within a stone's throw of the palace of the President of the Republic. For the young Emperor never abdicated and lives with an allowance of \$4,000,000 a year and a retinue of hundreds of Manchu pensioners.

In Peking I had the pleasure of meeting the late Dr. Morrison, who was at that time still Political Advisor to the Chinese Government. It was delightful to hear the affectionate way in which he spoke of the Chinese. Like an indulgent father he recognised their faults and shortcomings, but these only

seemed to make him love them the more. He told me of how on one occasion he was sent for by an official of the Chinese Foreign Office with an urgent request that he would bring with him a copy of a certain treaty which had been made with a foreign power. The original had been lost and now this particular foreign power had made some request which necessitated the immediate examination of the treaty. The only copy they had was in the Chinese Embassy of an European capital, and the only way the Government could save its face was to obtain access to the copy which Dr. Morrison was known to have in his unique collection of books and documents.

My own experience when leaving Japan was perhaps typical of modern China and its rather unbusinesslike methods. I had been told by the British Consul that it was not necessary to procure a Visa for my passport from the Chinese Consulate in order to go to China as the Chinese authorities were more or less indifferent to such formalities. But I had been too long living amongst a people who value courtesy as the highest virtue because it expresses thoughtfulness towards others to omit this small duty, so I went to the Chinese Consulate. I was shown into a magnificent reception room which looked as if it were seldom used. It had a large carpet of European manufacture on the floor and oriental vases and lacquer work decorated the room. I was the only visitor, and I had to wait some time as the official in charge was not yet up. The room had none of the businesslike efficiency of most Consulates, but when the vice-consul entered he showed a pathetic eagerness to grant me the Visa. He seemed astonished that an Englishman should ask for one and was evidently not accustomed to such consideration for his country.

The crowds in Peking streets were very different from those in Kyoto. They would surround me if I stopped for a moment to bargain with a gutter merchant and would offer me their advice as to the price I ought to pay for any particular article. The price asked by the merchant was always outrageous in opinion of the attendant crowd. But how good-natured and genial they were! Even the most persistent of beggars, or the most insistent of priests at a temple, would laugh at a good joke and would be as satisfied as if you had given them the money for which they had asked. Fortunately I was accom-

panied usually by a lady who spoke Chinese perfectly and she was always able to send them away with a humorous remark. One day in a street famous for its old brass vessels I stopped before an old man who was about to eat his dinner. He was evidently poor, and his meal was meagre; but without a moment's hesitation and with obvious sincerity he offered to share it with me, and was quite disappointed when I refused.

The Chinese seem more matter-of-fact and materialistic than the Japanese, and certainly are less imaginative than the Indians. A Chinese boy at one of the schools told me the stories of Jack the Giant Killer

and Red Riding Hood, and it was intensely interesting to see how he followed the unvarnished narration of one fact by an equally plain statement of the next incident in the story. There was no unnecessary embellishment, and I was told by my friend that this was not due to a lack of knowledge of English, for in Chinese he would have told the stories in exactly the same way.

I left Peking reluctantly and remember its friendly and genially human inhabitants with as much pleasure as the polite and beauty-loving, self-controlled and tolerant people of Kyoto.

W. W. PEARSON.

ESSENTIAL UNITY OF CIVILISATION

THERE are many words in the English language which are constantly on our lips but we seldom dive deep into their meaning or inquire if they exactly represent the ideas they suggest. Too much familiarity with them makes us forget their real import and contents. Civilisation is such a word. To the man in the street civilisation is identified with external splendour, with the mechanical facilities of life, and with all the instruments of sensual enjoyment and the hedonistic ethics of existence which know no control no bounds, no surfeit. It is identified with majestic buildings, with sumptuous and superb furniture, automobiles and coaches, haussmannised roads, theatres and cinema-palaces, race-courses and dancing halls, gay and gorgeous garments, ornate and resplendent jewellery, with dreadnoughts and airships, with ammunition and explosive factories, with wire-less and wire-worked telegraphs, and with all the other innumerable manifestations of wealth, power, pleasure and glory. It is also identified with the achievements of art, science and literature, with commerce and industry, irrespective of the conditions under which they flourish; for, these may flourish under artificial or anti-social conditions

which are utterly subversive of social justice, or social coherence. We never stop to inquire if scientific achievements or commerce or industry, as such, really convey a correct idea of their true contents. True civilisation, however, does not suggest any of these external things: it is not connected with the shell or body of society but with its soul or inner principle; it is not connected with the social machine but with the social organism; it is not a tendency which has a disruptive influence or universal coherence, but a development which ever converges towards a unity—a unity in sentiment, in ideas and ideals; it is a spiritual and supra-national purpose to which individual and associational ends are subordinated; it is the concentrated universal and eternal goodness which widens into an ever smaller expanding sphere of individual and social goodness, and radiates throughout the Great Society, sympathy and love, light and lustre, freedom and justice. The doctrine of the unity of civilisation being once accepted, there will disappear the fundamental irreconcilability between the conditions standing for one civilisation and those standing for another. Thus if the civilisation of the British Commonwealth is one, i. e., if its

ideal is one, the modes of its realisation must be the same: and there cannot exist within the same commonwealth groups with diverging ideals. If there are, the social order should be so regulated and adjusted as to lead to the realisation of the same ideas. It is not an imperial but a spiritual ideal: and the question of the antagonism between nationalism and imperialism does not arise. Civilisation is thus concerned with a purpose and a realisation—and not with material achievements. This high purpose can be fulfilled only in the realisation of the best and highest human power and personality—which consist in a synthesis of the universal ideals of *Justice*, *Freedom* and *Humanitarianism*. This is the essential unity of civilisation without which the coherence of the Great Society cannot be maintained, because these constitute the principle of social equilibrium. Conversely, wherever the principles of social equilibrium are absent, there is lack of unity, there is a negation of civilisation—there is barbarism in the midst of the external manifestations of a false civilisation.

Let me now analyse to what degree justice, freedom and humanitarianism prevail in a state in which the rule is predominantly alien and capitalistic.

Justice is an abstract term. An 'abstract' term means a quality or attribute without the thing to which it belongs—the soul without the body, the colour without the rose. "Abstraction" in the words of a great political philosopher, "deliberately selects from the subject-matter of former experiences that which is thought helpful for the new....It is the very artery of intelligence, of the intentional rendering of one experience available for the guidance of another." We can generalise only by abstraction; for by abstraction only, can we be conscious of views and ideas detached from special conditions and experiences, and learn their bearing on, and application to, new conditions and experiences. Whatever requires to be formulated and determined by thought owing to new and unfamiliar circumstances must be carried out by abstraction. Abstraction therefore is a

process of mental selection and application; but in its application it cannot be conceived without a concrete abode. Whether justice is or is not the attribute of a particular nation, race or class, or, is or is not suitable to a particular nation, race or class, can only be discovered by abstraction. Justice ceases to be justice if it is administered in the interests of a race or class, on the assumption that one kind of justice is suitable for one race or class, and another kind of justice suitable for another, just in the same manner as a definite kind of colour would not mean different shades if associated with different objects. Justice defines a principle of human conduct and this principle is universal in this world of states. This principle welds together the warring human elements within a state, and if extended and widened would keep together the whole mankind in the society of states in peace, joy and harmony. Justice is a centripetal force which prevents the coherence of human society from being broken. In proportion as there exist in a society strong elements of discord, such as divergent races, religious cultures and economic interests, the degree of the cohering force must be stronger. The *idea* of justice which did good duty in a homogeneous state has therefore to be modified and re-oriented in a state where they persist in a specially acute and malevolent form. This does not, of course, mean that there should prevail in the latter a different kind of justice from that in the former; but what is meant is that the *idea* of justice has to be modified so that it can be administered without any perception of differences in its application, by emphasising its oneness or by an approach towards a unity.

Is this the way in which justice is applied in India? The conflicting factors which prevent the application of justice are (1) race superiority and (2) economic egoism. It might be argued that in actual application to concrete cases, difficulties might arise which would prevent a deviation from its fundamental quality, and that no amount of human ingenuity or endeavour could prevent this deviation.

Assuming the force of this argument, it is nevertheless possible to approximate to justice, if the ideal of justice is constantly kept in the fore-front, just as it is possible to imitate the colour of the rose by an artificial process. This artificial process, in the application of justice, corresponds to a sense of race equality and equality in the eye of the law, even in the presence of actual inequality. It is, of course, unnatural for one individual of one race to be equal to another individual of another race; but justice, being an abstraction, requires an atmosphere of mental abstraction if it is to be applied equally, and an administrator of justice would prostitute the name of civilisation if he is unable to rise high enough to look upon all seekers of justice as equals.

It must be remembered that it is not in the courts of law alone that men seek justice. Justice is an all-pervading force in society like gravitation, or the light and heat of the sun. It does not radiate from the law courts alone: but it should radiate from every human being, who knows how to take as well as to give the most desirable things in nature. Giving and taking are not isolated acts: they are correlative and together constitute one principle. We cannot appropriate all the good without giving it sometime or other in our life, just as we cannot enjoy perpetual life without once giving it up for ever. Just as attraction and repulsion constitute together the eternal law of the Universe which keeps the different parts in their proper relation to each other, so giving and taking which make up justice constitute the eternal law of keeping human beings in society in their right relations of peace, joy and harmony. Day and night, dry and wet weather, inhaling and exhaling, taking food and giving it out in a different form to replenish the earth, are examples of taking and giving light, water, air and products of the earth respectively, which constitute an eternal principle of nature maintaining her continuity, her rhythm and equilibrium and the even tenor of her course.

According to a penetrating writer Justice serves in the human cosmos the

same purpose as equilibrium or the law of universal gravitation serves in the physical or natural cosmos. Justice should therefore be the universal attribute of human beings if they have to be maintained in their proper relations to one another. Conversely, wherever we happen to observe a breach of these relations we may predicate a breach of the principle of justice. The perturbed and excited condition of India at the present moment justifies the conclusion that Justice has departed from the country. If this is a correct diagnosis of the political situation, where is that boasted civilisation which, through justice, maintains equilibrium in a state? If justice in India is unable to counteract the centrifugal forces which, are making for the grosser and more dangerous forms of conflict, and if the purpose of civilisation is to secure that higher life which is associated with social co-operation and mutual aid, we cannot conscientiously assert that we are living under a civilised Government.

Freedom is a means to an end, or, more accurately, a large number of ends pertaining to individuals in society. It is the means of universalising the spiritual qualities, and of moralising or spiritualising the social qualities of human beings. It is, in brief, a means for realising their selves socially and spiritually. Freedom in society is limited by social ends—a man cannot be absolutely free in the society in which he lives: he has to subordinate his personal end to the end of the society, to adapt his good, that is, to the social good, to which his own good contributes its due and fair share. The standard for a man's conduct in society is therefore an idea of social good to which he is bound by the rules of social conduct, and the realisation of a man's social self is the attainment by him through society, of this social good. In the spiritual sphere, on the other hand, man enjoys perfect freedom. As man is both a social and spiritual being, his ends are both social and spiritual, requiring for their fulfilment partial and complete freedom respectively. And if he is regarded as a whole and not

split up and dissected socially and spiritually, it follows that there must be a synthesis of social and spiritual ends. In the social sphere there must be limitations, as stated, by the standard of a common good; in the spiritual sphere there must be no limitations, and the standard is the divine ideal, which, in other words, is the ultimate realisation of man's true self. Remembering these premises, it is not difficult to show that spiritual qualities such as goodness, love, truthfulness, etc., require for their full development complete freedom; whereas the social qualities, e.g., unselfishness, sympathy, benevolence, duty, etc., can be developed by partial freedom. As the greater includes the less and complete freedom includes partial freedom, the process by which the primary or spiritual qualities are developed includes the process by which the social qualities are developed. The development of the primary or spiritual qualities of man will therefore be necessarily followed by the development of social or secondary qualities. Complete freedom is therefore an essential means to the attainment of the primary virtues, and through them, of the secondary or social virtues of human beings. Partial freedom admits of various forms, of which the following are the chief: (1) civil freedom, (2) economic freedom, (3) family freedom, and (4) political freedom.

Let me analyse each of these kinds of freedom and examine if these kinds of freedom enter into the processes of human development in this country.

1. The content of civil freedom is akin to that of justice. It is freedom of a man of being regarded as equal with others in the eye of the law. It has already been shown, while discussing justice, that civil freedom does not exist in India.

2. Economic freedom consists in the freedom of all individuals to partake on equal terms of the production and distribution of wealth, industry and commerce. It is the "free subjugation of the world for human ends", and not the "manipulation of other men for ends that are non-human in so far as they are exclusive." Economic freedom does not aim at fixing "the pursuits

of men by accident or necessity" but leaving them free to give expression to their powers for the supply of the needs and resources of the whole society. This is not the principle on which economic activities are carried on in this country: the methods are exclusive, monopolistic, lawless and predatory, and not cooperative and mutually helpful. One class tries to make money at the expense of the other, the capitalistic Government furnishing naturally the wherewithal for supporting and encouraging the methods of the capitalist class. No methods are deemed too unscrupulous to take advantage of the needs—the vital needs—of the consumers who are mercilessly exploited for the advantage of the producers and distributors. The principle of give-and-take is cast aside; one class takes as much as it can; the other gives according to its utmost capacity, nay more than its capacity bringing itself often to the verge of destitution, poverty, starvation and death. One class has the mastery and the possession; the other serves and supplies. The whole system is one of economic dependence and serfdom and is antagonistic not only to true economic freedom, but strikes at the root of the social and moral order.

(3) Family freedom is now being modified in the civilised world in the direction of securing greater mental, moral and physical welfare of children by a system of public education. It aims at securing freedom from ignorance, disease and vice, which are the root causes of social maladjustment. It may be stated in this connection that education in this country is fulfilling neither a spiritual nor a social end, and children enjoy neither partial nor complete freedom for the attainment of either a social or a spiritual (or cultural) education. There is waste among those who aim at cultural education owing to super-abundance; there is a scarcity of men fit to supply a genuine social need. There is therefore no freedom by means of which we can re-distribute our educational talent according to our social and spiritual needs.

(4) Political freedom implies the responsibility of the executive to the legis-

lature and the responsibility of the latter to the people in turn. It is not my purpose to examine how this responsibility can be discharged in India: but all that can be said is that if we are unfit to exercise the responsibility, which is a moral quality, it is due to a denial of freedom. It may be contended that this is *petitio principii*—‘we do not enjoy political freedom because we have been denied freedom.’ But the pity is that it is true; and we are unfit to exercise freedom, because we have never felt freedom to exercise it. In any case, political freedom is not fully known in this country. The whole argument rests on the difference between *feeling* freedom and *exercising* freedom.

Surveying the whole field of freedom, we arrive at the unpleasant, but irresistible conclusion that freedom we have not in India. Human development or liberation of human capacity can take place only in an atmosphere of freedom—social development in partial, and spiritual development in complete, freedom. Now, the three primary or over-ruling defects of character with which Indians are usually charged are want of courage, truthfulness and intellectual curiosity or creative originality. All these defects can be traced to bondage. Although intellectual curiosity or creative originality is the product of personal or complete freedom, the latter cannot thrive in a setting of thralldom. Spiritual processes are processes of the mind, which cannot function properly if the body in which the mind is encased is not free. So far, therefore, as freedom is concerned we do not feel that we are living under a civilised Government.

Humanitarianism, like *Civilisation*, is a word commonly uttered but scarcely comprehended. A standard dictionary of the English language defines humanitarianism as the application of an evolutionary doctrine founded on the kinship of life, which unites the sentiment of different nations in the growing perception of fellowship and brotherhood between all living creatures: and a humanitarian is he who has substituted this wide sympathy for the partial benevolence which is restricted to one's

own countrymen or kin. Humanitarianism, another authority says, “by discovering for us a freshness of relations between vast numbers of our fellow creatures opens out new fields of pleasurable friendship which has hitherto been neglected, and points the way to a fuller and better realisation of what is true and beautiful. Its significance in the modern democratic movement is the fostering of kinship and understanding instead of division and distrust.”

Humanitarianism is accordingly a world-wide idea—it is the “supreme dynamic” among humanity. The germ of the conception resides in the family, it broadens in society and spreads ultimately to the whole world radiating its lustre, sweetness and beauty throughout its course. An ideal family teaches us unselfishness, devotion to duty, a harmony of relationship and a unanimity of purpose—which are the very virtues of individuals in their relationships to society. The seed existing in the family germinates, grows and ramifies until the branches spread to society and to humanity. Society, is therefore, family writ large, and humanity is family writ larger. The motives by which we are actuated in family, the virtues which we cultivate and learn there, the end which we pursue in our family relationship, broaden and deepen, are exalted, ennobled and spiritualised in their process of gradual expansion till they encircle and embrace whole humanity in their ambient. The conception of humanitarianism is a pre-eminent religious conception, as it accepts a common fatherhood. It has its source in religion, its growth in the growth of religion, and its decay and death in the decay and death of religion. For the purpose of a unity of sentiment in society and humanity arising out of a divine origin, this religious basis is a necessity. Dr. Ward says that religion is the force of social gravitation that holds the social world in its orbit. Human nature in its unrestrained and unregulated form is not conducive to social unity. Its essential character is egoistic and separatistic. Its activities and propensities therefore

require to be co-ordinated and regulated by some kinds of regulative principles. One of the oldest of such regulative principles was religion : with the growth of individualism religion sank into the background and the other regulative principles, such as law, education and morality, came into fashion. We know by experience how these have failed to regulate and guide the forces in society, and how human beings are pursuing their egoistic, hedonistic ethics in spite of law, education and social morality. The religious bond is therefore a necessity, although reason and science may not recognise it, and have definitely discarded it.

It has been stated that humanitarianism is a universal conception. But it would not be an unpardonable error to apply the conception to society. In this limited sphere humanitarianism includes such social virtues as sympathy, toleration, benevolence, equality and fellowship, without which society loses its primary and essential signification. But look where you will, you will find abundant evidence of opposite things born of race superiority and economic egoism which infect modern society to the core. The race question as affecting the equal distribution of justice has already been dealt with. The next great vice is economic egoism, which seeks to find a separate existence of license and selfishness by breaking its moorings from social unity. It is enriching one class at the expense of another ; and between the capitalist, the worker and the consumer there has grown up that vicious sense of divergence of interests which is detrimental to the growth of a humanitarian sentiment. There is lack of humanitarianism in the whole idea which underlies economic egoism—and the inevitable result is class discord, social disharmony, and incipient war among human beings. Lack of humanitarianism is another name for lack of fellowship and brotherhood, which constitute the standard for regulating human

relations and preserving concord and unity in society first, and among mankind next. All the hatred, the greed and the jealousy which poison the relations of human beings are the offsprings of non-humanitarianism. The whole world, and specially India, is full of such anti-social feelings and potentially hostile purposes which have destroyed its harmony and thwarted the high purpose of universal unity. They have accentuated class interests, embittered the sweetness of social relations, introduced separation where unity is essential, and have scornfully discarded those fine, noble and divine sentiments which are associated with humanitarianism. They have sacrificed social and supra-social values to self-regarding values, and have introduced a complexity, an artificiality, a sensationalism and an egoism in our social relations which are crossed and multisectioned with interests, passions and prejudices.

In the jungle of such social phenomena, we vainly seek justice either from private persons belonging to a privileged class or dominated by interests, or from law courts controlled by an alien government ; we vainly look about for freedom which is the *sine-qua-non* of our moral and spiritual development ; we vainly try to feel the soft and divine touch of a humanitarian feeling which is the *fons et origo* of equality, love, sympathy and fellowship. What then are the contents of the civilisation under which we live ? They are elements precisely the opposite of those which constitute civilisation : a show of justice, a shadow of freedom, and an absence of humanitarianism : they are the parent of jealousy, hatred, greed, suspicion, vindictiveness and aggressiveness, which are lacerating and disintegrating society. It is a civilisation of tears and regrets and not of joy and contentment. It does not suggest a kingdom of heaven, but a kingdom of hell, on earth.

SATISCHANDRA RAY.

THE COLOUR BAR

BY MAJOR B. D. BASU, I.M.S. (RETIRED), M.D.

THE colour of the skin has caused a great impediment to the uplift of humanity. Colored peoples are looked down upon as inferior races whom it is considered a good thing to exploit, enslave and exterminate. According to some Oriental scholars, the caste system of the Hindus is based on "color". This is supported by the name of "Varṇāśram" given to the caste system by Sanskrit writers. The proud Aryans, who are said to have swept down the plains of India at some period of which there is no authentic record, are said to have treated the dark-skinned aborigines with the greatest contempt possible. They were abused and called by such opprobrious names as "cannibals", "slaves", "thieves and robbers", etc. It was all done with the intention of giving a dog a bad name in order to hang him. At present, however, though caste remains, the basis of *varna* or colour is gone; for dark and fair-complexioned persons are found among all castes and sometimes in the same families.

The author of the Rāmāyana, the immortal poet Vālmiki, did not consider the aborigines of Southern India as human beings, but monkeys. It seems that those peoples were probably a negroid race and therefore their physiognomy bore some resemblance to that of the quadrumana. Hence they were contemptuously called monkeys. Vālmiki anticipated the Christians of the seventeenth, eighteenth and also part of the nineteenth centuries in his labelling the negroid people as monkeys. To justify slavery, Christian divines had to work hard to prove that the Negroes did not belong to the "race Adamic", but were descended from monkeys! For, how else could they be reduced to slavery in spite of the doctrine of the brotherhood of man?

Colored races have been branded as "inferior" ones, regarding whom an advocate of radical methods of colonization says :—

"It is an inexorable law of progress that inferior races are made for the purpose of serving the superior ;

and if they refuse to serve, they are fatally condemned to disappear."

It will fill many volumes to describe what "colorless" peoples have done in exterminating colored ones in different countries of the world. In taking up "The White Man's Burden" the colored man is polished off the face of the earth. Mr. Labouchere, in his parody of "The White Man's Burden", named "The Brown Man's Burden", wrote :—

Pile on the brown man's burden,
To gratify your greed ;
Go, clear away the "Niggers"
Who progress would impede ;
Be very stern, for, truly,
'Tis useless to be mild
With new-caught, sullen peoples
Half devil and half child.

Pile on the brown man's burden,
And if ye rouse his hate,
Meet his old-fashioned reasons
With Maxims up to date ;
With shell and dum-dum bullets
A hundred times make plain,
The brown man's loss must ever
Imply the white man's gain.

Pile on the brown man's burden,
Compel him to be free ;
Let all your manifestoes
Reek with philanthropy.
And if with heathen folly
He dares your will dispute,
Then in the name of freedom
Don't hesitate to shoot.

Pile on the brown man's burden,
And through the world proclaim
That ye are freedom's agents—
There's no more paying game !
And should your own past history
Straight in your teeth be thrown,
Retort that independence
Is good for whites alone.

Pile on the brown man's burden,
With equity have done,
Weak antiquated scruples
Their squeamish course have run,
And though this freedom's banner
You're waving in the van,
Reserve for home consumption
The sacred "rights of man" !

Colored peoples are not allowed to live in, and in some cases even to enter, countries

which have been colonised by colorless peoples. Studied insults are heaped on them. Their lives and properties, if they happen to possess any, are not safe in such lands.

In the United States of America, the most democratic country in the world, with a most highly professing Christian population, there is "lynch law" for negroes. Lynch law means no law, it depends on the sweet will of the unruly and violent mob possessing a "colorless" skin. *

The question naturally arises, Are coloured peoples really "inferior" to colorless ones?

They are not inferior to the latter in number, for more than half the population of the world are colored.

An American writer, Mr. B. L. Putnam Weale, in his work on *The Conflict of Color*, says :—

"The white world is far weaker than the colored world and far more divided against itself than is the colored world" (P. 101).

On p. 102 of the same work, he has shown the inferiority of the colorless people in numerical strength. There he writes :—

'Asiatics outnumber Europeans by two to one ; and since there is reason to believe that the population of Asia is now growing much more rapidly than the population of Europe, it seems clear that the passage of each decade will emphasise more and more this remarkable discrepancy between the two rivals.'

The whole of the population of Asia is not under the iron heels of any colorless people. The same writer says :—

"Asia is really divided into almost two equal portions—the subjected portion and the non-subjected portion. Of the 947 millions (living in Asia) only some 400 millions actually acknowledge the sway of the white conqueror : the other 547 millions are completely free. And of these 400 millions who live in the subjected portions some 310 millions have England as overlord." (P. 104).

The colored peoples are not inferior to the colorless in physical strength and endurance. This has been proved on many a field of battle. The colored hordes of Asia conquered many a time the colorless nations of Europe. The Huns, the Goths, the Tartars, the Saracens conquered, ruled and civilised Europe. It was the conquest of Constantinople by Asiatic Turks which brought about the Renaissance of learning in Europe. The debt which Europe owes to Asia has never been adequately acknowledged

by the colorless peoples of that continent. Mr. Giddings in his *Principles of Sociology* (pp. 310-313) has adduced evidence to prove that in England and Scotland, a dark-colored immigrant (most probably, conquering) people were once predominant in numbers and power and were subsequently conquered in their turn by other hordes, and that, in consequence, "in modern England, dark, curly hair, and black eyes are to be found in half of the existing population."

Colourless peoples cannot be said to be mentally superior to the coloured races. In order that the assertion of the mental superiority of the colourless races may be sustained, it must be shown, either : (1) that the colourless races have always been progressive ; or (2) that when unprogressive, their position mentally was higher than that in which the mental condition of the coloured races has generally or invariably stood ; or (3) that the coloured races have been uniformly unprogressive, that the depth of their unprogressiveness has been always greater than that which the colourless races have ever reached, and that when brought in contact with a progressive race they had never evinced any capacity to rise from their habitually low plane of existence. None of these propositions has ever been proved or can be proved. On the contrary, Mr. G. Spiller, Honorary Organiser of the first Universal Races Congress held in London, has recorded the following in his paper on "The Problem of Race Equality" :

"We are, then, under the necessity of concluding that an impartial investigator would be inclined to look upon the various important peoples of the world as, to all intents and purposes, essentially equals in intellect, enterprise, morality and physique."

Mr. Spiller's paper is to be found reprinted in *Towards Home Rule*, published by the Modern Review Office, and should be read. The reader should also go through the two papers on "The Alleged Inferiority of the Coloured Races" in the same book, as also the paper on "Race Superiority."

Regarding the alleged mental inferiority of the people of India, Mr. Routledge writes in his "English Rule and Native Opinion in India," p. 277 :—

"The native of India is an essentially capable man and he is often badly used :..... We count them as of inferior race, deny them careers, and then talk of them as incapable of higher life. When the Catholic in England was shut out from public

* *Vide THE MODERN REVIEW*, April 1920, pp. 477-478, "Lynching in U. S. A."

life, what did he become? Some sank, for want of society, to a low state; some went abroad, some, like W. Charles Waterton, the naturalist, found a need for all their innate gentlemanliness and loyalty to preserve them from intense hatred to the nation that had proved to them so hard a step-mother. Yet no Roman Catholic ever knew aught so disheartening as the lot of the native of India."

Another Englishman says:—

"The natives of India, of every caste and creed, are men of like powers and passions to ourselves; and in obedience to the universal law—as true in social science as in physiology—the healthy development of their civilization cannot proceed without space and range for the exercise of all their faculties. Too much constraint, too much assistance, however benevolently intended, will but distort the phenomena of progress, disturb its steady course, and drive the stream into dangerous channels."

Major Evans Bells' "Retrospects and Prospects of Indian Policy," Preface, p. vi.

Regarding the Negroes, writes Mr. Henry George:—

"A gentleman who had taught a coloured school once told me that he thought the coloured children, up to the age of 10 or 12, were really brighter, and learned more readily than white children, but after that age they seemed to get dull and careless. He thought this proof of innate race inferiority and so did I at the time. But I afterwards heard a highly intelligent Negro gentleman (Bishop Hillery) incidentally make a remark which to my mind seems a sufficient explanation. He said, our children, when they are young, are fully as bright as white children and learn as readily. But as soon as they get old enough to appreciate their status—to realise that they are looked upon as belonging to an inferior race.....they lose their ambition and cease to keep up." "Progress and Poverty," Book X, Ch. II.

But do colorless peoples excel the colored ones in morals? Is it not a fact that the colorless peoples are more heartless and unhumane than the colored ones? These questions may be better answered in the words of that distinguished anthropologist, Dr. Theodor Waitz,† who writes:—

"It is well not to lose sight of the facts in considering the question, whether the European man possesses, in comparison with other races, the character of humanity in a higher degree.

* *The Modern Review* for October 1921 quotes the following from the *Living Age* as to "White and Coloured Soldiers' Morals":—

"A careful inquiry has lately been conducted in the occupied districts of the Rhine by a commission appointed by the Swedish Christian Society. It supports in the main the views of those who maintain that the general level of conduct of the coloured troops compares favorably with that of other units."

† Introduction to *Anthropology*. Edited by J. Frederick Collingwood, London. Published for the Anthropological Society, by Longmans, Green, Longman, and Roberts, Paternoster Row. 1863.

"It is an historical fact, that the Natches, the Shawanoes, the Delawares, Potowatomies, Seminoles, Kaskaskias, and several other formerly powerful tribes, have, chiefly by the wars with the whites, been either exterminated, or brought so near to extinction, that they no longer exist as nations. Even at this day the Indians in the gold districts of California are hunted like wild beasts; and recently in Mexico, Indians and white Americans have been hired, and were paid for the scalps of the Apaches. Among the so-called heroes of Old Kentucky and Virginia there were man-hunters who, as regards cruelty and barbarity against the aborigines, did not yield to the Dutch Boers on the Cape.....The history of the conquest of Mexico and Peru, the extermination of the peaceable population of the West India islands, the oppression of the Spanish Governors in Yucatan (where the Indians were only employed as beasts of burden), the extermination of the Indians in Popayan Chiquitos by mining labour, have, by the old historians of these countries been preserved by documentary evidence, which fills, unquestionably, one of the darkest pages of human history.

"Whilst the hostile collision of the Indians with the Europeans caused their wholesale destruction, peaceful intercourse with the whites was not less injurious to them. Careless of the future, the aborigines of North America readily disposed of large tracts of land. In most cases they were largely imposed upon, and the consequences were always distressing. To mention only one instance, the Creeks in less than forty years disposed of a territory of about twenty-eight millions of acres; and though other lands were assigned to them, these belonged to the whites as their creditors. The chiefs only, when they assisted in cheating their own tribes, were on such occasions well cared for. The natives were frequently driven from their fertile districts into marshy, unproductive spots. Since 1840 they were all assigned to the region beyond the Mississippi, on the western boundary of the United States. Many of them perished during these transigrations, and in their new settlements they either found other tribes already located, or were confined to narrow districts. Want of space brought them into collision with neighbouring tribes, as people living by the chase require extensive tracts. The whites also introduced the use of brandy, and made them drunkards..... Whenever the Indians received ready money for lands, it was spent in spirituous liquors..... Yet notwithstanding all these facts, the white American is still surprised that the Red-kins do not become civilized, and consoles himself with the thought that Providence has doomed them to destruction." Pp. 150-152.

Regarding the treatment of the aborigines of Australia by the white settlers, Waitz writes:

"How much the natives have suffered from the invasion of Europeans is expressed in the following words of a native:— "You Whites," said an Australian, "ought to give us Blacks, Cows and Sheep, for you have exterminated our opossums and kangaroos; we have nothing to live on, and are hungry." Though in some parts the natives no longer live by hunting kangaroos, it still is in other parts their principal resource for subsistence. They are in the habit of burning down the grass for the growth of a fresh crop

for the pasture of these animals, who are driven off by the cattle of the colonists, and the natives disappear from the spot. At present the aborigines possess no right to the country, or rather they never had any; at any rate England has never acknowledged such a right. The land belongs to the Crown, which practically means that the natives, being English subjects, may be punished for their crimes, whilst the whites are generally acquitted by their countrymen.....

An attempt has been made to justify the great injustice done to the natives owing to their atrocity, which is greatly exaggerated. According to the "Papers on Aborigines of Australian Colonies," printed for the House of Commons, 1844 August, p. 318, there were in the district of Port Phillip, since its first occupation, eight whites killed by the natives and forty-three natives by the whites. If the natives wish to continue their mode of life, they must quit the region, join other tribes, or become beggars and robbers, which indeed they have become.....Most of the settlers found it more suitable to their dignity to exhibit everywhere their superiority, as the whites did in America. The natives were shot down whenever they showed themselves; cruelties were committed on women and children.....The English Government has repeatedly in official documents acknowledged the wrongs done to the natives, and expressed the intention of repairing the injury. If it were true that the colonists have contributed but little to their destruction, and that the main cause, as has been asserted, lies in their own mode of life, then it is inconceivable why they have not long become extinct, since there has not been an essential change in their mode of life. The official protectorate, which, however, seems to have borne but little fruit, was instituted in consequence of the crimes committed against the natives by the whites. In several parts of Australia a larger number of natives are said to have been poisoned when it became known that they would for the future be protected against oppression. In many parts of New South Wales they made no secret of it, as Byrne states from his own experience, but even boasted that the natives have been got rid of by arsenic.' Pp. 165-167.

In other lands, too, the whites behaved no better. Waitz writes:—

"How the Russ-American Company behaved to the Aleutes, and even their own people, may be learned from Langsdorff; the former were treated much worse than slaves. Though sick, they were worked to death; the moribund were put into damp huts, and provided neither with firewood nor proper victuals. The Europeans living in Khartoum, on the Nile, belong to a variety of nations, and are described as civilized, but Russeger, Brehm and all other travellers, unanimously describe them as the most worthless and unscrupulous men in the world, living as slave-dealers, without any law, and given to all possible vices.

".....The frontier peasants at the Cape find nothing morally wrong in the razzias which, without any provocation, they undertake against the Bosjesmans, though they would consider it a heinous sin thus to treat Christians.....The oft-praised pioneers of the West of North America acted in a similar manner towards the Indians, and their moral judgment in this respect was the same as that of the Dutch peasants. The backwoodsmen of Old Kentucky are brought up in the hatred of the natives, and shoot

them down without the least scruple, though they are generally humane towards the White. Pp.¹¹ 314-315.

Regarding the ideal of humanity of the white man, the author of "The Conflict of Colour" (pp. 100-101) writes:—

To-day the position is entirely illogical from the point of view of Asiatics as well as all other enlightened coloured peoples; for whilst the white man now proclaims the reign of justice and the equality of man, in alien lands he still rigidly adheres, in everything that concerns his own interests, to results achieved under very different laws. And it is important to note that where logic ceases, brute force and passion are apt magically to appear. Inevitably must it follow that the world of non-whites will make the position of the white races beyond their own boundaries more and more precarious.

The cruelty of European races is not a matter of ancient history merely, as the following extract will show:—

"There is too much fear that the English, unless held in check, exhibit a singularly strong disposition towards cruelty, wherever they have a weak enemy to meet.....It is not only in war time that our cruelty comes out; it is often seen in trifles during peace. Even a traveller, indeed, becomes so soon used to see the natives wronged in every way by people of quiet manner and apparent kindness of disposition, that he ceases to record the cases."—Sir Charles Dilke's *Greater Britain*, 5th edition of 1870, p. 445.

We subjoin another extract from a recent work (1916) by L. Curtis. He quotes words written in 1892 by a missionary named John Paton. This gentleman was a really righteous man. He wrote:

"The Sandalwood Traders are as a class the most godless of men, whose cruelty and wickedness make us ashamed to own them as our countrymen. By them the poor, defenceless natives are oppressed and robbed on every hand; and if they offer the slightest resistance, they are ruthlessly silenced by the musket or revolver. Few months here pass without some of them being so shot, and instead of their murderers feeling ashamed, they boast of how they despatch them."

Again:—

"One morning, three or four vessels entered our harbour and cast anchor in Port Resolution. The captains called on me; and one of them, with manifest delight, exclaimed, "We know how to bring down your proud Tannese now! We'll humble them before you!" I answered, "Surely you don't mean to attack and destroy these poor people?"

"He replied, not abashed but rejoicing, "We have sent the measles to humble them! That kills them by the score! Four young men have been landed at different parts, ill with measles, and these will soon thin their ranks."

"Shocked above measure, I protested solemnly and denounced their conduct and spirit; but my remonstrances on'y called forth the shameless declaration, "Our watch-word is,—Sweep these creatures away and let white men occupy the soil!"

"Their malice was further illustrated thus: they

induced Kapuka, a young chief, to go off to one of their vessels, promising him a present. He was the friend and chief supporter of Mr. Mathieson and of his work. Having got him on board, they confined him in the hold amongst natives lying ill with measles. They gave him no food for about four and twenty hours; and then, without the promised present, they put him ashore far from his own home. Though weak and excited, he scrambled back to his tribe in great exhaustion and terror. He informed the missionary that they had put him down amongst sick people, red and hot with fever, and that he feared their sickness was upon him. I am ashamed to say that these sandalwood and other traders were our own degraded countrymen; and that they deliberately gloried in thus destroying the poor heathen. A more fiendish spirit could scarcely be imagined; but most of them were horrible drunkards, and their traffic of every kind amongst these islands was, generally speaking, steeped in human blood.

'The measles thus introduced became amongst our islanders the most deadly plague. It spread fearfully and was accompanied by sore throat and diarrhoea. In some villages, man, woman, and child were stricken and none could give food or water to the rest. The misery, suffering and terror were unexampled, the living being afraid sometimes even to bury the dead....'

Extracts from the *Life of John Paton* made in L. Curtis's "The Commonwealth of Nations", pp. 224-225.

There can be no question as to the spiritual superiority of the colored peoples, for all the modern religions of the world, including Christianity, have for their founders and preachers men of "color".

The colored races are not inferior to the colourless ones in numerical strength, in physical stamina, in intellectual capacity, or in moral and spiritual qualities. Nay, it is Nature which helps them in their possession of color. This pigmentation of their skin is a protective effort of Nature against the chemical activity of sunlight. The colored man stands a hot climate well, owing to a certain anatomical difference in his skin, which keeps cooler than that of the colorless man, because the sweat glands of the former secrete more evenly and more copiously than those of the latter.

If there be any race superiority, it lies with those races who can adapt themselves to their environments and can adjust themselves to the circumstances of time and place. Judged by this standard, the superiority lies with those races which have survived. The Chinese and the Hindus are such races—both colored peoples. They are, therefore, entitled to be called the chosen peoples.

Albinos are altogether colorless beings. They are born in abundance in all countries

and amongst all races, whether colored or not. But 'niggers' are not produced in any land if both the parents are perfectly "colorless". This fact goes to show that the color of the skin is a positive thing, colorlessness is a negative thing. No one need be proud of a thing which shows negation of something positive. It is owing to this, that colorless peoples cannot live and thrive in certain parts of the world. The author of "The Conflict of Color" (p. 95) speaks of

"A zone about 47 degrees wide, which all the world over is in the nature of forbidden land to the white man. It is an illuminating fact that the limits of this domination of colored blood are set with strange exactitude by the boundaries of the so-called "torrid zone".

But there is no such zone in the world which can be said to be "forbidden land" to any men of color. The same author writes :—

The significant fact needs to be insisted upon that there is a regular, well-determined and most curious colored belt running round the world, which has tended to expand in the immediate past, and which may expand very much farther in the future, when all the colored nations of the world have reached the modern industrial stage, and have adjusted themselves thoroughly to the effect of white contact. This belt, though most dense between those imaginary lines called the Tropics; extends, especially in Asia and Africa, many degrees south and north of it—though it is a fact that it gradually loses its strength where the sun's heat is lessened. In the past four centuries the pressure of the white man has in certain regions caused this belt to contract, by the simple process of extermination. (P. 108).

There seems to be every possibility of the colored peoples marching in the van of civilization in the future. What is the significance of the hue and cry against the Yellow Peril? There must be some substratum of truth in this peril, otherwise it would not have disturbed the even tenor of existence of the Christian nations of Europe and America. They know that in Nature the rule is the survival of the fittest, and not necessarily of the best and the ablest. The "colored" races have survived the most inhuman persecutions of the colourless, and are multiplying everywhere—a fact which testifies to their vitality and fitness. It may be that in the fulness of time the colored races may dominate over the colourless. This thought so greatly perturbed the author of *The Conflict of Colour*, that he wrote :—

"Is it conceivable that Europe should ever succumb to a 'black' invasion, or that America should ever

become a yellow man's country? Only miraculous and unbelievable events could bring about such things." (P. 87.)

It was a disturbing thing for the colourless Christian Marquis of Salisbury that a black man in the person of Mr. Dadabhoy Naoroji should have been returned by a colourless electorate to the Mother of Parliaments. But it was an accomplished fact. Who knows that what has been dreaded by the colourless author quoted above might not also come to pass? In his work on "National Life and Character," Mr. Pearson wrote :—

"At this moment, though the civilised and progressive races have till quite recently been increasing upon the inferior types, and though the lowest forms are being exterminated, there seems, as we have seen, good warrant for assuming that the advantage has already passed to the lower forms of humanity, and indeed it appears to be a well-ascertained law that the races which care little for comfort and decency are bound to tide over bad times better than their superiors, and that the classes which reach the highest standard are proportionally short-lived." (P. 361.)

Again, in another place (p. 279) of his work the same author wrote :—

"That several and perhaps even many races are inherently energetic, and though they may be depressed for a time by foreign conquest, or by poverty, or by bad government, as the modern Italians were for centuries, it is never safe to predict that they have lost the power to rise again."

According to the same author,

"The supremacy of the inferior races in the future is likely to be achieved by industrial progress rather than by military conquest" (p. 99).

So in his opinion,

"The races exterminated have not been industrial races. The character of a race determines its vitality more than climate. Chinamen, Hindoos and Negroes cannot be exterminated..... It is self-evident that the Chinese, the Japanese, the Hindoos, and the African Negro, are too numerous and sturdy to be extirpated."

Mr. Pearson is so optimistic about the future of the colored races that he writes :—

"The day will come, and perhaps is not far distant, when the European observer will look round to see the globe girdled with a continuous zone of the black and yellow races, no longer too weak for aggression or under tutelage, but independent, or practically so, in government, monopolising the trades of their own regions, and circumscribing the industry of the European; when Chinamen, and the nations of Hindostan, the states of Central and South America by that time predominantly Indian, and, it may be, African nations of the Congo and the Zambesi, under a dominant caste of foreign rulers, are represented by fleets in the European seas, invited to international conferences, and welcomed as allies in the quarrels of

the civilised world. The citizens of these countries will then be taken up into the social relations of the white races, will throng the English turf, or the salons of Paris, and will be admitted to intermarriage We shall wake to find ourselves elbowed and hustled, and perhaps even thrust aside by peoples whom we looked down upon as servile, and thought of as bound always to minister to our needs... Yet in some of us the feeling of caste is so strong that we are not sorry to think we shall have passed away before that day arrives."

The conclusion of the late European war has brought the problem of color to the front, as is evident from the publication of several works on the subject. Thus a work entitled "*The Rising Tide of Colour*" by Lothrop Stoddard, published by an American firm in 1920, has discussed the problem in some of its bearings. The author sees "the vision of a pan-Coloured alliance for the universal overthrow of the white hegemony at a single stroke, a nightmare of race-war beside which the late struggle in Europe would seem the veriest child's play."

This work has formed the subject of review in the pages of the *Edinburgh* and the *Quarterly Reviews* for April 1921. Writing in the former review, the Rt. Hon'ble Sir F. D. Lugard says that :—

"The material resources of the white races have been dissipated by the war." "In which it is estimated that some 50,000,000, including a large proportion of the best, have perished..."

According to him :—

"The colored races outnumber the whites by three to one. They are more prolific. Their lands are over-crowded. Their struggle for existence has endowed them with a vitality which enables them to flourish under conditions fatal to the white man."

Regarding the Chinese he says :—

"Though we may not like to admit the fact, it is the efficiency of these races which constitutes the 'Yellow Peril'. Their capacity for patient conscientious toil, their frugality, and their intellectual and manual ability, threaten the white man not merely with supersession in their markets, but with the invasion of his own."

He asks :—

"Does colour-prejudice arise from a natural law hostile to the admixture of opposing types—a law which would obviously find its strongest expression in sexual instinct? Clearly not. The large population of half-castes, the offspring of white fathers and negro mothers, both in the States and at the Cape, disproves it."

"If then it be but an artificial product, what is its origin and what are its characteristics? It is notable that it is much more strongly manifested by the Nordic races of North Europe than among the Mediterranean races. Its absence in France is

frequently commented upon by Mr. Stoddard, and was one of the causes of friction on the return of the negro troops from Europe.

"Another characteristic is that it is much more developed among those who have lived among coloured races than among those who have only come in contact with isolated individuals. The Asiatic or the African who visits England is received with little or no colour prejudice, and not infrequently marries a white woman."

In the *Quarterly Review* for April 1921, Dean Inge writes an article on "*The White Man and His Rivals*", in which he quotes extensively from Mr. Stoddard's work, mentioned above.

Regarding the future of the coloured races, Dean Inge is very optimistic. He says :—

"Under a regime of peace, free trade and unrestricted immigration, the coloured races would outwork, underlive, and eventually exterminate the Whites."

According to him the European, American, and Australian labour movement has produced a type of worker who has 'no survival value'. He must be protected from competition, and this protection rests, in the last resort, on armed force and war.

"The abolition of war and the establishment of a league to secure justice and equality of treatment for all nations would seal the doom of the white labourer."

He predicts that the competition of the Orientals will force upon the Whites a general simplification of life. He writes :—

"By a well-known law of nature, a nation shielded from healthy competition becomes more and more inefficient, and less able to stand against its rivals when the protecting barriers fail.....The peril from the coloured races, which before the war loomed in the distance, is now of immediate urgency. The white peoples, exhausted and crippled by debt, will be less than ever able to compete with Asia."

In conclusion, he says :

"The chief danger to the white man arises from his arrogant contempt for other races; Europeans have recently enjoyed an unfair advantage over their rivals, which they have abused without the slightest regard for justice and fair play. This advantage will not be theirs in the future: they will have to compete on equal terms with nations schooled by adversity and winnowed by the hard struggle for existence. Victory will go to the races which are best equipped for that kind of competition;.....An English poet has given his opinion that fifty years of Europe are better than a cycle of Cathay. But the future may show that the European is a good sprinter and a bad stayer."

But as has been pointed out by the author of "*The Conflicts of Colour*" (p. 187) "the

strength of a people resides more in their blind prejudices than in anything else.

"The most important factor of the day in the regions under discussion is the white man's prejudice against new ideas—against the very ideas his presence has served to inculcate as well as his firm determination to hold tightly to what his fathers acquired. It may be sad to confess, and yet it is true, that it is the figure of the ancient Crusader, striking down with his heavy mace, or great two-handed sword, the dark infidel who opposed his righteous progress, which is the proper and only figure to keep always before one, even in this enlightened twentieth century, when considering the conflict of color in the Near East and Middle East."

It is, therefore, that, to quote the same author again,

"There exists a widespread racial antipathy founded on colour—and animal-like instinct, if you will, but an instinct which must remain in existence until the world becomes utopia. It is this instinct which seems to forbid really frank intercourse and equal treatment. How this is to be minimised in each separate region should be one of the first studies of statesmen, for the day is surely come when common-sense demands that the line of least resistance should be sought for and gradually approached." (Pp. 110-111).

What is one of the probable motives of sending out missionaries to Christianise the colored races? According to the above-named author, it is dread of the "heathens". He writes (p. 118):

"That is perhaps why instinctively the great movement towards Christianising the colored world is growing stronger and stronger in Anglo-Saxon countries, as a sort of forlorn hope launched to capture an almost impregnable position". (P. 118).

If love of the "heathen" had been the only motive for Christian missionary enterprise, then European missionaries would have behaved as Moslem propagandists do. But usually they do not. Mr. Toynbee, writing on "Race" in the *Encyclopædia of Religion and Ethics*, says :—

"The Muslim missionary in W. Africa or India makes more converts than the Christian missionary, because he really receives his converts into his own group, treats them as social equals and gives them his daughters in marriage, while the European missionary is divided by the colour-bar from Christian natives just as acutely as from pagan, and can only organise his converts into a 'native church,' which is still outside the pale of the European community." (Vol. p. 557.)

If the superiority of the modern colourless nations be due to their industries, they cannot remain always in that superior position. The superiority of an industrial country is dependent on its possession of coal and iron. The modern civilisation is called "Coal Civilisation", for coal supplies the energy to carry on

all industries. But coal being a material thing, its life is limited to a few centuries more—at least in countries which possess colourless populations. On the exhaustion of the store of coal, other forces of nature such as water power, wind power and, above all, sunlight will be made use of in industries. The superiority of the colourless peoples will be then gone, for they are not superior in the possession of these forces of nature, to the colored ones.

THE FUTURE THEN BELONGS TO THE TROPICS. This will be evident from the following extracts from a very thoughtful article on "*The Future of the Tropics*" by Dr. P. Chalmers Mitchell in the *North American Review* for 1903. He writes :

"All the phenomena of life, and among them the activities of the human race, are transformations of energy. The economical system of the world hinges on the sources of energy. So far as human beings are concerned, the important sources are food and fuel..... There are two ways of meeting necessary expenditure ; direct income and drawing on capital. In the case of fuel, the world possesses vast stores of capital, accumulated ages before the arrival of man..... On the other hand, the reserve of food is so small that the world may be said to live almost directly on its income..... Considering food simply as the source of the energy of life, we may neglect water and the mineral salts as accessories, however necessary, and proteid, because that substance, in so far as it is a source of energy, raises no question that is not more simply dealt with in the case of carbohydrates. We are left then with these compounds of carbon, hydrogen and oxygen (i. e. carbohydrates) as the vehicles by which potential energy reaches the living organism..... Carbohydrates do not occur in sea-water or in fresh-water, in rock deposits or in clays and sands ; so far as our knowledge of terrestrial things goes, carbohydrate material is always associated with life..... Life in all its wonderful manifestations, in its highest and in its lowest forms, depends directly on green plants..... The explanation of this dependence is simple and universal. Green plants are the means by which there is captured for use the radiant energy dancing across the void from the sun to the earth..... From the point of view of the vital economy of the world, their (green plants') manufacture of carbohydrates is no more than a storing, as potential energy, of the radiant energy of sunlight..... Sunlight, and sunlight alone, is the permanent income of the world, and the human race is living more and more closely up to its income. Precisely as the means for securing this income grow more exact, and as the world grows more directly dependent on them, the parts of the earth where the income is greatest will grow most valuable. Not for gold nor for diamonds, nor for the fat soil of volcanic slopes will be the future battle of the nations ; but for that belt of the globe on which most lavishly radiant energy comes to us from the centre of our Cosmic System."

It is from such considerations as mention-

ed above that men like Mr. Benjamin Kidd talk of the "control of the Tropics." Attempts are also being made to remove those pests which are responsible for the unhealthiness of the Tropics so as to make them fit for the habitation of the white man.* Let us assume that they are successful in their attempt in inhabiting the tropical countries. But do they realise the inevitable consequence of their success ? Will not the colorless people in the course of time take up pigmentation and become colored ? Will not they then become as much objects of hatred and contempt as are the "colored" people now ? Let them ponder over these questions when they brand colored races as inferior ones.

In his paper on "Sanitation at Panama," Dr. Gorgas wrote :—

"We hope that our success at Panama will induce other tropical countries to try the same measures ; and that thereby gradually all the tropics will be redeemed and made a suitable habitation for the white man."

The ancient Greeks, who were not Christians, recognised common humanity in colored races, but not so the modern Christian nations of Europe. Mr. A. J. Toynbee, writing on "*Race*" in the 10th Volume of *Encyclopedia of Religion and Ethics*, says :

"To recognize a common Hellenism in the descendants of Theseus and the descendants of Herakles was one thing, but to recognise a common humanity in men with brown skins or men, who never tilled the ground needed a greater intellectual effort. The Greeks, however, accomplished this feat of imagination. The strangeness of the country and climate in Egypt and Skythia struck them as forcibly as the strangeness of the inhabitants ; and they concluded that the latter was conditioned by the former, and that Skythians, Egyptians, and Hellenes were the same human metal stamped with a different impress by the diverse environments into which it had been introduced. Thus the experience of alien human types, so far from stimulating race feeling in the Greeks, tended to make those sceptical of race altogether. (P. 555).

But what picture does the same writer draw of the opinion of the modern Christian nations of the West regarding the colored races of the world ? He writes :—

"In coming into contact with these populations, Europeans were having the same experience as the Greeks when they came into contact with Egyptians and Skythians, but their reaction to it was not the same. The Greeks, struck by the environmental contrast as much as by the contrast in human type,

* See Sir Ray Lankester's "*Science from an Easy Chair*," First Series, p.5, "*Tropics ideal place to live in*,"

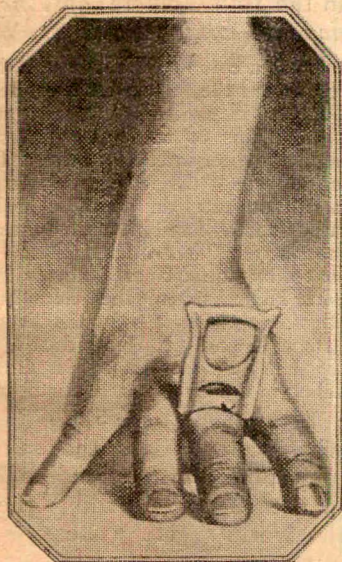
explained the latter by the former, and concluded that all human beings, however acute their superficial differences, were the same in essence, and that every variation of human kind was potentially transmutable into every other. The Europeans were struck so forcibly by the external differences that it never occurred to them to explain their origin by the secondary influence of environment, or to look forward to their elimination by change of environment or progress in culture. The differences hypnotized them as the one overwhelming fact. The black man might become a Christian, he might adopt European clothes or habits of life; but he remained black, and the European white. The colour-barrier presented itself to the European as insurmountable, and it displaced religion for him as the dividing

line between people within the pale of civilization and people without. Instead of classifying mankind as Christians and pagans, transmutable by conversion into one another, he now classified them as 'white men' and 'natives,' the 'white race' and the 'black race', divided from one another by external objective characteristics which no act of will on either side could surmount. And, just as the Greek's hypothesis of adaptation to environment, as an explanation of the Egyptian and the Skyth, reacted on his own feeling of Hellenism, making it more human and un-racial in quality, so the European's hypothesis of a specific difference between Black and White reacted on his own growing nationalism and made it more uncompromisingly racial than it need otherwise have become." (P. 557).

GLEANINGS

Finger-Cuffs the Style for Criminals.

The finger-cuff has been invented to take the place of the handcuff. It is the invention of Abraham Cushing, a member of the police department of Concord, New Hampshire.

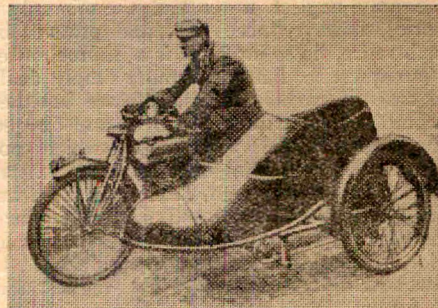


Finger-cuffs for Criminals.

Mr. Cushing believes that the finger-cuff is more effective than the handcuff, and we are inclined to believe him. With one attached, a prisoner could endure very little pulling on one of his fingers, while a handcuffed prisoner can pull with all his strength and not injure his arm to any great extent.

Side-car Takes on Novel Shape to Advertise Shoe-Store.

A certain shoe-repair store owner in England utilized his side-car for advertising purposes by

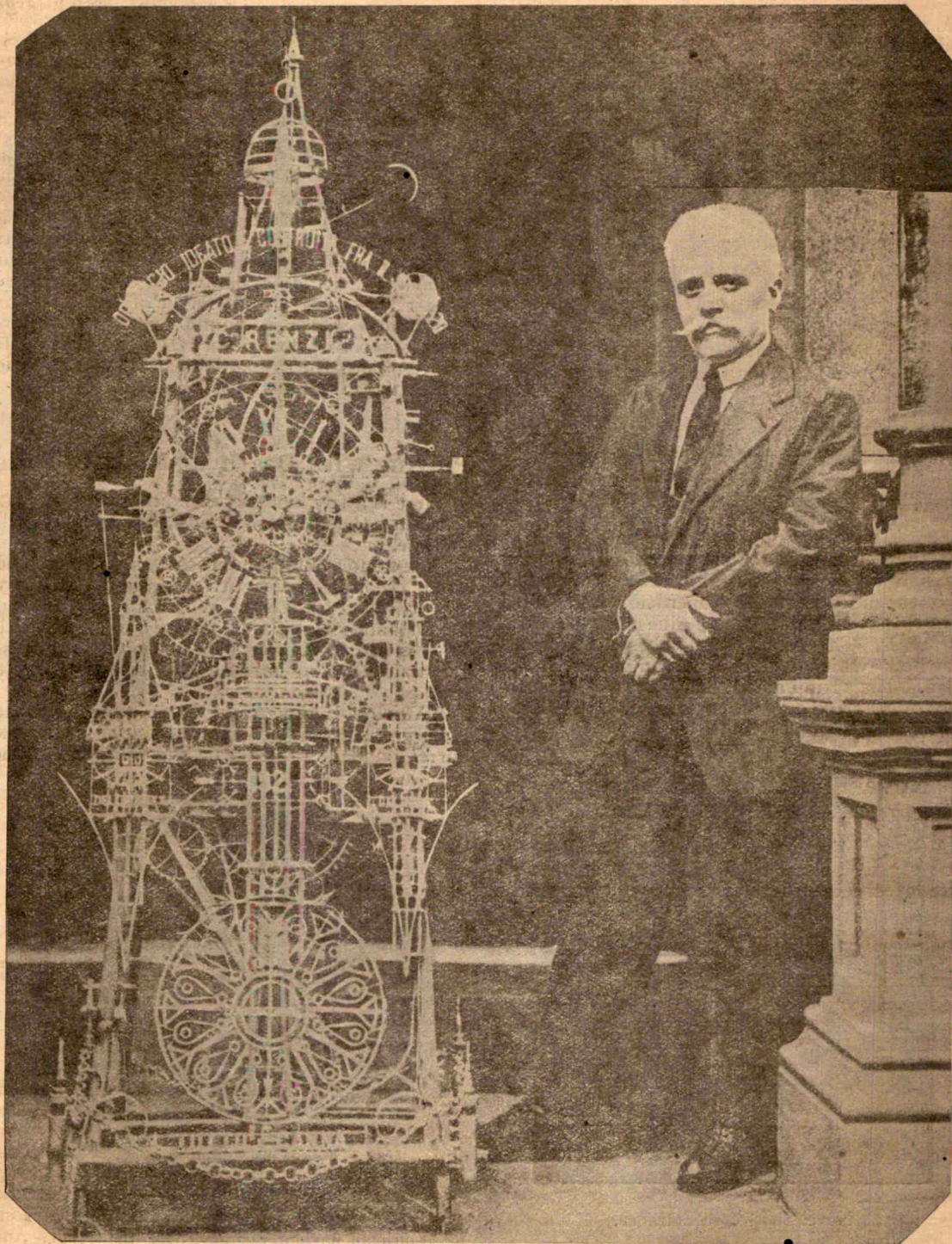


A Sidecar Shaped into Shoe for Advertisement.

having it built in the shape of a huge shoe with his name painted on.

Bamboo Clock.

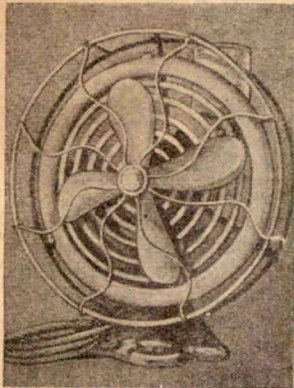
Consanzo Rienzi of Naples has made a bamboo clock, in three years of patient endeavor. Not a single piece of metal has been used, every bit of it being made of hard bamboo except the bell. It indicates hours, minutes, seconds, and rings every quarter hour, shows days of the week and month, requires regulation only once in four years, does not vary a second in eight days, and each day at noon fires a small cannon, hoists a flag, blows a whistle and rings the bell.



A Clock of Bamboo.

Fan Attachment Cools Air and increases Humidity.

A means of cooling the air and increasing its humidity is provided by a new attachment to be used on electric fans. It consists of a series of perforated aluminum rings placed back of the fan blades. The last ring is concave and perforated only in the center throughout its circumference. Water is piped to the inner ring



An Electric Fan That Cools The Air.

and the centrifugal force produced by the fan forces a fine spray through the perforations onto the next ring. This operation is repeated from ring to ring, forming a fine mist between each pair. The air current takes up particles of water which increase the humidity of the room. The action also results in rapid absorption of heat and consequent cooling of the air.

Novel Shoe-store Entrance in Shape of Shoe Sole.

A Georgian's idea for attracting trade to his shoe store, is to fit into his regular entrance a piece of sheet metal in which an opening in the



Novel Shoe-store Entrance.

form of a shoe sole and large enough for a man to pass has been cut. To economize and further emphasize his business, he used the metal cut

out as a sign to advertise his various departments. The immense shoe facsimile gives a very striking impression on first sight, and a large tourist trade is the result.

Measuring Device said to Reveal Moral Character.

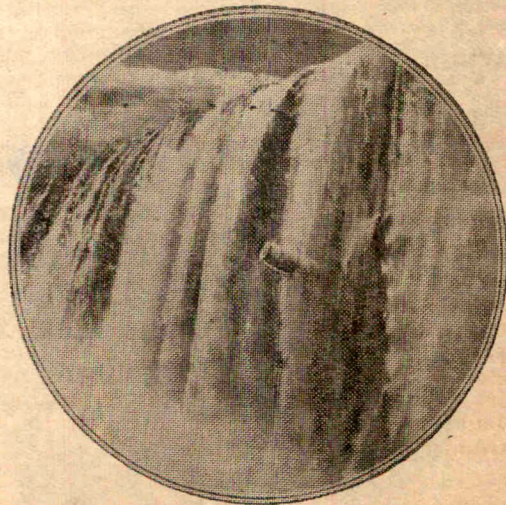
That it is possible to determine moral character by physical measurements, is the claim of Professor Burger, of Berlin. He has designed an instrument for that purpose which he calls a "plastometer." It is a metal device which fits over the head of the subject. The inventor claims that with its assistance he can determine facts relating to the character of any person in one hour, which it would otherwise require many months of close observation to learn. He believes that the apparatus will greatly aid authorities in the study of criminals.

Playing with Death at Niagara Falls

Here is a few historic exploits of men who have shot the falls and rapids and lived to tell the tale.

The famous Blondin crossed and recrossed about the falls on a tightrope. He took a stove in a wheelbarrow to the center and cooked and ate his dinner in midair. He even crossed with baskets tied to his feet, and carrying his manager strapped in a harness on his back. This in 1859.

"Whirlpool navigators have gone over the falls in specially strengthened long, narrow barrel, padded on the inside and weighted at the



Whirlpool navigator going over the Niagara falls in a specially strengthened, long, narrow barrel, padded on the inside and weighted at the lower end.



Crossing the Niagara Falls on a tightrope.

lower end. Five people, one a woman, have run the gauntlet of Niagara safely by this means.

Five men, roped together for safety, clambered along the face of the cliffs directly under the American falls and placed the last charge of dynamite to open the power penstock in the center, halfway from the bottom. The speed of the current leaves a small air space between the falling water and the face of the cliff, but the slightest mis-step by any of the party would have meant death for all five.

Captain Larsen shooting the lower rapids in 1913, traveled from the foot of the falls to Lewiston. He made the trip alone. His boat was an ordinary cabin cruiser, made watertight and provided with buoyant compartments for the feat. The smallness of the craft placed it very much at the mercy of the current.

Jack Robinson piloted the steamer, *Maid of the Mist*, from the falls to Lake Ontario, June 6, 1861. The first wave carried away her stack, but, traveling at forty miles an hour, buffeted by cross currents until it was impossible to steer, she passed every rapid and whirlpool in safety. The trip took fifteen minutes.

Tin Ring on Coconut Palms Foils Rats and Land Crabs.

Around the Hawaiian and other South Sea islands where coconuts are the main article of commerce, the crop must be carefully protected against the inroads of rats and land crabs. These pests climb the trunk and injure the nuts. Most of the trees are now being wrapped with a band of tin on whose smooth surface the marauder obtains no foothold.

Two-Man Plowing in Persia.

A Persian plow looks like a rake that has teeth projecting from both sides of the backbone. Two men are needed to operate one.



A Two-Man Plough in Persia.

One of them pushes on the wooden handle to which the "plow" is fastened; the other man pulls on a rope attached to the end teeth.

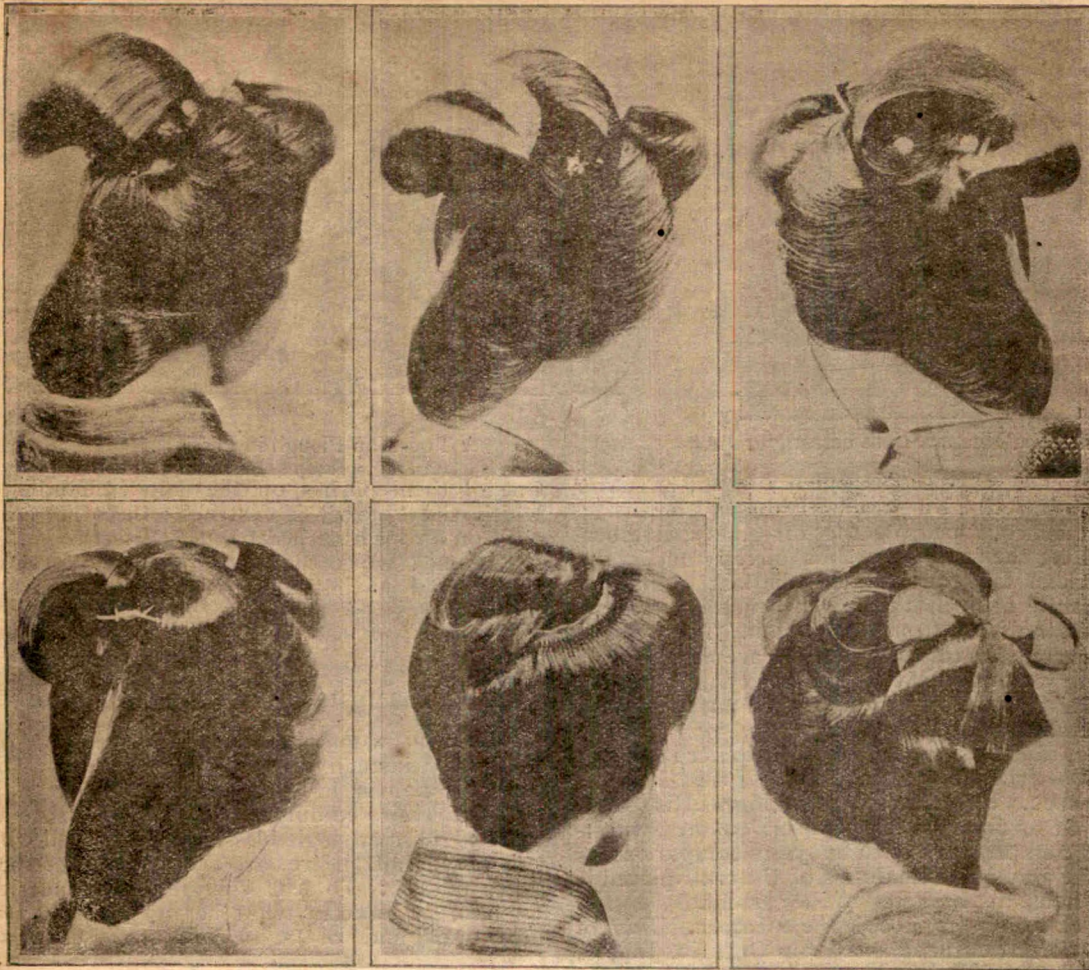
The men work the plow back and forth in the ground until the dirt is thoroughly stirred up.

The Language of the Coiffure.

Japanese women wear their hearts on their hair instead of on their sleeves. The country women in far Japan dress their hair so that their coiffures reveal their state of married bliss or single blessedness—that all who run may read. Here are six samples of such "sign posts": To left, coiffure of the married woman, no matter what her age; top, center, how an old maid of Japan confesses to being an



A Coiffure in a Bas Relief on the Temple at Bhubaneswar.



Japanese Women wear their hearts on their hair instead of on their sleeves.

old maid ; top, right, the flapper style, worn by Japanese girls who are still fancy free. Bottom, left, the spinster style for women who still have hopes for wedded bliss ; bottom, center, coiffure worn by Japanese woman who will not tell whether she is married or single ; bottom, right, the betrothal coiffure worn by the newly engaged girl.

An Amazing Blind Girl.

Within the pleasant walls of the Wisconsin School for the Blind, at Janesville, is perhaps the most remarkable young girl of her kind in America. Willetta Huggins is totally deaf and blind, although born with both hearing and sight. Until the dark curtain completely cut off her vision, she was dull, morose and altogether unhappy. This change occurred less than a year ago ; to-day she is keen, alert, studious and irrepressibly happy. Her

liberation from the groping, suffering life of childhood came with the total loss of hearing and of sight. Since the elimination of both these senses she has learned more and lived more than in all her life before.

Although as deaf as any living person, she hears—without mechanical or artificial aid—more readily than most persons whose hearing is considered perfect. While her eyes are as sightless as her thumbs, she can identify colors as quickly and as accurately as an artist, can walk through an unfamiliar grove without touching a tree and can identify any person of her acquaintance at a distance of several feet.

One day after introducing some visitors (ladies) to Willetta Huggins her Superintendent, Mr. Hooper, asked :

"Willetta, can you tell us the color of this lady's skirt ?"

Instantly the girl dropped to her knees, pressed the garment to her nostrils for a



The blind and deaf girl "hearing" her Superintendent by placing her hand on his head.

moment and then, without the slightest hesitation said: "Blue, black and white."

The skirt was a plaid and all the colors in it had been correctly identified.

Guiding the fingers of his charge to a narrow embroidered leaf Superintendent Hooper again asked: "And what color is this?"

"Oh, that is green," promptly replied Willetta as her nose brushed the fragment of embroidery.

"Are you sure that is the only color?" he inquired.

A slight flush showed in the cheeks of the girl, as if she had been caught in a blunder. This time she held the leaf to her nostrils for several seconds before she answered: "There's a little thread of black about the edge of it."

Her answer was correct; the line of black about the edge was so fine as to escape notice at a casual glance.

"Now," suggested Mr. Hooper to one of the lady visitors, "suppose you talk with her yourself and ask any questions you choose."

"You run out of doors?" asked one of the visitors in astonishment. "Don't you run into the trees? Certain parts of the yard are full of them."

Willetta broke into a hearty laugh at this. It seemed to amuse her immensely. "Why, of course I don't," she exclaimed. "I can smell 'em."

This statement provoked an invitation to go outside and give her callers first-hand proof



The blind and deaf girl "hearing" her Superintendent through her sense of touch.

of its correctness. A lady led her out into the big yard, turned her face directly toward a grove of trees and then asked her to walk straight ahead. This she did without the slightest hesitation. A large tree stood directly in her path, and the visitors held their breath for fear that she would collide with it. But when within about three feet of the elm she turned and circled it and then wound her way deftly between the other trees beyond it. Just as this surprising feat was finished, Superintendent Hooper beckoned to two women who were passing the grove along the drive. As they approached near Willetta she recognised them instantly.

Noticing that a cat was preening itself near the desk, some distance away, the lady placed Willetta's hand on her head and asked: "What's in the room—anything besides—"

"Why, the old cat." This was said in an amused tone, implying that the question was rather absurd.

After conversation had been resumed and continued for several minutes and the presence of the cat forgotten, Willetta suddenly remarked: "The cat has gone out."

Not one of the persons in the room, who were able to see and hear, had noticed the exit of the animal, but its going had been detected by this deaf and blind girl whose delicately sensitive nostrils serve her as eyes.

The same lady picked a white hydrangea bloom. Holding this a few inches from Willetta's nostrils, she asked her to name its colors.

The answer was "White."

"There is scarcely a day now," resumed Superintendent Hooper, "when Willetta does not give us a surprise along the line of the development of her sense of smell in connection with her ability to identify colors."

When she entered the state school, September 8, 1915, she was ten years of age. In spite of all that could be done for her by the best treatment available, her two handicaps made steady and discouraging progress.

Her unhappy mental condition grew worse as her hearing and her sight diminished. About the only thing which she seemed to like to do was to sew; she became fairly proficient in this. Now she wears dresses of her own make.

In October of 1919, she became totally deaf. One year later, her eyes became entirely sightless.

In the summer of 1920 one of the teachers urged her to adopt the Helen Keller method of getting the spoken word by laying her hand on the lips of the speaker.

Her answer to this suggestion was: 'No; I don't like to touch people's lips or noses.'

Then again in the sign language, the teacher told Willetta of the case of a deaf and blind girl who was able to understand what people said by placing her hand firmly on top of the head of the person speaking. The teacher explained to Willetta that speaking caused a vibration of the bones of the one talking and that probably these vibrations would be even more distinctly felt at the throat than at the top of the head.

After taking to this method she could understand almost as distinctly by placing her hand on the top of the speaker's head, on the chest or at the back of the neck as she could by resting her fingers on the vocal cords at the throat. From that instant the girl became a

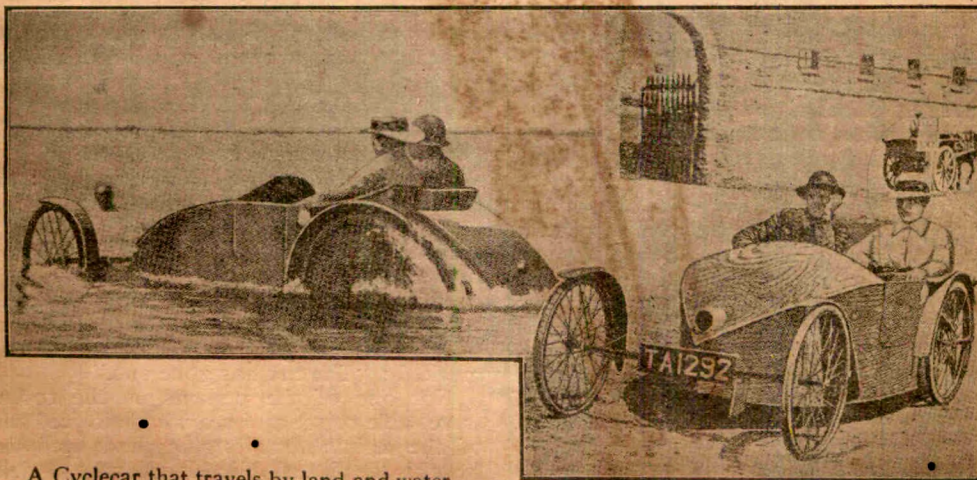
changed being. Her moroseness fell from her; in place of extreme despondency she became possessed of genuine cheerfulness.

What was still more amazing, her mentality appeared to have undergone an equally radical change; instead of being slow, dull and mentally resistant, she was quick, eager and interested in almost everything which was said to her. It would be difficult to exaggerate this mental and dispositional change in Willetta.

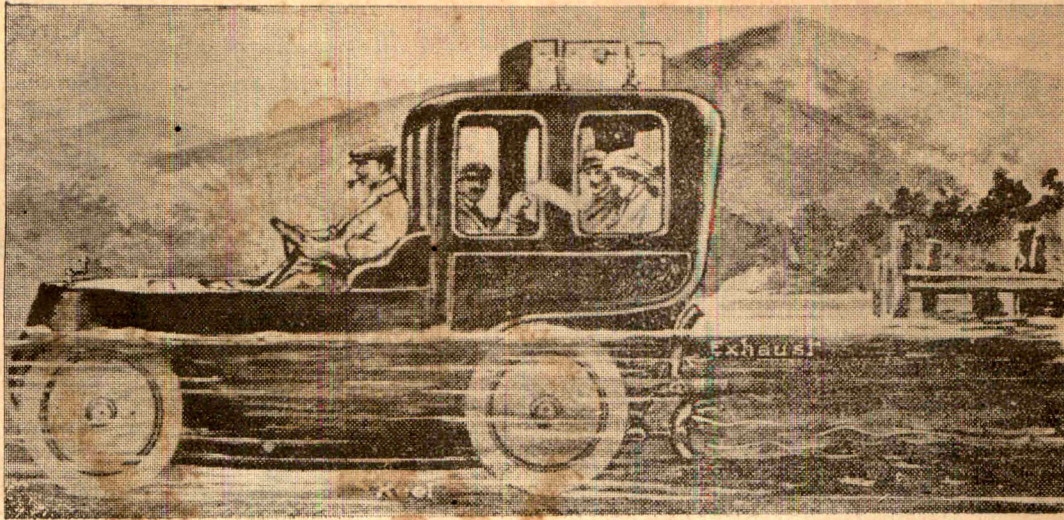
The experience with Willetta is bound to be of great scientific and humanitarian benefit to the world. It offers conclusive proof, that many children have been made to suffer most unnecessarily because of the blundering of parents and teachers. In other words, there are many pupils in the public schools of every country who are considered stupid, wilful and bad-tempered simply because their physical condition is not recognized by those who are responsible for their care and development.

The case of Willetta seems to be a clear demonstration of the fact that the important thing is to see that every child has some clear, open and perfectly functioning line of communication with those about them; that to an unrealized degree the senses of sight, hearing, touch and smell are interchangeable; that the senses of touch and smell are capable of giving a far wider contact and communication with life than we have thus far believed them to be. Put it this way if you like: The essential requisite for the happiness and development of every human being is free, open and unhampered communication with others. Willetta's experience has proved, that when the two lines of communication universally depended upon to furnish that contact are 'down' and 'dead' other lines are still open to them as very serviceable substitutes.

She doesn't exactly hear with her fingers, but that she gets sensations that somehow



A Cyclecar that travels by land and water.



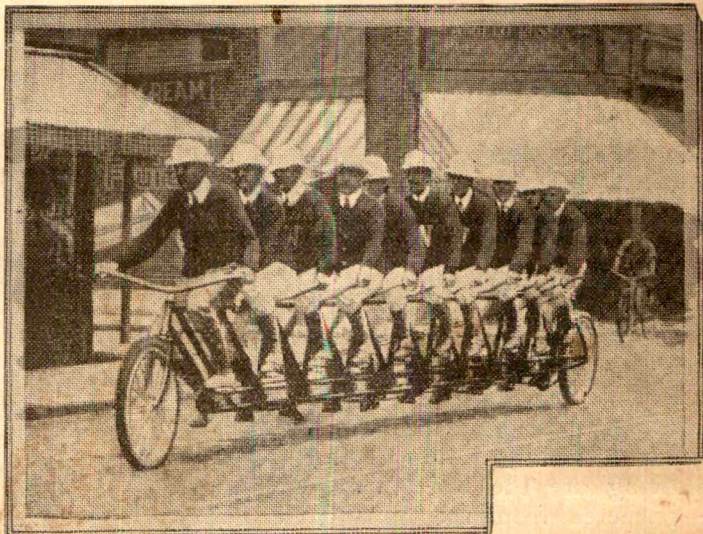
A Cyclecar that travels by land and water.

mean words to her. She is apparently unable to make any explanation of the precise process by which she translates these vibratory sensations into words. Certainly she has had no instruction in that art; it is wholly an intuitive process. This avenue of understanding is, with her, closely parallel to direct hearing; otherwise she would not enjoy music as she does. Apparently she gets a keen pleasure from placing her hand on the piano when it is played.

Because the human mind is happiest when occupied with useful employment, a vocational future is planned for this remarkable girl. At present Willetta finds her chief vocational interest in sewing. Her use of the sewing machine is almost as deft and unhesitating as that of an experienced operator having unimpaired eyesight.

An Amphibious Automobile.

Diminutive automobiles, known as cyclecars, have always been very popular in England and such a car has now been introduced there that travels by water as well as by land. Its body is in the nature of a water-tight hull which is propelled in the usual manner overland, and has paddle blades on its rear wheels to drive it when it is afloat in the water. It is equipped with a $2\frac{1}{2}$ h.p. two-cycle engine which will propel it on level land at a speed of 30 miles an hour.



A Ten-Man Tandem Bicycle.

Cycling Sixty Miles an Hour.

This ten-man tandem bicycle can beat the average touring-car over good roads. With ten husky enthusiasts pushing the pedals the machine can make sixty miles an hour, and unless it is travelling at least fifteen, it is hard for the man in front to keep it upright.

This elongated bicycle is owned by Walter Metz, of Waltham, Massachusetts. It is a little unwieldy on corners, but is speedy enough on the straight way and affords its ten riders an enjoyable afternoon's sport, making motorists take their dust. The machine's wheels are as heavy as those of a small automobile.

FORESTRY EDUCATION FOR INDIANS

THE Indian public is hardly aware of the momentous issues that are at present being settled about the future of the training of the Imperial Forest Service probationers. The negotiations have been going on for the last two years between the Indian Government, the Local Governments and the Secretary of State for India. The whole correspondence concerning the affair has been summarised in *The Calcutta Gazette*, dated the 31st August, 1921. The Secretary of State had expressly wished for an expression of Indian opinion, both official as well as non-official, as early as September 1920. I wonder what steps the local Governments have taken to ascertain non-official opinion beyond having the papers published in the *Gazette*. From the perusal of the papers above referred to an impartial observer is driven to the conclusion that in 1919-1920 there was a strong official conspiracy to nullify the Public Service Recommendations regarding the Forest Service, and unless Indian public opinion asserts itself there is a danger that the future of that Service will be decided in a manner highly detrimental to Indian interests. The following are the brief facts, which may be gathered from the papers referred to above, which those desiring fuller information are recommended to read.

The majority recommendations of the Public Service Commission aimed at complete Indianisation of the service in the near future, as is obvious from the following quotations :—

3. Direct recruitments should be made to the Imperial Branch in India.

4. With this object a course of training up to the highest European standard should be instituted at Dehra Dun.

10. Every effort should be made to discover and recruit competent men in India, wherever they may be found, and the whole of the normal requirements of the staff should be met from India within a reasonable amount of time.

And several others equally. In the light of these the Government of India formulated certain proposals for direct recruitment in India and sent them to local Governments for opinion in a letter dated the 19th October, 1918. Needless to say that they were opposed by almost all local Governments on several grounds, chief of them being, (1) superior efficiency of training in England and greater utility of continental forests for education ; (2) development of better *esprit de corps* if recruits are trained in England instead of in India, and (3) the expensiveness of the scheme at Dehra Dun.

At this almost unanimous opposition of the local Governments, the Indian Government completely changed their position and made fresh proposals to the Secretary of State embodying the minority report of Sir F. Sly, that the Indians as well as English recruits should be trained at one selected university in Great Britain, preferably Oxford, thus throwing overboard the majority report of the Commission. Mr. Montagu considering both the proposals, the original as well as the new one, definitely decided for the original Government of India plan to train both Indian and English recruits in India at Dehra Dun and informed the Government of India on 12th February, 1920, to make the necessary arrangements to give effect to the decision 'at the earliest possible date.' Then followed, 'a final effort to obtain reconsideration of the orders passed,' by the Government of India and the Inspector General of Forests, for reasons which we can well imagine. Efforts were made that the result be kept pending at least till the Empire Forest Conference was over ; but to no purpose. In a telegram, dated the 21st July, 1920, Mr. Montagu announced that he adhered to his decision and that he had informed the Indian

delegates to the Imperial Forestry Conference that his decision was final. This decision would have been in the best interests of India, as it would have established forestry education in India on a sound footing, removed the injustice to India in point of recruitment, and considering the great importance of Indian forests both for their revenue as well as their basic importance of supplying raw material to railways and to such industries as paper making, match making, toy making and others which depend on a good supply of timber, no reasonable expenditure on the project would have been grudged by the Indian people. We cannot sufficiently thank Mr. Montagu for deciding on this step in India's interest in the teeth of unanimous opposition from the local Governments as well as the Indian Government. However we do not know by what trick of fate, the Indian delegates to the Imperial Forestry Conference did not receive Mr. Montagu's orders till after the end of the Conference, in which the question of a Forest College for the Empire was considered and a project to start such an institute in the United Kingdom was unanimously passed. In view of this unanimous decision, Mr. Montagu has once more consented to reconsider the whole situation and the question is once more before the local Governments, Indian Government and the public of India.

But for this Empire Conference decision, India would have been training her probationers at Dehra Dun in the near future. Arrangements for increasing the efficiency of the existing arrangements at Dehra Dun would have been made. India would have had an up to date forest institute training up to the highest standard and giving its full time work to Indian interests, carrying on research on the improvement of Indian forestry in addition to the training of the Imperial Service probationers. But now there is a danger of all this being abandoned in favour of the scheme of an Imperial Forest College at Oxford, where it is proposed to train the Indian probationers now. It seems the Oxford scheme is dependent on India

participating in it and financing it, as is obvious from the following :—

"The interest of India is so large and the interest of the United Kingdom and the Colonies individually so small that in our opinion, the scheme cannot be carried out without material assistance from the Indian Government." "The self-governing dominions and provinces and states who generally possess training institutions of their own cannot be expected to contribute to the capital cost though they will no doubt be desirous of paying so much of the annual cost as may be fairly applicable to the full or special courses to which their own students may be sent."

"But we are bound to recognise and impress upon the Conference that, owing to its cost, it can be carried out as we have designed it with the fullest support of India and the Colonies."

It is obvious from this that India is expected to bear a lion's share in the cost of the institution. The functions of the institution would be to cater for the needs of the empire and we can be almost certain that the needs of India will receive scant attention. We are perfectly certain that over and above the training of the imperial recruits, its work will be more to supply the local needs and needs of the continental forests, which will be of little use to Indian forests, which consists of tropical plant species.

Even then we are not at all certain if the scheme at Oxford is going to cost India considerably less than the Dehra Dun scheme in the long run. We do not know by what calculation the rough estimates of £1500 at Oxford and of £2000 at Dehra Dun per candidate trained have been arrived at. One is struck by the economical scale on which the Oxford scheme has been calculated; but we can be pretty certain that the estimates at Dehra Dun must have been made on a lavish scale. But even assuming that those estimates are true, it must not be forgotten that it is vital to India's interest to have a forest institution satisfying India's highest needs sooner or later and this outlay is absolutely needed sometime or other; for we cannot afford to be dependent any longer on the educational facilities of foreign countries as we see the growing difficulties of Indian students in England, where the inequality of treatment is

keenly felt by them. Besides, the large figure for the scheme at Dehra Dun includes the heavy salaries to be paid to the instructors, who shall have to be imported from England initially. But in course of time it will be found possible to replace them ultimately by Indians on lower salaries, and we would have built an educational institution in India less expensive than the one at Oxford eventually. So, we must not be deceived by the larger figure of £2000 per recruit; for this is only the cost at starting, when professors have to be imported from abroad they have to be paid high salaries to attract them; but it will not be so when our own men get trained. Beside, we think that the heavy expenses to be incurred for the institute at Dehra Dun, include a considerable outlay on equipping the school for training the provincial service candidates, which includes, a new site, new buildings, lecture rooms, Hostels, laboratories and so forth and this expense is to be undertaken in any case in the near future. "There will be no great difference in the cost of erecting and maintaining the necessary institution whether it be for provincial service candidates only or imperial service candidates as well." The provincial service and the imperial service candidates could be trained side by side and it may be possible to lessen the expenses for both kinds of training. For our part, we have no misgiving that such training of both services at the same centre will cause much bitterness and harm to both services as the official opinion seems to think. It is only a vague fear of loss of 'prestige' and nothing else. So we are inclined to believe that even initially the scheme at Dehra Dun may be cheaper for India if the cost of the training institution for provincial service candidates is taken into account; but even if it be proved on estimates not to be so, we are perfectly certain that the Dehra Dun scheme will be cheaper in the long run, and its educational advantages to the country will be enormous.

So may we not ask our Government, before they commit themselves to the Oxford scheme, why India should not have a

forest college of its own in India if it is going to pay the lion's share of the cost of one in England giving scant attention to Indian problems. Even if the project in India may cost a little more at the start, it is quite worth while as it will be cheaper in the long run. The problems of Indian forests could be studied on the spot. The problems of India in certain respects are entirely different from the problems of the Continent. We shall have a set of whole time workers giving their time and energy for the improvement of Indian forests. The study of European species with which most of the time would be taken up at Oxford may no doubt illustrate the principles of forestry, but it will require some original work on the spot to be able to apply it to our problems. It will give an impetus to the study of forestry in the Indian universities and considering the importance of the subject for India, the universities may before long institute courses in that subject after a set of instructors well equipped with the knowledge of the subject are ready. India is poor in coal and for its future industries as well as for the domestic consumption we may have to depend on Indian forests mainly. Even now several railways burn wood mostly, and in the absence of coal, it is the Indian forests that shall have to supply the fuel for the machinery for Indian industries at some future date. Perhaps at some future date, Indian forests may be as vital to India as the English coal mines to England. Wood Distillation Industries are also great wealth producers. So it is absolutely necessary to develop indigenous educational institutions in forestry, and the sooner we begin, the better for India and the more efficient they will be as centres of education and equal to those on the Continent. I do not think it is really necessary to labour this point further, viz., that India's interests will be best met by an institute in India where the Indian problems only will be considered and not by India financing a college in some other part of the world where Indian problems will be considered last, being farthest away from the place.

In conclusion, I only hope that Indian public opinion will voice itself through the different Councils and the Assembly backing up Mr. Montagu's original scheme irrespective of any empire scheme considerations, from which India has nothing to gain, but everything to lose. The several people's associations, and other public bodies should discuss the matter and express their opinion strongly against the repetition of a second Cooper's Hill

and perpetuating the injustice done to India when the fatal principle of training officers for India in England was laid down. Forests are a transferred subject and we appeal to all the ministers to see to it that no specious arguments may deceive India into sanctioning a scheme harmful to Indian interests and also perpetuating the racial bar just at the dawn of the "new era".

K.

A NOTE ON OPTIONAL COMPULSION

By S. G. VAZE AND K. G. LIMAYE.

TO the permissive legislation, passed in most of the provinces of India, relative to compulsory primary education, there is no parallel in history. Only in England, it appears to us, was there an attempt made to introduce compulsion by local option. But there the success which attended the measure introducing local option was not owing to its being a measure of local option at all. The option remained in force for far too short a period to constitute a halting stage—much less a necessary halting stage—on the road to universal absolute compulsion; nor was it intended by the framers of the measure to be so. There is only one other country—Ireland—the educational law of which may possibly be cited as proving the utility of local option as a measure paving the way for general compulsion. The fact that some of the provisions of our enabling Acts are borrowed from the Irish law lends some plausibility to this contention. We therefore deal in this note, somewhat fully, with the history of compulsory education in these two countries in order to prove that there is nothing in their laws which justifies the hope that, if the initiative is left to local bodies in India, they will introduce compulsion within a measurable distance of time. We also consider the case of France, in which country optional compulsion was never introduced, but in which, before adopting compulsion, local bodies were obliged to provide schools. We do not know of any other country where the introduction of general compulsion passed through any such transitional stage as the enactment of permissive laws is taken to be in India. Optional compulsion, with no kind of obligation upon local bodies as regards supply of educational facilities, has not yet been tried in any country outside India, and therefore the easy belief that

the experiment upon which we have now entered in this country, of leaving the option of introducing compulsion to local bodies, will turn out well in the end, has no foundation in the history of elementary education of western countries.

I. ENGLAND.

England was for some time under a system of "optional" and "indirect compulsion" before she adopted an universal system of direct compulsion; and, appealing to England's experience, some might urge that general compulsion, involving as it does a grave interference with the homes of people, cannot be introduced except by these gradual steps. The English Act of 1870, which aimed for the first time at the establishment of a national system of education, was no doubt of a permissive character inasmuch as it conferred on school boards former under it the power to compel, if they chose to avail themselves of it, the attendance of children of a prescribed age at school. In this sense, the Act was indeed an enabling one like those which have been enacted in most of the provinces in India, but it differs from all these in requiring, unlike the Indian Acts, the educational districts to provide within a certain period, schools sufficient to accommodate all the children of school age residing in them. Mr. Forster, the author of this Act, perceived that two things were needed to introduce universal elementary education: to cover the country with good schools and to get the parents to send their children to those schools. For the time being, he confined his attention to the first object, viz., to complete the educational supply of the country, feeling sure that it would be possible, in two or three years, when a network of schools had spread itself all over the country and all the

gaps in the school supply had been filled up, to enforce the obligation on parents to send their children to school. The statute of 1870 thus contained two leading principles: "legal enactment that there shall be efficient schools, everywhere throughout the kingdom," and "compulsory provision of such schools if and where needed." It may be remarked in passing that in his first outline of the measure which he submitted to the Cabinet on assumption of office as Minister of Education, Mr. Forster had provided for compulsory attendance as well as for compulsory school supply. Discussing schemes of partial indirect compulsion, he had said that such schemes would not be difficult; however, "it would be much easier and more efficient if the law frankly declared it to be the duty of every parent who did not teach his child at home to send him to school, if a good school were within his reach." He had thus proposed in his first memorandum that "compulsion should be applied absolutely," though, owing presumably to the opposition of the Cabinet, he was forced, in the Act as it passed eventually, to leave it to the local authorities in each district to determine whether attendance at school was or was not to be compulsory. Though the compulsion provided in the Act was thus of an optional character, Mr. Forster expected that the provisions compelling the supply of necessary educational facilities would induce most of the local authorities to apply the compulsory powers with which the Act had armed them. For, under the Act, the local authorities were required to provide as many schools as might be needed to give accommodation to all the children of school age in the respective areas; and having made educational provision for all children, the authorities would naturally desire, by using the powers given to them, to force all the children to take advantage of it, if only to avoid the waste which would otherwise be caused. Section 5 of the statute enacted that, "there shall be provided for every school district a sufficient amount of accommodation in public elementary schools available for all the children resident in such district, for whose elementary education efficient and suitable provision is not otherwise made." The Act thus made it clear that "a sufficient amount of accommodation" which it was made obligatory on the local authorities to provide meant "accommodation for all the children resident" in any particular locality. Still the term gave rise to much controversy, and Mr. Fawcett, a strong adherent of immediate direct compulsion, raised the point in Parliament when the Bill was under discussion and had the phrase precisely defined.

Mr. Fawcett: He should be glad to hear from the Vice-President what was to be considered sufficient accommodation. He himself knew of a most efficient voluntary denominational school, which was amply sufficient for the

accommodation of the district in which it was placed and yet it was not more than two-thirds full. The Government Inspector would infallibly report that that school was amply sufficient, efficient, and suitable for the district. But, as the master had said, if compulsory attendance were enforced the numbers attending it would be doubled, and it would become insufficient to meet the wants of the place. Now, in such a case an Inspector could not know beforehand whether the accommodation would or would not be sufficient, because that would depend on whether compulsion was or was not resorted to. He wished to ask the Right Hon'ble Gentleman whether when the Inspector visited the various districts of the country, he would, in calculating what amount of school accommodation was sufficient, base his reckoning on the supposition that all children who were of school age would attend school?

Mr. W. E. Forster: The Inspectors would reckon not only the number of children who did attend school, but all those who might do so; because clause 5 said in reference to schools that they should be "available for all the children resident in each district." One of the chief reasons why he had introduced permissive compulsion into the Bill was to prevent the inhabitants of a district saying that it would be unfair to rate them to supply schools when the children could not be forced to attend them. The clause referring to this point contemplated the enforcing of compulsory attendance, wherever such was considered necessary. (Hansard, vol. CCII. col. 1118, third series.)

On another occasion, *i. e.*, on March 5, 1872, Mr. Forster incidentally put the point beyond dispute and also explained his object in making such a provision. He said, "In passing the Act, I was principally anxious to provide schools not only for the children who did attend, but for all who could attend, because I knew that if the ratepayers were compelled to pay for children who did not attend the schools, they would be in a frame of mind to force them to attend." The deficiency of school accommodation which the local authorities were required to supply was practically ascertained by deducting from the total number of children of school age a certain proportion in respect of children who would be absent from the school from unavoidable causes. Mr. Forster's anticipation came entirely true as to the application of the compulsory powers. As early as March 5, 1872, Mr. Forster could declare in the House of Commons that "in almost every large town bye-laws rendering attendance compulsory have been passed," and on July 17, 1873, he informed the House that the provision of compulsory attendance, "although only permissive, has yet, I am happy to say, been largely made use of, and the bye-laws framed under it are now in force throughout nearly one-half of the country." This permissive legislation seemed

to succeed, but its success was due entirely to the provisions compelling the local authorities to provide schools sufficient for all children. Even so, Mr. Forster never thought to postpone the passing of a general law of compulsion beyond three years. Replying to the debate on a resolution asking for the introduction of compulsion, in March, 1872, Mr. Forster, who had expected that in a few months' time all the necessary schools would be built, said, "I think we shall be ready for a general compulsory measure next year."

Next year, however, the Liberal Ministry went out of office, giving place to a Conservative Ministry, and Viscount Sandon succeeded Mr. Forster as Vice-President of the Council on Education. He found in 1876 that the educational destitution had been practically removed. He said, in moving for leave to introduce his Bill: "The education that the country wanted was ready for all the children of the country. We had the teachers, and in almost all the schools the teachers were well able to give instruction. Everything was there except the children to whom we wished to give the benefit of this education." Schools had been provided for 3,150,000 children; yet these schools were attended day by day by only about 1,800,000 children. But still Lord Sandon would not apply the obvious remedy of compulsion. He objected to direct compulsion as involving "domiciliary visitation," which was repugnant to the genius of the English people. The Liberals, who always resist real coercion in any shape or form, invariably favour compulsion in the matter of education; while the Conservatives are always hostile on the ground that it interferes with individual freedom! Lord Sandon enlarged the sphere of indirect compulsion in 1876, making it a statutory offence on the part of any employer to take into his employment (a) any child who is under 10 years of age, and (b) any child over 10 and under 14, who shall not have attained a certain degree of proficiency in reading, writing and arithmetic; but he insisted that the permissive character of the legislation be maintained intact. "Hitherto direct compulsion had not been enforced in any part of the country, excepting by those who directly represented the ratepayers; that was to say no locality had put itself under the law of direct compulsion unless at the will of the people of that locality." This system was continued under Lord Sandon's Act of 1876. The school attendance committees, which were now constituted in all districts where there were no school boards for the enforcement of the measures of indirect compulsion just described, were required, on the application of the parishes concerned, to make bye-laws compelling attendance within their limits. By the Act of 1870 such power was limited to districts under school boards. The

net result of these two acts, therefore, was that every school district was now given the option of adopting direct compulsion. But it was not an easy matter for a parish to exercise the option by sending in a requisition, "because at least fifty persons had to sign the requisition, and the farmers were not always fully alive to the form of proceeding and were also reluctant to incur any expenditure for carrying out a proposal which might break down. The cost was considerable."*

An Act was therefore passed in 1880, when Mr. Mundella was Vice-President of the Council on Education, which made it unnecessary to get a requisition signed. The school attendance committee was empowered by it to make bye-laws without a requisition, and the Act required that before the end of that year all the school attendance committees should do so. An universal system of direct compulsion thus came into existence, and the reason for introducing it was just what Mr. Forster had assigned. Mr. Mundella put it thus in the House of Commons: "It seems unjust for those whom we have called upon to provide school accommodation in all the rural parishes to leave the children any longer outside the schools. We have provided school places; but through the non-enactment of bye-laws there are schools, buildings, and teachers, with all the appliances requisite, waiting for the children." (August 2, 1880.) Mr. Mundella's Act of that year "established universal direct compulsion by the school authority in contradistinction to the optional compulsion of Mr. Forster's Act and the indirect compulsion of Lord Sandon's Act. Mr. Forster's Act had made the adoption of bye-laws, regulating the attendance of children at school, optional in school board districts. Lord Sandon's Act had extended this option to all other school districts in England, and had aimed at securing education enabling the school authority to forbid the employment of uninstructed children, and by stringent provisions against wastrel and idle children up to the age of 14. Mr. Mundella, carrying out in the Act of 1880 the intention announced by Lord George Hamilton, his predecessor in office (and Lord Sandon's successor), converted this option into an obligation on the part of every school authority."†

The outstanding facts to be remembered in connexion with the history of elementary education in England are: (1) that Mr. Forster himself favoured the introduction of compulsion, immediately, in one step; (2) that even when he agreed to postpone it, he

* Earl Spencer, the Lord President, in the House of Lords, July 5, 1880.

† Report of Lord Cross's Educational Commission of 1888.

never intended to postpone it for more than three years; (3) that the extension which took place in education on the passing of the Act was due mainly to the provisions in it compelling the supply of sufficient educational facilities; and (4) that, but for this compulsory provision of schools, which was enforced on the local authorities, no such progress could have been expected.

II. IRELAND.

Again, it is generally supposed that, in Ireland, permissive legislation similar to what in this country prevailed, and that the Irish Education Act of 1892 furnished a model for our laws. Indeed Mr. Gokhale's Bill, the design of which is closely followed in later enactments, acknowledged its indebtedness to the Irish Act in its statement of objects and reasons; but it will be found on closer examination that the resemblance between the two measures is in regard to the machinery employed to carry out the end in view rather than to the end itself.

The main purpose of the Irish Education Act was not so much to bring into school those children who were never at school before, as to ensure greater regularity in the attendance of those who were already going to school. Nor was there any deficiency in the number of schools to be made up in Ireland, as was the case in England, by provisions making it obligatory upon local bodies to supply the requisite means of instruction. As early as 1870 Lord Powis's Commission of Inquiry had reported that "Ireland had sufficient school accommodation for the wants of the country." The educational supply remained adequate in the following years, and in 1883 Mr. O'Shaughnessy, who moved a resolution on compulsory education in the House of Commons, estimated that "about 1,300,000 children in Ireland were within the range of primary education, to accommodate whom there were 9,100 schools, national and denominational in character. In 1881 there were about 7,615 national schools, and about 1,500 schools unconnected with the State. The national schools at that period had no less than 1,066,000 children on the rolls, and there were at least 100,000 children on the rolls of other schools, making, roughly, a total of 1,150,000. Thus about 90 per cent., of the children who ought to go to school were on the rolls of one school or another." (March 2, 1883.) The provision of school places being quite adequate to the needs, obviously "there was no necessity (as in England) for levying money for building schools, because the schools already existed."* The evil from which Ireland suffered

was that the school-going population did not put in sufficient number of attendances. The then Chief Secretary for Ireland, Mr. Campbell-Bannerman stated, in moving for leave to introduce his National Education Bill on March 24, 1885, that during the preceding year, "only 19·7 per cent. (of the scholars in primary schools) attended 150 times and over; 24·7 per cent. attended between 100 and 150 times; 24 per cent. between 50 and 100 times; while, under 50 times, there were as many as 31·6 per cent." "This last degree of attendance," he truly remarked, "is really so small as to produce results hardly worth considering." And his object in introducing compulsion—for it was a measure of compulsion which he brought in—was to insure regular and continuous attendance on the part of children.

But it is not quite correct to describe the Irish Education Act as an enabling law. It applied immediately to towns under Corporations and towns under Town Commissioners, requiring the parent of every child between the years of 6 and 14 to cause the child to attend school. In the case of these towns compulsion was absolute: but it was made optional in rural areas because there was machinery there which could be set in motion immediately. For the agency provided in the Act for enforcing compulsory attendance was the School Attendance Committee to be appointed by the Local Authority. Now, in towns, such a Local Authority existed, but not in rural areas, where it had to be created. That very year there was a Bill before Parliament proposing to create County Councils and Baronial Councils in villages, and the Education Act therefore empowered all Local Authorities which might be created in the future to apply the Act to their districts. Thus, the Act had to be of a permissive character in its application to rural areas, because there the means of carrying its provisions into effect were wanting for the time being. But the Government had fully intended to apply the Act to villages as soon as Local Authorities were constituted in those tracts under the Local Government Bill, which was then under consideration. Nor was the Government very keen on retaining the permissive character of the measure and was quite prepared to consider an amendment of it, as will appear from the following reply of Mr. Jackson, Chief Secretary, to a query from Mr. Morley:—

Mr. John Morley: Do we understand that the application of compulsion is to be optional on the part of the County Council when it is created, but not optional on the Town Commissioners?

Mr. Jackson: As the Bill is drawn it stands with the word "may". It is compulsory as regards towns under Town Councils and Town Commissioners and it stands with the word "may" in the Bill in regard to its applica-

* Mr. O'Shaughnessy, House of Commons, March 16, 1877.

tion to Local Authorities to be constituted hereafter. But I quite appreciate the point of the Right Hon. Gentleman and if I can feel sure that I shall have his assistance in turning that word "may" into "shall," I shall be glad to avail myself of it. (House of Commons, February 22, 1892.)

But the Government was obliged to drop the Local Government (Ireland) Bill and so this question of altering the character of the Bill did not then arise. Local Authorities were not constituted in rural areas in Ireland till 1898, and therefore the Act was not quite applicable at all to the country districts before that time. But compulsion—not optional or indirect, but absolute and direct—did apply to towns immediately the Act came into operation,[†] and the towns embraced, roughly, one fourth of the population of Ireland.

The conclusion at which we arrived by our study of the Irish Act is that optional compulsion was not prevalent in Ireland at all and therefore could not obviously succeed; that the Act, so far as it was operative, introduced absolute compulsion and is not to be compared to the Indian Acts permitting local bodies to adopt compulsion.

III.—FRANCE.

The instance of France may also be considered. In this country for half a century previous to the introduction of compulsion, it was made incumbent upon the local authorities to provide schools, and in this respect the history of primary education in France was similar to that in England. The law of 1833, passed by Guizot was minister of Public Instruction, founded in France for the first time a national system of elementary education, as Mr. Forster's Act of 1870 did in England, and it achieved this result by following nearly the same method, i. e., by imposing upon the local authorities the obligation of supplying the means of instruction. By the *Loi Guizot* every

commune was required either by itself or in conjunction with adjacent communes, to maintain at the least one elementary school. This law did not merely declare it to be the duty of every commune to plant schools, but also provided machinery to bring it into operation. Such declaratory laws there were in France before, but that remained a dead letter since their execution was left to the goodwill of the communes. The merit of the law of 1833 consisted in this, that "what was previously, to use a French expression, *facultative* (= optional) to the communes, what the law only recommended to them and they did or did not do as they liked, this measure made obligatory; and it provided means for the fulfilment of this obligation." The means are thus described by Matthew Arnold: "If the commune possesses sufficient resources of its own to maintain its elementary school, well and good. Some had foundations, gifts, and legacies, for the maintenance of schools; some had large communal property. . . . Where the existing resources of the commune were insufficient, it was to tax itself to an amount not exceeding three centimes in addition to its ordinary direct taxation. If this was insufficient, the department was to tax itself, in order to aid this and similar placed schools, to an amount not exceeding two centimes in addition to its ordinary direct taxation. If this was still insufficient, the Minister of Public Instruction was to supply the deficiency out of funds annually voted by the Chambers for the support of education." Thus by the joint action of the commune, the department and the State was educational supply to be completed. As a result of the operation of this law, education made tremendous progress. At the time it was passed there were 42,092 schools in France, some 8,000 communes being totally without any. In the space of fourteen years 20,396 new schools were built and the number of scholars in attendance increased by 1,594,511 (i. e., from 1,935,624 to 3,530,135).

In France the communes were not given the option to introduce compulsion, as in England; and there is no question here, therefore, of the success or failure of optional compulsion. But such educational expansion as resulted under the influence of Guizot's law is to be attributed solely to the compulsion that was practised on the communes to provide schools—a provision which none of our education laws enacts. But there is no reason to suppose that a law requiring local bodies to supply school accommodation must necessarily constitute a stage in a nation's progress towards compulsion, though in France compulsion arrived some fifty years after such a law.

Mr. Gokhale favoured permissive legislation only because he had no hope, at the time, of Government consenting to introduce compulsion themselves. He made it quite clear when he

[†] To show how the National Education (Ireland) Act of 1892 discriminated between town and country, we give below Sec. 15 of the Act:—

15 (1) The foregoing provisions of this Act shall apply to every place which either is a municipal borough or is a town or township under commissioners, and the council or commissioners of the place shall be the local authority of the place for the purposes of this Act.

(2) Any county council which may be established under any Act of this or any future sessions of Parliament may, by resolution, and shall on application made by any baronial council so established with reference to their barony or any part thereof, apply the foregoing provisions of this Act to any part of their county, and thereupon those provisions shall so apply, and the county council shall be, for the purposes of this Act, the local authority of this place to which it so applied and may order the expenses under this Act to be levied off that place.

brought in his Bill that he would far rather have Government assume direct responsibility for a compulsory measure than that local bodies be allowed to introduce compulsion at their will. But, apart from financial considerations, Government were afraid to face the unpopularity that would, they imagined, be caused among the ignorant people by their becoming instruments of compulsion. Mr. Gokhale, therefore, suggested as a temporary remedy that local option be applied to compulsion, so that should any

unpopularity be incurred, it would be not by Government, but by local bodies. A beginning would thus be made; the principle of compulsion would be recognised by Government, subsequently effect would be given to it. But local option unless it is accompanied by such compulsory powers as were conferred upon local bodies in England and France, has little practical utility. We have tried to show above that the history of other countries points to this conclusion.

CORRESPONDENCE

To the Editor, *The Modern Review*, Calcutta.

Sir,

I am enclosing herewith for publication in your valuable journal a photograph of an interesting Botanical freak I chanced upon here. It relates to the Talipot palmyra tree—*Borassus flabelliformis* Linn palmacea alias *Lontarous domestica*—which is described as, and is ordinarily met with as a *branchless tree*. It is a comparatively familiar tree throughout the Eastern coast lands of India from Lower Bengal to the Cape. It is rare if not absent in Rajaputana, U. P. and Punjab. It is a very useful tree, no portion of its products being wasted. Toddy (country liquor), palmyrah jaggery and fibre articles are its chief products. The leaves form the thatching of houses hereabouts. A great sugar industry is springing up in the south of India from this tree which is abundant in the Districts of Ramnad and Tinnevely.

It will be seen from the photo that it has nine branches and the remains of two others distinctly visible. It is a most unusual form of growth in this variety of tree. It is more than 40 feet in height and is found within three miles from Sivaganga, the headquarters of a famous zemindary.

YOURS TRULY

Sivaganga. } S. NAGASWAMY IYER.
14th November, 1921. } Vakil, Sivaganga.



Branching Palm.

"RAM NAM SAT HAI"

Fever and pain and constant weariness ;
Constant desiring, and its fruit, fresh pain ;
Deeds and their fruit, fresh life and new distress ;
Such is our life long ages through—Ah, vain !
Strewn flowers fading by the river-side,
Blue smoke that rises in the waning light,
Then ashes mingling with the sacred tide,
And then the silence of the starlit night.
Such are our deaths ; and Ah ! but it were best,
To cease the striving and so cease to be.
Thou, only thou art real, and we shall rest
Then only when we lose ourselves in Thee.

W. W. M.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

Report (Political and Economic) of the Committee to Collect Information on Russia. *Presented to Parliament by Command of His Majesty, by a Committee composed of The Rt Hon. the Lord Emmott, G. C. M. G., G. B. E., Sir Ellis Hume Williams, K. B. E., K. C., M. P., Sir William Ryland Dent Atkins, K. C., M. P., Mr. H. E. Garle, Barrister-at-Law, Secretary.* London, 1921. 167 pp. Price 2s. net.

Once more the most significant social experiment in the history of man has been studied, dissected and criticized. A Parliamentary Committee of five Englishmen has submitted its report on political and economic conditions in Soviet Russia. The report has been officially published by the British Government and is now available for public circulation.

Two things may be said in favor of the report: the first is, that many real facts about Russia have been conscientiously and scholarly presented, giving the work a far higher intellectual tone than that of a similar investigation made by a Committee of United States Senators last year, at which time one of the Senators did not know the difference between the Volga River and the old Constitutional Russian Duma. The second favorable fact is that, although hostile in intent and adverse in conclusions, the report shows that the British Government is far-sighted enough, diplomatic enough for its own imperialist purposes, to collect some information on the most formidable of its past and future enemies, without affecting hypocritical horror when the very name of Soviet Russia is mentioned, and without repeating the countless but now thoroughly discredited falsehoods spread by ignorant or malicious parties. The report, tendentious and false in many particulars, will yet have a cooling effect upon some of the brainless tools of capitalist states who have considered it their duty to repeat and intensify every thought or statement of their lords and masters.

The terms of reference to the Committee were—

"To enquire into conditions under which British subjects were recently imprisoned or detained in Russia and generally to obtain information in regard to the economic and political situation in that country."

A study of the report will show that it has nothing whatever to do with British prisoners, or with pure interest in the political condition of Russia.

The report is issued at a time when the Russian-British Trade Agreement has been signed in return for which all Indian revolutionary propaganda from Russian soil or with the aid of Russian money anywhere, has been completely stopped. A large British Mission is in Moscow flying the British Union Jack, and Englishmen and representatives from other capitalist countries are pouring into Russia in large numbers. The British monopoly of Russian trade, however, has been accomplished under a camouflage smoke-screen of anti-Russian propaganda which has duped almost every country on earth. The world is

just rubbing its eyes as the smoke clears away; but India does not yet seem to see at all being inexperienced and antagonistic to international affairs.

The report is divided into three sections:

(a) Political. This includes the pre-revolutionary period; the Menshevik (Minority) revolution of February, 1917, which was superseded by the Bolshevik (Majority) revolution of October of the same year. The political section gives a careful survey of the structure of the Soviet, of the Russian Communist (Bolshevik) Party; of Trade Unions, of the condition of the peasants and of the attitude of the Soviet Government towards other countries and towards the international labor movement.

(b) Economic. This section carefully traces economic conditions in Russia from 1914-1919, giving only the capitalist viewpoint in so doing. It deals with the Soviet nationalization of industry in a critical, adverse manner; with the food, fuel and clothing administration in an attempt to discredit Soviet administration; with mortality and other condition of workers, with the harvests, etc., etc.

(c) The Appendices. These are of importance, being principally documents regarding the tremendous natural resources of Russia; one important document on the history of the revolutionary movement; an economic chapter from Trotsky's book on "Terrorism and Communism"; translations from the Russian press on the Trade Unions, on Food, on the Council of Labor and Defense.

The report begins with a sketch of pre-revolutionary Russia. Although tendentious, it yet contains a number of significant statements, such as the following: "Except for short intervals during which a liberal atmosphere prevailed at the court, the policy of the Russian autocracy was reactionary and obscurantist... A study of industrial conditions in Russia discloses a disregard on the part of employers for the dignity of human life and for the social dangers proceeding from the physical and psychological results of sweated labor often performed amid surroundings of a degrading and dehumanizing character." (Pp. 6-7).

A description is given of the demoralization of the Russian armies and of all Russian industrial and social life leading up to February, 1917, when the Petrograd women started the revolution. "The Revolution was sudden, spontaneous and all-embracing. All classes of the population gave to it their active support or tacitly acquiesced in it... The soldiers of the Petrograd garrison, ignoring or opposing the orders of their officers, flowed out on to the streets of Petrograd and joined the hungry crowds of workmen. The Liberal members of the Duma found themselves taken unawares and were utterly powerless..."

"The Soviet was regarded as the leader of the revolution by the workers and soldiers in Petrograd and by the rank and file of the army and the popular masses throughout that Russia; second, because it was in the Soviet that the Bolsheviks were represented and

in it that they came to play a more and more influential and ultimately a dominant role. The provisional Committee of the Duma, on the other hand, loomed vaguely in the minds of the masses as a reactionary remnant of the old order which had passed away. The tide of revolutionary events swept over it and it soon became forgotten. The provisional Government, to which it had given birth, inherited the popular suspicion with which it was regarded....Whatever prestige the provisional Government had had among the people melted away after the declaration of Milyukov, as Foreign Minister, supporting the acquisition of the Dardanelles by Russia on the successful conclusion of the war." (Pp. 14-16).

Meanwhile the prestige of the Bolsheviks "among the masses grew uninterruptedly....The Provisional Government became a helpless figurehead.....Alone among this babel of dissentient voices the cries of the Bolsheviks 'Down with the War', 'Peace and the Land', and 'The Victory of the Exploited over the Exploiters' sounded a clear and certain note which went straight to the heart of the people..."

"In the course of October, the Bolsheviks secured the majority of the Petrograd Soviet.....Finally, however, they occupied the Government buildings one by one without opposition. The Provisional Government simply melted away."

Very careful consideration is given to the structure of the Soviet Government, starting with the smallest unit of government, the Village Soviet, and ending with the All-Russian Congress of Soviets.

The Village Soviet elects one representative for every 100 inhabitants in the village, the total number of representatives to be not less than 3 and not more than 50. An Executive Committee is elected from this body, but most local questions are decided directly by a general assembly of electors, meetings of which must be held not less frequently than twice a week.

The next unit above the village is the "Volost" (corresponding to the *Tahsil* in India) Soviet, "elected by the representatives of the Soviets of all the villages in a particular 'Volost' on a basis of one representative being elected for every ten members of each village Soviet." Village Soviets with less than 10 members send one representative each to the "Volost". The "Volost" Soviet must meet once a month, summoned by the Executive Committee of the "Volost", which committee should not exceed more than 10 members in number.

Next, above the "Volosts" is the "Uiezd" (roughly comparable with a *Taluk* in India) Soviet. This Soviet includes not only elected representatives of Village Soviets united to form a "Volost" Soviet, but also "representatives of all towns in the area with populations not exceeding 10,000 each. Each such town is a separate unit corresponding with a 'Volost' or group of villages.... Thus the 'Uiezd' Soviet is composed of representatives of all the 'Volosts' in the area, plus representatives of all the Soviets of towns in the 'Uiezd' not exceeding 10,000 inhabitants each.... The Congress of 'Uiezd' Soviets are composed of representatives of the Village Soviets on a basis of one representative for every 1,000 inhabitants and towns not exceeding 10,000 inhabitants. Not more than 300 representatives can be elected to the Soviets of an 'Uiezd'. The Executive Committee consists of not more than 50 members, which sum-

mons meetings once every three months, "It is said that the Village Soviets of districts numbering less than 1,000 inhabitants unite for the purpose of electing joint representatives to the 'Uiezd' Soviets."

The Province (in India the *Subah*) Soviet is next in order, composed of representatives of each "Uiezd" in the Province, "together with representatives of each town in the Province, one representative being elected to the Provincial Soviet for every 2,000 inhabitants in each town. The Soviets of town under 10,000 inhabitants are therefore doubly represented, once as part of the 'Uiezd', and again through the representative which they send direct to the Provincial Soviet.... The total number of representatives of an entire province should not exceed 300." An Executive Committee of not less than 25 persons is elected, and is responsible for summoning meetings of the Soviet once in three months. Congresses of "Volost", "Uiezd" and Provincial Soviets must be summoned by the respective Executive Committees. Other meetings if demanded may be summoned by one-third of the inhabitants of the particular "Volost", "Uiezd" or Provincial Soviet.

Finally, above the Soviets of Provinces is the All-Russian Congress of Soviets, "composed of elected representatives of each Provincial Soviet, and of representatives of each town of 25,000 inhabitants and upwards. A town of 25,000 inhabitants may send one representative to the All-Russian Congress, a town of 50,000 two representatives, etc. A town with a population nearer to 50,000 than to 25,000 may elect two representatives. "One representative is sent to the All-Russian Congress for 125,000 inhabitants of the country districts in each province."

"Here towns of 25,000 inhabitants and upwards have double representation. Their Soviets send delegates to the Government, or Provincial Soviets and also to the All-Russian Congress."

In addition to its members elected to the All-Russian Congress of Soviets, the town has the possibility of having some of its members from the Provincial Soviet elected to the All-Russian Congress. This has often given the towns a representation far greater than they are entitled to, in a country predominantly peasant, and has been responsible for much of the resentment of the peasants against the domination of the towns.

The All-Russian Congress of Soviets, the supreme governing power, has the widest powers, as outlined in the Constitution of Soviet Russia, and briefly summarized in the Report. This Congress meets twice a year. Between sessions its powers are exercised by its elected All-Russian Central Executive Committee, a body composed of 300 members. This Central Executive Committee elects from among its members a presidium composed of about twelve members.

The All-Russian Central Executive Committee appoints a Council of People's Commissaries, somewhat resembling a Cabinet. It publishes decrees, orders instructions, thus centralizing in a most rigid manner the whole system, and thus directing the general administration of the Republic. The Soviet of People's Commissaries is wholly responsible to the All-Russian Congress of Soviets and the All-Russian Central Executive Committee, which bodies consider, confirm or refuse its measures. But since the Congresses last but one week, there is little or

no time in which to consider any question carefully, and the result is generally to accept measures put before it.

There are sixteen People's Commissariats, to each of which is attached a Collegium of experts or aids. Each Commissary has an assistant. Lenin is President of the Council of People's Commissaries, Trotsky is the People's Commissary of War, Lunacharsky of Education, Chicherin of Foreign Affairs, Krassin of Foreign Trade, Stalin of Nationalities, etc., etc. Within the Council of People's Commissaries are various special committees for the consideration of such questions as the drafting of legislative proposals, questions of administration, etc. A Council of Labor and Defence, established as a Committee of People's Commissaries during the predatory wars against Russia, has now been "charged with controlling the whole of the economic life of the country and with elaborating and supervising the execution of a unified plan of economic administration."

Thus we see the Soviet as it is constructed, the machinery for the "dictatorship of the proletariat" of which the world has heard so much.

The titled British Committee object to the fact that only producers of socially useful labor, including persons engaged in domestic service, may vote in Russia. Persons using hired labor for the sake of profit; persons living on interest, or property; traders; clericals; members of the former reigning house of Russia; speculators; the insane; and persons convicted of bribery, cannot vote in Soviet Russia.

The report also deals with the Russian Communist Party, the ruling party, only members of which occupy the position of People's Commissaries, and now all but a minority of representatives on all the Soviets. Elections have been revoked by the Communist Party in some places when Communists were not elected; many tricks or threats have been used to prevent the election of any but the Communists. The party has 600,000 members; it is highly centralized; and since its members are elected in the Soviets, its decisions are the decisions of the All-Russian Congress of Soviets. Its members are bound together by strict party discipline; "a determined effort is made to make the party an extremely powerful, mobile and well-disciplined minority, a close Communist caste which aims at leading the masses under an iron dictatorship towards a gradual realization of the Communist ideal... It is this consideration that has led the Bolsheviks to establish in Russia a Government more centralized than the Government of the Tsar, and it is against this centralized and semi-autocratic form of Government that the tide of inevitable reaction is now beginning to set in."

The Soviet form of Government, however, was the first natural creative effort of the peasants and workers of Russia. The control of it by the Communist Party, leading to dictatorship of the Soviets, to the subordination of all labor unions to the Party, has been a later development against which there is a rising tide of resentment. First because most of the Communists are intelligentsia or are from the towns; again, because the majority of the rulers in the Party—and therefore in the Government—are Jews.

With regard to the Trade Unions, the report reviews pre-revolutionary conditions and the political activities of the unions; and, after the revolution, the gradual subordination of the movement to the Communist Party and to the State Administration. Losovsky,

head of the All-Russian Trade Unions, is a Communist and represents the official attitude regarding the Trade Unions.

Against the 'nationalization' of the Trade Unions, the report reviews the "Labor Opposition" which has grown up, but against which there is a solid opposition from the Government and from the Governing Party.

The hostility of the peasants to the Government is easily understood—but not by the British Committee. The peasants are illiterate; the revolution gave them land and comparative prosperity, and made out of them a petty capitalist class, in contradistinction to the poverty-stricken, the suffering and self-sacrificing proletarian workers of the towns and of the poorer peasants on the land. The peasants support the Government when external opposition threatens, but they oppose the Government in the requisitioning of food, and in most other measures of communistic government. Being capitalistic, they wish the right to dispose of their food as they wish to speculate with it in famine districts or in the half-famished cities.

With regard to most aspects of Russian life, the Committee admits that it has inadequate information. Little is said of the marvellous educational system which is one of the most marvellous and outstanding characteristics of the creative effort of revolutionary Russia. The Committee is forced to admit, however, that "young children are treated with the utmost humanity, and the best provisions possible in existing circumstances is made for their comfort." They reservedly concede the "enthusiasm and sincerity shown by the Soviet Government in the cause of education." In respect to adult education, "great efforts have been made to teach illiterates to read and write, and with some success, especially in the case of soldiers serving the Red Army."

Most reluctantly the Committee stated that "It is maintained by the Bolsheviks that the Soviet Government has existed too short a time for considered judgment to be passed upon its success or failure, and that during the greater part of this period they have been prevented from laying the foundation of economic reconstruction owing to the civil war and the foreign intervention which accompanied it. We are prepared to agree that their time has been short and their opportunities restricted."

The report ended with the primary condition that trade would be resumed with Russia only if Russia stopped its propaganda for the overthrow of the capitalist system and the British Empire. It has few objections to the Soviet system itself, nor can any person of sane judgment. Its objections to the dictatorship of the communist party is ill-timed in view of the dictatorship of the capitalist class in its own country. It can be left to others who are more sincere and disinterested to object to this particular phase of the Russian struggle, while at the same time supporting the Russian revolution and the Soviet system.

But the report served its purpose. *Russia agreed to, and is carrying out her agreement, to cease all propaganda for the overthrow of British rule in India. The Trade Agreement was signed upon that one condition.*

ALICE BIRD.

- I. THE HISTORY & CHEMISTRY OF PAPER-MAKING,
- II. THE HISTORY & CHEMISTRY OF MATCHES: By Chuni Lal Bose, I.S.O., M.B., F.C.S., Rasayanacharyya.

² *Special Publication No. II. The Indian Association for the Cultivation of Science Printed at the Anglo-Sanskrit Press, 51, Sankaritola, Calcutta, 1921. Price as. 12. Size Double crown octavo.*

Paper-making:—Within a space of 44 pages the author has described the chronology, chemistry and manufacture of paper. Among the chemical processes besides Soda process, Sulphite and Sulphate processes are also utilised and are well worth mentioning. When entering into the details of chemical ingredients, short notices on the other necessary chemicals, etc., for paper manufacturing, such as Bisulphite of Lime, Carbonate of Soda, Gelatine, Silicate, China Clay, Alum, Sulphur, etc., would have been useful. When dealing with bamboo and grasses as raw materials for paper pulp, the mention of the following reference books and informations obtained from them would have been very illuminating, as they have direct bearings on the paper manufacturing question in India: Reference Books: (1) Notes on the Utilisation of Bamboo for the Manufacture of Paper-pulp, by R. S. Pearson, (2) Report on the Investigation of Savannah Grasses as Material for Production of Paper-pulp, by W. Raitt, (3) Report on the Investigation of Bamboo as Material for Production of Paper-pulp, by W. Raitt: All are Government of India publications. Mention of reference books on modern paper making would have greatly advanced the cause. In this connection an important fact may be added here: almost the pioneer work of enquiry into the raw materials for paper manufacturing in Bengal was made by Mr. Hemchandra Kar, Bengal, in 1874. (Vide, Indian Fibres Available for the Manufacture of paper.)

Match-making:—This subject occupies 16 pages. The main stages of development of the match industry of the world have not been properly delineated. Many other necessary raw materials in the shape of chemicals, etc., have not been dealt with in the chemistry portion. As the manufacture of lucifer matches have been prohibited by law in all the civilised countries of the world since several years, any much detailed description on the subject is superfluous. The present-day strike-anywhere matches as a substitute for lucifer matches should have been mentioned. The systems of match machines and the processes for match manufacturing as mentioned are practically out of date. Vast improvements have been made in the premier match manufacturing countries of the world, such as, Sweden, Germany and Japan. English match factories have now adopted the German and Swedish systems of manufacture and they are different to that described by the author. Mention of some workable formulae of practical value would have been useful.

The bulletin under review will give general informations but not specialised informations, on the subjects, and as such, will provide enough food for the student thinkers for whom they are meant. Such economic series publications are welcome.

A. P. Ghosh.

OXFORD LECTURES ON LITERATURE: *The Clarendon Press, Oxford.*

Students of Literature will welcome this volume of selected lectures delivered at Oxford during the years 1907-1920, under the auspices of various Chairs

and endowments. Sir Herbert Warren, Sir Walter Raleigh, Professor Mackail and Professor Ker are among the writers represented and it is probably enough indication of the great value of the contents of the volume. The lectures themselves have appeared separately in pamphlet form from time to time, in the well-known series through which the Clarendon Press has made the work of Oxford professors available to the world of scholarship, but it is a great convenience to have them in this single volume, kinship of literary interest imparting a spirit of unity to the apparently detached pieces. Sir Herbert Warren's paper on the Centenary Of Tennyson which is assigned the leading place has already been recognised as one of the best studies of Tennyson. The paper on Robert Bridges, England's present Poet-Laureate, by the same author is rather of poor quality as this writer complained elsewhere also on its first appearance in 1908, but Sir Herbert Warren disarms criticism by modestly styling it Readings From His Poems. The Professorship of Poetry at Oxford has been associated with some of the finest work in English Criticism and its results have exceeded all the expectations which the University might have entertained at its foundation in 1708, enabled to do so by the generosity of Henry Birkhead. Prof. Mackail, one of the most distinguished occupants of the Chair—Palgrave, Matthew Arnold, W. J. Courthope, A. C. Bradley have been among the Professors—gives an account of the endowment throwing much light on the origins, though it is a pity he does not attempt at any appraisal of the work of the numerous scholars who have held the position. Sir Walter Raleigh's well-known Leslie Stephen lecture on Dr. Johnson is here too, commenting on the thesis that "Johnson is greater than his works". Prof. Ker's inaugural address on the *Art of Poetry* delivered as Professor of Poetry at the University of Oxford, reviewed in these columns some months back, is another contribution in the series. Albert Clarke on *Prose Rhythm in English*, L. A. Willoughby on *Dante Rossetti and German Literature*, Paul Studer on the *Study of Anglo-Norman* and Edmund Gosse on *Malherbe and the Classical Reaction in the seventeenth century* exhaust the list and they will all be read with interest, though with the exception of Gosse, the writers are not particularly brilliant in presentation and the writer on Rossetti exaggerated very much the German influence on the Anglo-Italian poet. The explanation for the distortion in the last case is probably to be sought for in the fact that the critic was delivering the address as Taylorian Lecturer in German and he was apparently so obsessed with the idea of the greatness and pervasiveness of German that he saw it everywhere. The volume as a whole is however a solid contribution of great value to scholarship and we have no doubt it will find a place in every library of literature. May we however enquire how it happens that a publication issued with the high imprimatur of the Clarendon Press has seen the light of day without *Contents, Preface, Index* or for the matter of that even a *Title-page*, without which conveniences in a book, one is provoked to pardonable impatience? We wish also the editors had explained in a Preface, the principles on which the lectures have been selected, especially as we miss here several addresses on literary subjects of great value which we can recollect among those delivered in recent years at Oxford, and at least three or four

addresses in this volume could have been omitted without any serious loss to its contents.

HYMNS OF THE TAMIL SAIVITE SAINTS: By F. Kingsbury, B. A., and G. E. Phillips, B. A. *The Heritage of India Series, Association Press, Calcutta. Re. 1.*

It was in the ancient temple-city of Chitambaram in Southern India that this writer once received a wonderfully vivid impression of the strong hold which the hymns of the Tamil Saivite saints have on the masses of the Southern peninsula. He awoke one morning in the city having arrived there during the night and almost the first thing he witnessed on rising from the bed and looking through the window was a succession of orange-robed Sanyasins passing in procession, singing the Tamil hymns of the Saivite teachers of the middle ages, who popularised their faith in a series of devotional utterances of great spiritual fervour. The sight was one calculated to bring a profound sense of the solemnity of religion, even to those who, in the somewhat irreverent words of Leslie Stephen, "do not take kindly to holy water." Many of those hymns are here and the authors of the original hymns are names to conjure with in any Saivite temple in Tamil India, the names represented being Sambandar, Apparswami, Sundaramurti and Manikka Vasachar. They are to South India what Tulsi Dass is to the North, side by side with the great Vaishnava saints and reformers whose religious zeal is even more protestant and eclectic. There are admirable translations of the hymns quoted, as well as good illustrations and we have no hesitation in saying that the volume is a very useful addition to the *Heritage of India Series*.

COURAGE IN POLITICS AND OTHER ESSAYS: By Coventry Patmore. (The Oxford University Press).

Some of the sections of Coventry Patmore's *Angel in the House*, as well as a few of his other lyrics will undoubtedly have a permanent place in English Literature, but it is doubtful whether much of a recognition can be obtained for his prose. This volume of essays, however, collected for the first time from the *St. James Gazette* and other literary periodicals to which he contributed them, will serve to bring together his achievements as a prose-writer. The title is somewhat misleading, as the brief paper on *Courage in Politics* has nothing to do with the spirit of the rest of the volume which consists mostly of the appreciation of many contemporary men of letters. Hardy, Bridges, Mrs. Alice Meynell are among the writers whose works are reviewed, though there are also many essays on such subjects as *Japanese Houses* and *Old-Coach Roads*. They are all bright, well-written articles, worthy of any magazine, lucid in exposition and somewhat topical in treatment—that is all, and there is not much more to add by way of praise.

CONRAD AND LEONARA: By Profulla Kumar Bosu (Published by the author, 77 Gurpar Road, Calcutta, 8 as).

We are afraid that the only way of describing this opera is to mention that it has none of the qualities which one has a right to expect in compositions of the kind. The language is very poor and cannot claim even ordinary poetic merit, not to speak of the flights of harmonies associated with operatic compositions;

the plot is of the most elementary and hackneyed kind; there are only a few melodramatic touches instead of dramatic power and there is neither character nor individuality about the actors in the piece. It was of course also a great mistake to have attempted writing of Conrad and Leonara with a foreign background, instead of choosing Indian characters and an Indian background where one may expect the result to be less disastrous on the part of a writer of this standard of ability. There need be no undue anxiety to publish to the world such verse as:

Thought I that
I would soon go to the village
In which Leonara lived, whither
Sweet sight my eyes regale, her
Wed and make her mine for ever
But destiny did otherwise decree and me
Did bring to this desolate isle!

And this is by no means the worst passage in the 'Opera', as the writer is pleased to call his composition.

THE SCENT OF THE ALOE: By Gerve Baronti. (Selwyn & Blount Ltd., 3 s. 6 d.)

This is a volume of sweet lyrics somewhat after the manner of Laurence Hope's *Garden of Kama* and *Indian Love*, though less passionate in feeling and also less successful in the versification. The writer has apparently been in Assam and has taken advantage of its wealth of nature as well as the elemental passions of some of its older types of inhabitants to produce verse of some attraction and even of originality. There are fierce tragedies of love, like the *Song of Abdul* where the secret lover braves with patience the wound inflicted on him by the injured husband—all for his love:

The thirsty desert sucks up my blood
From that wound in my back—but I do not mind,
For Tara loved me a whole night through:
Yes, one whole night she was kind—
I can smell her champa-scented hair,
I can hear her anklets clink,
I can see her cool brown slender hands
Held cup-like for me to drink.
And then he came in the early dawn,
He was not expected till noon.
I saw the knife, I heard her scream,
I must have dropped in a swoon.

* * *

Let him finish off if he like.
What matters it to me?
For Tara loved me a whole night through
And 'tis worth eternity.

The author can write not only of "shadowy eyes and raven curls pillowed on passionate arms", but also of the beauties of nature, of the swaying bamboos of the twilight whispering their secrets to her and of purple flowers rising to greet the golden circle of the sun. It is not surprising that the writer should occasionally be anxious to escape from the trammels of civilisation with its irksome conventions:

Little brown boy with the bowl of rice
And the ever-ready smile—
Take my clothes that you're looking at
And change with me for a while.

Take all these things that you covet so—
 God! how they hamper me!
 Give me your simple string to wear
 While I feel my limbs move free.
 Live in my house with nothing to do
 But loll in silken ease
 And let me feel the sun on my skin
 And the kiss on the scented breeze.

We are afraid we cannot write with similar praise of the 'Prose-Poetry' interspersed with these pieces. Neither in point of matter nor in point of manner do they aspire to any merit and they could very well have been omitted without any injury to the contents of the volume. We confess we have not much sympathy with that curious medley known as 'prose-poetry'. As the late Alfred Austin wrote: "Poetry is a representation of life.....First and foremost the representation must be a representation in language, and not only in language but in verse or rhythm.....We frequently hear of prose-poetry. Now at the risk of seeming to differ from more eminent authorities, I must venture to suggest that prose-poetry is in the words of Polonius, 'a vile phrase'."

P. SESHADRI.

NATIONALISM IN HINDU CULTURE: By Radha Kumud Mookerji. London, Theosophical Publishing House—1921.

This small handbook, published under the auspices of the Asian Library, contains the author's Mysore University Extension lectures and is largely based upon the author's earlier work, *The Fundamental Unity of India*. In the preliminary lecture Dr. Mookerji observes that "our studies in Hindu literature should now address themselves to its practical aspects rather than to the philosophical," for Hindu culture and civilisation "were capable of producing not merely poets and prophets, saints and seers, monks and mendicants, men of thought and men of letters, but also men of action and men of affairs, politicians and practical administrators, heroes and warriors, kings and emperors, statesmen and diplomats."

The materials upon which these lectures are based are (1) the Prithivi Sukta of the Atharvaveda, which, in the glowing language of the author, are "a string of about sixty three impassioned hymns to the motherland"; (2) the hymns to be found in the various Puranas, couched in almost identical language, describing Bharatavarsha as the sacred land of the Aryans and the *Karmabhumi*; (3) the invocations to the spirits of the principal rivers of India; (4) the sacred places of pilgrimage scattered all over India; (5) the strings of names of cities up and down the peninsula, where the *Sradh* ceremony may be efficaciously performed; (6) the Hindu conception of paramount sovereignty over the whole of India up to the seas; (7) the use of Sanskrit as the medium of communication of the Hindus all over India and the wide range of subjects, including the 64 fine arts, dealt with therein, making the whole of India a single cultural unit. Truly does the author say that the institution of pilgrimage is the characteristic Hindu mode of expression of the universal sentiment of patriotism, that it expands their geographical consciousness, makes wide travelling a national habit, promotes popular movements and active intercourse between different parts of the country, makes for the successful propagation of the Indo-Aryan system of

civilisation, is one of the most efficient agencies of popular education, and leads to the success of the numerous religious movements which are started from time to time.

In the concluding chapter the author says that India is a cultural rather than a material possession of the Hindu race, and thus it happens that under foreign control, the nation can maintain the freedom of its life and culture by means of that larger and more vital part of the State which is not amenable to foreign control and is, by design, independent of the central authority.

This little volume is an excellent introduction to the study of Indian politics, though to some it will appear that more is read into the sacred texts than was actually meant, and that there is too much of rhetoric, and the language is pitched in too high a key of impassioned eloquence to bear the test of sober criticism. But perhaps this is due to its popular character and to the evident desire of the author to draw the attention of other scholars to this somewhat neglected field of ancient Indian research.

THE REVOLT OF THE EAST: By Bernard Houghton. S. Ganesan, Madras. Rs. 1-8-0.

The book begins with a short invocation 'To the Sons of India' which runs in part as follows: "These are times of high adventure. They challenge the manhood in each of you. Gone for ever are the quiet days of peace, a peace in chains. The struggle for freedom surges to and fro; over India hangs the smoke of battle, everywhere we hear the slogan of the attacking hosts. Some of these will suffer in person, or in money or in prospects. But who stands back when India calls? Who fears to fight for India's liberty? . . . They grow stronger day by day in numbers, in confidence, in inspiration. Victory is certain. As surely as the sun will rise tomorrow, the last stronghold of the bureaucracy must ere long strike its flag. It is just a question of time. The more united, the bolder the attack, the swifter comes the day of triumph. Until that day, until India in every way is mistress of her fate, there can be no halt. Hide it, excuse it as they may, all who on any pretext shrink from joining the national cause are cowards. Fair words will not do. Forward lies the goal of freedom; every Indian, who does not with voice or pen or purse help towards that goal, wills his mother's bonds."

Mr. Bernard Houghton is quite sure that the road of Non-cooperation is the right road, though he does not like the name. "Depend upon it, the road that India has taken to self-government, if rugged and hard, will yet in the end prove the right and truest way." "Further, since the mind is not made in watertight compartments, the qualities called forth in the present struggle will not be bounded only by the political aims. They must permeate all fields of thought, revolutionising the outlook of the people. In science, in art, in poetry, in literature, in all the manifold branches of human knowledge, must they make their influence felt. The present movement is the wind heralding the dawn of the great Renaissance when India will astonish the world by the brilliance of her intellect, and perhaps change by her teaching the destiny of mankind. Three hundred millions, educated and free, can do much."

Mr. Gandhi's movement is "the greatest national

movement that the world has ever witnessed." The Mahatma "has long outgrown all petty ends, who lives but for others and the greatness of India. That is the secret of his power—his utter unselfishness and his supreme devotion to one great cause. In very despite of the officials who hate him but dare not touch him—just as the Czar's government hated Tolstoy when it yet dared not arrest—he has risen and stretched forth his hand over India, and lo! A NATION." Again, "Ten centuries of training under a bureaucracy could not have given this glowing spirit of freedom, which in less than a year Mahatma Gandhi has breathed into India. Whatever the results of non-co-operation, even if it does not succeed—and there is every prospect that it will succeed—nothing can now undo this rebirth of mind, this resurrection of a nation. No material test can measure out this great event. It transcends blue books and mocks at figures. Intangible, mysterious, it is yet the greatest event in Indian history, perhaps in the history of the world."

Then we have the author's wellknown views on bureaucratic government—views which we know to be only too true. "Has a bureaucracy ever given up power willingly? Have not officials always clutched to the end at the garment of authority, nor yielded it until torn from their grasp? Such a government may utter fair words, it may outwardly sympathise with the popular party, or at least the moderate section of it, but when it comes to the actual handing over of power—ah! then it will find a hundred excuses, a hundred reasons for delay. Never, except under duress, will it give up power,—real power. In brief, it gives when it must; it holds when it can."

Mr. Houghton's views on the Moderates are interesting and instructive. "It is childish to play at make-believe. Moderate methods can win nothing worth having. They may secure some petty reform, some circumscribed concession that gives the form while withholding the substance. But the great measures which win forward to political liberty are beyond, and will always be beyond, their reach. A nation that entrusts its destiny to their hands will find itself with ashes for bread and the chain of servitude yet clanking on its body....In every community there is always much lethargy, much timidity, much inertia. Men love the easy habit of routine; they dread change even change, for the better. If you wish to move them, you must hold out before their eyes an object that is worth winning. Petty reforms fail to interest. You must appeal to their emotions; you must point them to high ideals, ideals that will inspire them to take off easy servitude and to quit themselves like men....And that is where the Moderates fail, and have always failed. ...On the Moderates as the weaker party the officials will impose their will. For a time, they may enjoy the loaves and fishes of office....For a time, they may loom large in the public eye and pose as patriots. But like flies caught in the spider's web, every move will find them deeper enmeshed in the official net and committed to official views. On the day when Indians come into real power their places will know them no more."

"In spite of all, Indians have learnt to think and to speak in public affairs with an insight second to no other people, with a breadth of view which

heralds great things when the country shall be free. Tried in the fire of persecution, they have shown the stuff that is in them....It requires imagination and vision to shake off the poison of slave morality which the Government has always preached, to think boldly as a free man. But only so can Indians render due service to their country and enter on their birth right as civilised and educated men....There are hard knocks to be got, perhaps little or no material reward. What then? Let them recall the flashing words of Garibaldi when he called for volunteers for the march on Rome: 'For food, you shall have hunger; for lodging, the cold ground; for reward, death.' In that spirit, following the twin stars of freedom and liberty, they will pass on to victory."

The author recommends the following books to those who wish to study forces and ideals in politics: (1) *Outlines of History*, by H. G. Wells; (2) *Prophets, Priests, and Kings*, and *Pillars of Society*, by A. G. Gardiner; (3) *Abraham Lincoln*, complete works (century edition); (4) *What Is and What Might Be*, by G. Holmes; (5) *Social Reconstruction*, by Bertrand Russel; (6) *Principles of Revolution*, and *International Politics*, by Delisle Burns; (7) *The Meaning of Democracy*, by Ivor Brown.

TO THE STUDENTS: By C. F. Andrews. S. Ganesan, Madras. Re. 1.

"More and more, I have grown older in that hardly bought wisdom, which only comes after heart-breaking failure and un-successful attempt, and I have learnt the lesson, that the political motive and the social motive, however generously and patriotically held, when separated from the highest motive of all,—the search for the Infinite Truth,—are vanity and vexation of spirit. They are not sufficient, in themselves, to bring about a real national regeneration." In these words, Mr. Andrews draws our attention pointedly to the one thing essential in life, from which all else that is good and noble and worth having flows.

"After long and earnest meditation and enquiry, the one conclusion which I am able to draw more certainly than any other is this, that in India the religious motive, which lies deepest of all and at the back of all, as the very source and fount of inspiration, has been always vitally active. This has been the salt of purification, which has again and again renewed India and saved Indian civilisation from decay..... Their selfish and aggressive instincts, disciplined and restrained by religious duty, have become tamed and subdued to a far greater extent than in the West..... The more I have thought over this historical problem of Asia, the cradle of all the earliest civilisations and the birth place of all noble religions, the more convincingly the conclusion has come home to me that it is because her peoples as a whole are fundamentally religious, that they have survived while others have perished.....Asia has always had faith in spiritual ideals. She has always placed the true value of life in things divine, not in material possessions. It is because I have found this faith in the higher life so vitally present in her, that India has truly become my second home, dearer to me than Europe, with all her material splendour."

"Egypt has perished. Babylon has perished. But India, which was their contemporary, has not perished. She is still producing men of genius in religion, philosophy, and art. This vast antiquity and perpetual

youth of India is a phenomenon almost unique in the history of mankind.....European civilisation has not yet got through its own youthful centuries of growth, and yet it is already showing signs of decay. But India is still bringing forth fruit in her old age..... What is then the salt, without which Indian civilisation would long ago have lost its savour? I find it in one thing, namely, the deep religious spirit which penetrated from the first the domestic life and made it pure and healthy,—that deep religious spirit, which made countless Indian thinkers and saints ready to sacrifice all that earth holds dear, if only they could attain to the Truth."

Mr. Andrews has felt how deadening the atmosphere of political subjection is to the soul, and is definitely of opinion that Indians cannot remain any longer in the British Empire, as it stands today. He has however a word of warning for those who think of violent methods for attaining the inevitable goal of Swaraj: "India will not be the India of my dearest religious hopes on earth, if in her great struggle for freedom she turns from the path of love to follow paths of bloodshed and violence, the pathway of the sword." The central problem of Swaraj, the first and foremost problem, according to Mr. Andrews (and all other right-thinking men), is that of the Hindu-Moslem unity. Only next to it in importance, in the author's opinion, is the problem of the treatment of the Depressed Classes, the Untouchables. By the oppression of these classes, India has forfeited her freedom, says Mr. Andrews; and so long as they remain in subjection, the author's deep conviction is that India can never win independence, and "if Indians love independence themselves, they ought at once to wish to give independence to the depressed classes. We are afraid that many of those who will highly appreciate Mr. Andrews' admiration for India's deep religious spirit, will not hesitate to stultify it by repudiating his love for the untouchables. This is the tragedy of neo-Hinduism, which is so shortsighted in its patriotism that it hopes to build, in the words of Rabindranath Tagore, the miracle of political freedom on the quicksand of social slavery.

POLITICUS.

RELIGIOUS AND MORAL TEACHINGS OF AL GHAZZALI, *being brief extracts from his IHYA-U-ULUM-ID-DIN. Freely rendered into English by Syed Nawab Ali, M. A., Professor of Persian, The College, Baroda, with an introduction by A. G. Widgery, M. A., Professor of the Comparative Study of Religions, The College, Baroda.*

(The Gaekwad Studies in Religion and Philosophy : X.) Pp. 175.

The book is divided into eight chapters, the subjects dealt with being—(i) The Nature of Man, (ii) Human Freedom and Responsibility, (iii) Pride and Vanity, (iv) Friendship and Sincerity, (v) The Nature of Love, and Man's Highest Happiness, (vi) The Unity of God, (vii) The Love of God and its signs and (viii) Riza, or Joyous Submission to His Will.

The "Introduction" written by Professor Widgery is very valuable. It contains also a list of works by Al Ghazzali who wrote on various subjects, viz.—(a) Canon Law, (b) Jurisprudence, (c) Logic, (d) Philosophy, (e) Ethics, (f) Theology: Exegetical and Dogmatical, (g) Sufism,

We quote the following passages from the Introduction:—

"A western scholar has written of him that he is 'the greatest, certainly the most sympathetic figure in the history of Islam.....the only teacher of the after generations ever put by Muslims on a level with the four great Imams.' And he goes on to remark further: 'In the renaissance of Islam which is now rising to view, his time will come and the new life will proceed from a renewed study of his works.' (D. B. Macdonald: Muslim Theology). The greatest eulogy is perhaps that of Tholuck: 'All that is good, worthy and sublime, which his great soul had compassed, he bestowed upon Muhammedanism and he adorned the doctrines of the Quran with so much piety and learning that in the form given them by him, they seem, in my opinion, worthy of the assent of Christians. Whatsoever was most excellent in the philosophy of Aristotle or in the Sufi mysticism, he discreetly adapted to the Muhammedan theology. From every school he sought the means of shedding light and honour upon religion, while his sincere piety and lofty conscientiousness imparted to all his writings a sacred majesty.' The influence of Ghazzali has been represented by Mr. Macdonald as chiefly that he led men back from scholastic labours upon theological dogmas to living contact with study and exegesis of the Quran and Traditions; gave Sufism an assured position within the church of Islam and brought philosophy and philosophical theology within the range of the ordinary mind."

The book is worth reading.

MAHES CHANDRA GHOSH.

HINDI.

GITAMRITA (गीतामृत).

It is a criticism and Hindi commentary of Bhagwat-gita. The criticism portion is good. It is written by Bhai Permanand M. A., and published by Rāj Pal Arya Pustakālaya, Lahore. It has 144 pages and is priced at Rs. 1/12 and Rs. 2/- (with binding).

KHEL-KOOD (खेलकूद).

It deals with the methods of many kinds of play, especially Indian, in simple Hindi. It is written and published by Prof. Madan Mohan, M. A., and Amar Nath, B. A. It contains 63 pages and its price is As. 6 only.

KALA-PANI KI KARABAS KAHANI (कालापानी की कारावास कहानी).

It is a book written by Bhai Permanand, M. A., from his personal experience. It deals with and gives a graphic picture of the tyranny and troubles meted out to the prisoners in the Andaman islands. It is published by Arya Pustakālaya and Saraswat Ashram, Lahore. It has 244 pages and its price is Re. 1/8 only.

AMBARISHA (अम्बरौष).

It is a versified Hindi book dilating on many golden maxims with the Puranic illustrations thereof. The language is flowing and elegant. It is written by Pt. Ram Narayana Chaturved, B. A., and its price is As. 4 only.

ASIA-NIBASION KE PRATI EUROPEANON KA BARTAV
(एशिया-निवासियों के प्रति यूरोपियों का वर्तन).

It is a book written in simple Hindi by Thakur Gheddi Lall, M. A., Bar-at-Law. It gives a description of the treatment of the Europeans towards the Asiatics. It is published by Pratâp Pustakâlay, Cawnpore. It contains 62 pages and its price is As. 6 only.

DYER SHAHI AOR JALIANABALA BAGH (डायर-शाही और जलियानवालाबाग).

It is a book which deals with O'Dwyerism, Dyerism and the Jalianabagh tragic scenes of the Punjab. It is published by "Tilak Granthmala", Muttra. Its price is As. 8 only.

VEDO MEN SHARIRIKA VIGYAN (वेदों में शारीरिक विज्ञान).

It is a short treatise in Hindi dilating on the subject of the treatment of medical science (especially anatomy) to be found in the Vedas. It is the fruit of the industrious research in the Vedas by the author, Atmaram, and is published by Jayadev Brothers, Baroda. It contains 37 pages. Its price is As. 7, postage extra.

SWAMI RAM TIRTHA.

It is a booklet of 43 pages only, dealing briefly with the life and teachings of Swami Râm-Tirtha. It is written in simple Hindi by Pt. Shâm Lâl Vaishya and published by Charitmalâ Office, Gwalior. Its price is As. 2 only.

G. P. S.

TELUGU.

"INFLUENCE OF ENVIRONMENT OVER BODY AND MIND," written by Mr. V. Sreenivasarao, B. A., B. L. and published by the Educational Publishing Bureau, Rajamahendravaram. Price Re. 1.

It is the first book of its kind in Telugu, if we except a few books on Elementary Science. The author has written on a subject of "entrancing" human interest so well that we unhesitatingly say that he has like Huxley, Proctor and others in the English language, written in Telugu for the Andhra public a book on Science of great interest and value.

The language and style are admirably suited for the purpose of the work.

K. RANGACHARI.

URDU.

RASAIL IMAD-UL-MULK : A collection of the Essays and Addresses of Nawab Imad-ul-Mulk Syed Hosain Bilgrami, B. A., C. S. I ; with a Foreword by Mr. Abdul Majid, B. A., M. R. A. S. Pp. 400. Publisher, Khwaja Ilyas Koraishi, Vakil, Afzal Gunj, Hyderabad, Deccan. Price Rs. 4.

The name of Nawab Imad-ul-Mulk Syed Hosain Bilgrami is not entirely unknown to the educated Indians, specially the educated Muslims. He is a man of letters, a man of affairs, a veteran educationist, and a well-tried administrator. In his life-period of 30 years he has in turn been a college professor, a newspaper editor, private secretary to that great Indian statesman Sir Salar Jung, Tutor to H. H. the

Nizam of Hyderabad, Educational Director of Hyderabad State, a member of the Viceregal Council, one of the two Indian members of the Raleigh Education Commission, one of the first Indian members of the India Council, and advisor to the premier of Hyderabad State. His mastery of English language has been acknowledged by such organs of the British press as the *Quarterly Review* and the *Times*.

The book under review is a collection of the essays and addresses of this 'Grand Old Man' of Muslim India. They are some twenty in number. Most of these papers are in their original Urdu ; some two or three are translations from English ; one is in Persian ; and one is in Arabic. They extend over a period of 40 years, and cover a variety of topics. The first six deal with old Muslim thinkers like Averros, Avenzolu and others. The next two are moral discourses. Further on, he gives a popular scientific account of air, water, plant food, etc. The end comes with some educational and political dissertations.

The work, except in a few places here and there, does not give any indication of the reputed learning and erudition of the author. It hardly makes any addition to our knowledge. Yet the book is not without a charm of its own. It abounds in constructive suggestions, in instructive descriptions of material and moral truths, and in revealing glimpses into the strong individuality of the author. Suggestions embodied in the last chapter of the book, entitled 'Technical Terms in the Vernaculars', are particularly illuminating.

The author is a dismal failure as a political prophet. Some of his political observations are amusing ; others are provocative ; almost all of them are reactionary in the extreme. The style is rather verbose, yet lucid and straight. On the whole, the book would repay perusal, and its study cannot fail to benefit both the student and the casual reader.

QAUZ QUZAH : By Mr. Suddarshan. Publisher Mr. Rajpal, Arya Pustakalya, Anarkali, Lahore. Pp. 166. Price 14 annas.

This is a collection of nine short stories by a new Hindu writer of the Punjab, Mr. Suddarshan. The title of the book, literally meaning 'rain-bow' is a fair index of the contents. The remarkable and well-deserved success of "Prem Chand" as a short-story writer has perhaps prompted the author to imitate that great artist, and he has fairly succeeded in the attempt. The plot is a little artificial in several stories, and the language is not always free from defects and blemishes, yet the author seems to be promising and deserves encouragement. A little more exercise of originality and a little less close imitation of 'Prem Chand' would do him good.

A. M.

SINDHI.

DANESBURY HOUSE, Abridged into Sindhi by Mr. Lilaram Vilaitrai of the S. J. Co-operative Society, Hyderabad, Sind.

Nascent literature in these days usually begins with translations and adaptations. It has been so with most of the modern vernacular literatures of India, where thoughts and sentiments created and quickened by Western education working upon an ancient society struggled hard at first to express themselves in the vernaculars as best they could.

Mrs. Henry Wood's *Danesbury House* is a fine effective story illustrating the evils of intemperance. Mr. Lilaram has brought the whole of the three hundred and odd pages of the original within 112 in his native tongue whose characters are much bigger than English characters. The Sindhi book is written in charming style, rich in the characteristic beauties of Sindhi idiom, alliteration and pithy phrases. It betrays none of the crudities of translation into a language that is just developing.

One would like to see, however, original writing of this kind, as clothing unborrowed thoughts on social and other questions is what we need in India today and what is being realized in several Indian languages already.

K. A.

MARATHI.

DEHANE-SHIKSHANA OR TECHNICAL EDUCATION : By Mr. V. B. Potdar. Pages 272. Price Rs. 2-8.

The appearance of this little volume, though somewhat belated, is still welcome inasmuch as it gives a fairly full account of the efforts made, for providing Technical education to the youths, both by people and by governments of such Western countries as England, France, Germany, America, &c., and of India. The comparison is most striking and puts Indian Government to shame for its neglect in respect of this important branch of education. The literary merit of the work is inconsiderable, nor the figures quoted therein quite up to date since they are brought up only to the end of 1914.

NIBANDHASANGRAHA and VIWIDHA-KAYAMALA or a collection of essays and poems by various authors. Published by Messrs. Nadkarni & Co., 81 Fanaswadi, Bombay. Pages 358 and 200. Price Rs. 2 and 1 respectively.

These are two out of the three volumes whose publication was announced two years ago in commemoration of the Jubilee of the premier literary Marathi magazine "the Viwidha-Dnyan-Vistar". The services rendered by this periodical to the Marathi literature for the past 50 years are quite unique and fully deserve commemoration in this permanent form. The essays and poems, excepting only a few, are worthy of high literary merit and serve to show that Marathi is not behind her sister in Bengal in respect of literary excellence, scholarship or fineness of sentiment.

KEVALYA-VAIBHAVA or the Glory of Salvation. Publisher : Mr. R. H. Kotnis, Sangli. Pages 170. Price Re. 1-4.

There is no dearth in Marathi of books of the *Bhakti*-school and yet such books have their peculiar value in as much as they are records of spiritual experiences of various persons, showing the extent to which the hearts of these persons are saturated with spiritual thoughts. The book contains both Marathi and Kanarese os sū

SUKHA-SWAPNA : By Mr. S. S. Bedekar with Introduction by Prof. V. M. Joshi of the Indian Women's University. Pages 34. Price as. 6.

This little poem cannot and does not claim to belong to a certain school of modern Marathi poets who take peculiar delight in self-glorification at the expense of old Marathi poets and in flouting the world and its affairs with superciliousness. The poet is modest enough to choose a simple homely incident for his subject and depicts it in simple yet charming manner.

PANHALGADCHA KILLEDAR : By Mr. C. R. Sahasrabuddhe. Publisher Mr. Y. B. Jathar of Dharwar. Price 6 As.

Mahratta children are said to be imbibing patriotism whilst they are sucking at the breast of their mothers. This is undoubtedly an exaggeration. The thin substratum of truth however lies in the fact that their history is full of incidents capable of inspiring that high and noble sentiment and both prose writers and poets are busy carrying it to the cradles. The little pamphlet before me tells, in the form of swing-songs, an incident in the life of Shiwajee Maharaja, which appeals to the heart in a telling manner.

DESHI-DUMDUMB-SHATAK : By the same author.

This little poem has several peculiar and interesting features about it. The poem is in Marathi, the metre employed is Kanarese and the short Preface at the beginning is in Hindi! The poet is careful to provide notation for the metre newly introduced by him in Marathi. The poem gives expression to the current of thoughts which are dominating the hearts of the Mahratta people at present and calls upon them to set before their eyes the glorious example of their illustrious leader, the late Lokamanya Tilak.

V. G. APTE.

GUJARATI.

EUROPE AMERICAON PRAVAS, યુરોપ અમેરીકાનો પ્રવાસ : By Sakarlal Dahyabhai Vakil, Published by Chunilal H. Jarivala. Printed at the Jaina Vijaya Printing Press, Surat. Paper Cover. Pp. 158. Price Re. 0.8.0. (1921.)

The writer has thrice visited Europe and once America. He narrates his experiences and thoughts in an extremely chatty style—just as he speaks, and consequently the language and style call for revision. He is fired by the present patriotic aspirations and claims to be an industrialist, and as such mercilessly exposes the weak spots in our methods of trade and commerce, and incidentally in those of sanitation, public and private hygiene and many other things. He has passed a number of

strictures on Indian Mill Agents, Steam-Ship Company Agents, and other magnates which are well deserved. The book faithfully reflects the individuality of the writer, who is fond of tub thumping and as such known to many in Gujarat.

SWAMI VIVEKANAND. *Parts VIII and IX*, by Ratnasingh Dipsingh Parmar and Ramprasad Kashiprasad Desai, respectively. Published by the Society for the Encouragement of Cheap Literature, and printed at the Bhagodaya and Diamond Jubilee Printing Presses, at Ahmedabad.

[Books in the following languages will be noticed : Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published. - Editor, M. R.]

Cloth Cover. Pp. 572 and 64 : 705 : Prices : Rs. 2-0-0 : 2-8-0 : (1921).

These two books close the Swami Vivekanand Series, inaugurated by the above Society. Part VIII contains the Swami's Speeches, and Part IX is his Biography compiled from various sources. It is an up to date work, and is bound to make its influence felt on the Gujarati reading public, as it is well written and sets out all the incidents in the life of this Noble Son of India in their full impressiveness and interest.

K. M. J.

HINDU ART CENTRE IN LOS ANGELES

BY DRUSIE E. STEELE.

"CHITRA, by the Tagore players", this headline in my morning paper attracted my attention, because I, in common with other westerners, admire the Nobel Prize winner ; also the boldness of the undertaking interested me—the converting of a symbolic poem into a live dramatic production was beyond my imagination. Yet perhaps the "Hindu director and young Hindu actor" could accomplish the impossible. The name of a well known local actress and dancer in the title role and several others well known locally gave additional color to the announcement. The appointed evening found me at the Gamut Club Theatre.

The curtain rose on the forest scene. The richness of an oriental morning shone on every leaf and flower. Darts of sunlight shot into deep recesses converting the shadows into mists. Distant harmonies from harp, violins and flute floated out of the forest like woodland murmurs bearing a love-plaint within its soft whisperings. Hearing without seeing the musicians who were hidden under the

stage, contributed an atmosphere of symbolism. The spell of the mysterious East with its soft graces and poetic fervor descended upon us. Even the prosaic journalist succumbed to it.

Through the illusion caused by the changing light thrown around him, the God of Love appeared to be emerging through deep distances until finally he comes into the action of the play on the immediate stage. The God of Spring is there ; fairies dance out of trees and shrubs showering their smiles and graces.

The part of Chitra was a masterful creation by reason of Miss Bronson's art and endowments. Her own personality was absorbed in the part—the Maid of the Forest was revealed in all the metamorphoses through which Nature impels her and Nature's poet so fearlessly follows.

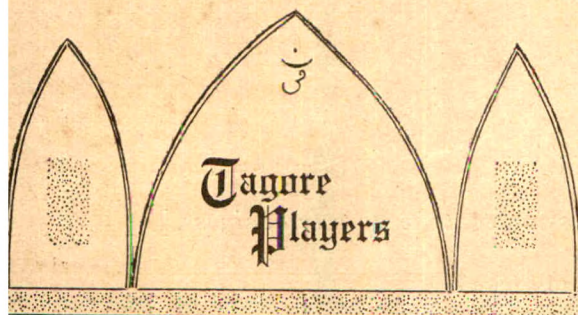
In Profulla K. Ghosal, a young actor from Calcutta, one saw Arjuna. His playing was a distinctly new interpretation of oriental roles, hitherto played by western actors with western ideals and



Miss Bronson in the role of Chitra.



Prafullakumar Ghoshal in the role of Arjuna.


Surendranarayana Guha,
Organiser of the Chitra Play in America.

Premier Production of Rabindra Nath Tagore's
Masterpiece

"Chitra"

Produced by
SURENDRA NARAYAN GUHA
with Marion Frances Bronson and
Profulla Kumar Ghosal

Gamut Club Theatre
• Thursday, September 15
8:15 P. M.

Programme of the Chitra Play.

technique. His Arjuna was unique and gave us several surprises which have been the subject of so much discussion that we read over again our Chitras to study the heroic, quiet and self-controlled Arjuna which was evidently his ideal.

The lighting effects were unique even for the west. There were no foot-lights. The stage was lighted by spot-lights, one of which gave different colors and changed with every mood of the actors. The costumes were gorgeously oriental.* Even the programmes bore the stamp of the East—patterned on the lines of a Hindu temple. The sets were specially designed for the play by a noted Russian artist Nicolas Beliaeff. Following the performance the Los Angeles Evening Express writes:

*The costume of Chitra, as represented in the photograph, is not Hindu.—Editor, M. R.

"...the Los Angeles premiere of Chitra at the Gamut Club Theatre last night was interesting because one gained a clearer conception of the brooding mysticism of the ancient East. The Tagore Players deserve commendation for their presentation of this Hindu classic. The drama moves at a leisurely tempo and depends for interest on lyrical verbiage rather than on stressful situations.....The simple tale is so moving and there is a glad freshness running through it that evokes the same elation that one gains from the subtle whimsicalities of "A Midsummer Night's Dream" and "As You Like It".....The drama was produced under the direction of Surendra Narayan Guha, and he plans to present his company in a series of oriental interpretations during the coming season."

A journalist does not let go too easily. So, true to habit and training, I succeeded in getting the viewpoint of the young men who are responsible for the play and the organisation of the Tagore players. Said Mr. Surendra Narayan Guha: "We wish to bring the East and West into a closer artistic relation. European and American producers of oriental plays have rarely caught the true spirit of the East, and, to bring the elusive atmosphere of the Far East to the Western hemisphere, Hindu actors, American artists and students have associated themselves with

a view of producing plays of Tagore and others." Continuing Mr. Guha said, Chitra will be followed by a three act play of intense human appeal, adapted from a Hindu drama by D. L. Roy, one of our most famous modern playwrights. We are also rehearsing a three act comedy by G. C. Ghose, the greatest of our modern dramatists, which we will present during the Christmas time."

Mr. Ghosal is also heart and soul in the work.

Mr. Surendra Narayan Guha is quite well known in the motion picture and dramatic circles here. He was the director of Light Of Asia, one of the most beautiful and artistic things ever produced here. He also produced "The Conquest of Kama" at the University of Berkeley and is responsible for several other oriental productions. He was the technical director for the Pilgrimage play, one of the most exclusive and artistic annual affairs here. .

Needless to say, these young men have access to the best and most cultured social and artistic life where they have won welcome by their ability, courtesy and straightforwardness of motive.

LIFE'S PLAY

[*To one who refused to enter a profession or take up any business,*]

They say you are wasting your life in play, my friend,
 And that you ought to go and study and work as all do.
 But why will they not allow you to live your own life ?
 The bird sings, the deer runs, why should not you play ?
 Are men so happy in their work that they want you to join ?
 Have they found the peace and the joy which is yours in play ?
 No ! they look ever anxious and worried, they know not joy.
 Why then should you leave your play if they offer nought better ;
 They know not why they toil, yet, when you ask : why ? they get angry
 And say everyone does it and therefore you too should.
 But sometimes, my friend, I think you are wiser than they
 And that Life is meant to be Play and that God's Play is Life.

J. J. L.

THE ANDAMANS

AMONG the many disclosures made by the Prisons Commission Report none caused more anxiety and concern to those who have taken up the cause of prison reform than the information given as to the grossly immoral conditions of penal life in the Andamans. These had been dimly guessed at in the past. A hint had been given to me personally that Sir Reginald Craddock's private report had taken strong note of these, and I was told on my second return from Fiji that things were even worse in the Andamans, than the immoralities which I had described in my Fiji Report. After this, I wrote again and again asking for information; but I found it exceedingly difficult to obtain it.

The 'Bengalee' newspaper did a great service to the people of India in 1916 and 1917 by publishing articles on the subject. Other papers followed suit, and this growing publicity was one of the causes why a Commission was at last appointed and sent out. We have now the facts before us, and also a definite promise from the Government of India, that the Andamans are to be abandoned as a penal settlement.

But this promise by itself is not enough. It is still within the memory of many, how, when the immoralities connected with the Fiji indentured system had been fully exposed and the abandonment of that system had been fully promised by the Government of India, the India Office in London made a secret compact behind the backs of the Indian people to keep on the indentured system for five years longer. It would appear that the reason for this compact was the immense profit which could be made out of this indentured labour. In the present instance of the Andamans, that financial reason does not exist. But there are a thousand other reasons for dilatoriness, not the least of

which is the impoverished condition of the Indian treasury itself.

Therefore the Indian public needs to be warned very carefully, in the midst of the present intense political excitement, not to forget these convicts remaining in the Andamans. Just as in the case of Fiji, so in the case of the Andamans, immoralities (which had been previously only suspected) have now been proved up to the hilt. The facts have been accepted as true by the Government of India itself. Now that these evils have been acknowledged, the utmost vigilance is required to watch that the pledge of the Indian Government for the abandonment of the penal settlement in the Andamans is not broken in the same way as the pledge concerning Fiji was broken.

I have been deeply touched by receiving from time to time lately unsigned letters from convicts in the Andamans and also type-written papers, which have been sent for the purpose of explaining to me the exact situation. They also, as might be expected, reveal vividly to me the intense disappointment of those who are likely to be left behind. I have been unable hitherto to give this very important question the attention that it deserves. But on my way to East Africa I determined to take it up immediately on my return. The following Notice of the Chief Commissioner will be the best introduction to the subject at the stage which it has now reached.

Dated Port Blair, the 15th April, 1921.

As orders have now come from the Government of India to the effect that the Andamans is to be gradually abandoned as a Penal Settlement, I publish the following remarks for general information.

It is recognised that the final abandonment will not take place for a long time as jail accommodation has to be found or created in the various provinces of India. So far the orders are only tentative pending further inquiries, but it may be assumed that all female convicts,

who are not self-supporters, will be sent back to India shortly and probably the convicts whom we classify as Seditious. No more convicts will be sent here from India and Burma unless the provinces have no room in their jails, so the penal settlement will probably dwindle down through deaths, releases, and such transfers as may be made from time to time. It is unlikely, however, that there will be any general transfer of convicts back to Indian jails for some time owing to the want of accommodation.

H. C. BEADON,
Chief Commissioner.

It has been difficult for me, owing to my absence in East Africa, to know what enquiries have already been made in the Imperial Council about this matter. Two obvious questions present themselves: (i) Are all the convicts, classified 'Seditious', now sent back to India? (ii) Are all women convicts, who are not self-supporters, sent back to India?

Colonel Beadon's announcement will by no means satisfy Indian public opinion. The want of accommodation, which he mentions, must not be allowed to stand in the way of a great wrong being righted. This is a matter for the national conscience of India. Up to the present,—just as on the question of the Opium traffic,—that national conscience has been

far too dull and supine. Yet every day it is becoming more sensitive and alert. I would point out that the sufferings of those who are compelled to remain after the abolition has been decided upon must be greatly increased owing to disappointed hopes. From these letters which have reached me through the post, by devious channels, it is as clear as possible to me how acute that disappointment has already become. Apart from the prevailing immorality, which will not be greatly diminished by the exodus merely of a small proportion of the convicts, there is the further consideration of the unhealthiness of the place. There is also the undisputed possibility of cruelty being exercised without any public notice or control. Again there is the likelihood of all kinds of secret speculation and corruption in the matter of food and other things. These various evils are mentioned again and again in the letters. They speak of the Andamans as 'Hell'—a name which was familiar to me among the Indian indentured labourers to describe the state of things under indenture in Fiji.

C. F. ANDREWS

Shantiniketan.

INDIAN PERIODICALS

The Indian White-eye.

The Agricultural Journal of India (November) writes:—

The White-eye is a small bird, two-thirds only of the size of a common sparrow, in colour greenish-golden yellow, greyish-white below, with a bright yellow chin and throat and a patch of yellow beneath the tail; around the eye is a ring of white feathers, whence this bird derives its popular English name; on this account it is also sometimes called the Spectacle Bird. It seems to have no vernacular Indian name. This white eye-ring is distinctive and readily permits the identification of its owner as a member of this group, which was classed in the *Fauna* volume on Birds in a sub-family connecting the Babblers and the Thrushes but which is now placed as a separate family, the Zosteropidae.

As it is rather the exception than the rule for the *Journal* to mention the "vernacular Indian name" of the common Indian birds described in its pages, the sentence, "It seems to have no vernacular Indian name," has an indescribable humour of its own.

Agriculturists should note that

The White-eye has also been recorded as damaging ripe mangoes and guavas, and will eat plantains when in captivity. In spite of a decided taste for ripe fruit, however, this bird cannot be called a pest of fruit-trees and probably does a considerable amount of good by picking off small insects throughout the year.

The article ends by informing the reader,

The Indian White-eye is commonly seen in the Calcutta bird market at Toretta Bazar and is easily

kept in confinement on a diet of bread and milk, soft fruit and small insects, and is well worth keeping.

and that they might also be used for obtaining acetic acid, tar and charcoal by a process of dry distillation:

Mushroom Cultivation.

In the same journal Prof. S. R. Bose says :—

MUSHROOMS are common in many places of India. They grow abundantly during the rainy season and are eaten by villagers of different parts of India. They are sold during the rainy season in some local markets of Calcutta, Bankura, Deoghar, Punjab, Kashmir, Burma, etc. In Calcutta, during the rainy season, there is an abundant supply of these from suburbs in the New Market, the Bow Bazar and the College Street Markets and "Natin Bazar", and they command a ready sale. They form a favourite dish with certain classes of people here. At present there is no regular cultivation of edible mushrooms in India. They are mere chance products of the rainy season.

I have collected the common edible varieties of Bengal mushrooms.

From the results of chemical analysis made by a competent analyst at the request of the writer it appears that our local edible varieties are rich in nourishing material. Mr. Bose has been successful in the artificial culture of two of the varieties and has been making further experiments.

Mr. A. Hansen says in "The Scientific American," dated 14th April, 1917, p. 370 :—"A broader knowledge and more intimate acquaintance with the mushrooms will do much to solve the high cost of living problem. Many millions of these sources of delicious foods annually go to waste in our woods and fields because of lack of knowledge regarding their utility. The mushrooms are not only nourishing but in addition offer a variety to our daily diet, that is excellent, cheap and satisfying. They could and should be eaten far more generally than they are at present."

In these days of scarcity of food and the enormous rise of prices of fish and of the rarity of vegetables during the rainy season, if the Indian mushrooms can be introduced as a daily article of food, it may do something to solve the high cost of living problem and mushroom-growing might become a special industry in India.

Utilization of Cotton Stalks.

The same journal has the following paragraph :—

An interesting article in "The Bulletin of the Imperial Institute" (XIX, 1) deals with the problem of the commercial utilization, in cotton-growing countries, of the vast quantities of cotton stalks which are produced each year and have to be removed from the fields after the cotton crop has been gathered. Investigation at the Imperial Institute has shown that the stalks form a promising material for paper-making

"True' Principles of Economy."

Mr. S. C. Ray, Lecturer, Calcutta University, thus begins his article on "True Principles of Economy" in the December *Calcutta Review* :—

While according to the official reports there is only mild scarcity, unattended by starvation, in Khulna, there is acute and widespread distress with starvation in the Imperial services of the Government of India. But while the Khulna people have, strangely enough, succeeded in enlisting stupendous public sympathy and support by simulating starvation and feigning death and disease, the Imperial services men have, they say, failed to enlist the faintest amount of sympathy, although they are actually passing through a critical phase of their existence not far removed from utter annihilation. The Imperial services men have, therefore, every reason to be jealous of the Khulna people, on whom all kinds of public expressions of sympathy have literally been showered. This is, to say the least, a monstrous instance of injustice and racial inequality which must have their roots in racial hatred, for which the non-co-operation movement is responsible, and which, if not nipped in the bud, may excite disaffection between the different classes of His Majesty's subjects for which drastic and timely executive action may be called for. Another consequence, no less serious, might be that if they failed to receive public help in time they might threaten to leave India to her fate and join their brethren at home where they would be better fed, better clothed, better looked after by the state and could earn more to be able in a few years to save a decent competence on which they could live like princes when they were incapacitated for work.

After five pages of discussion Mr. Ray concludes that "their [*i. e.*, Imperial Service men's] grievances are genuine, real, insistent, and acute : and to redress them the following minimum requirements must be satisfied" :

1. A motor car—with a chauffeur—or a motor launch, if the head-quarters are close to a lake or a river. This is absolutely necessary if tours of inspection are to be made, and efficient supervision over the Indian staff has to be maintained.

2. Electric installation for fans and light, in their offices and private residences to enable them to work under 'home' conditions, and to think calmly for the welfare of Indians.

3. Free furnished quarters, to be occupied without deduction of rent from their salaries. Until such quarters are provided, a suitable house rent and an allowance for furniture and crockery should be granted.

4. The grant of travelling allowance to enable them to resort to theatres, cinema palaces, races and clubs at least twice a week to and from towns where they exist.

N. B.—If the Government considers that it would be more economical to erect such places of recreation and amusement than to pay travelling allowance, the Government is at liberty to do so.

5. Cost of return passage home on full pay for himself, wife, and children, with an ayah for each child, every six months.

6. Instructions to police officers to procure eggs, fish, meat, vegetables, milk, etc., at less than market rates. There is no objection to pay more than market rates for British-made goods as this would benefit their own countrymen.

7. The payment by Government of the excess of the prevailing rates of wages for servants over standard rates based on three years' average preceding 1914.

8. Greater facilities for tours of inspection and more liberal scales of travelling allowance.

The Plassey Drain.

According to Mr. Jogischandra Sinha, who contributes an article on the Plassey Drain to the December *Calcutta Review*, the amount of the Plassey Drain, i. e., "the total drain to England during the period 1757-1780" "cannot be accurately calculated."

It appears to have been something like thirty-eight million pounds sterling. Even if it was a few million pounds more or less than the above-mentioned sum, it must have meant a very heavy burden on the people of Bengal, because the purchasing power of money was then at least five times as high in Bengal as at present. It is needless to say that this heavy drain greatly impoverished the province of Bengal. As has already been said, the greater part of this drain was in the form of goods. But on account of the oppression on the weavers, the monopolistic power of the Company and the unfair competition of the Company's servants in the inland trade of Bengal, the native merchants and manufacturers were little benefited by the increased export which resulted from this drain. This drain also made possible a revolution in commerce, which was partly responsible for the scarcity of silver currency in Bengal during the greater part of the period 1757-1772.

Buddha-Gaya.

Not being lawyers, we are unable to say how and why Buddha-Gaya is considered to be in right legal possession of a Hindu monk. It ought to be in the hands of Buddhists. *The Mahabodhi and the United Buddhist World* writes :

No contention that would not insult our reason could be pleaded to justify the handing over of Buddha's Temple to the control of an obscure set of

Hindus, hostile to his religion and to his name. Mahmood could say that he wanted the gates of the Temple of Somnauth to adorn and embellish his tomb. Omar and Mohammed II could silence argument if they could not silence justice by asserting that they desired the site and the Church as places of worship for themselves and for the followers of the last and greatest of the prophets. But whatever reason the Government of Bengal might condescend to give for their decrees or orders the not very laudable arrangement seems to have been made that to keep Buddhist influence out of Gaya the Temple was in some unknown manner handed over, not to either the Anglican or Roman Catholic Bishops of Calcutta, but to a Hindu Monk for whom or for whose religion that Government had probably the same amount of respect that it had for the beliefs of its forefathers who found their religious zeal satisfied and exalted in the worship of those grim old deities the immortal Odin and Thor. Religious fervour or fanaticism has sometimes expelled one God from a Temple to clear the way for the worship of another, but I am ignorant of any other case in which a political motive alone was the one that determined the possession of a world-famous Temple such as that at Bodh-Gaya. It is the glorious boast of Buddhism that in its worship, in its observance, and in its propagation, it has never been stained or soiled by a single drop of blood. Nor has it coveted the Temples and the Churches of others. Nowhere do we find Buddhists in possession of such and certainly not of St. Peter's nor of Westminster Abbey, the site of Solomon's Temple nor the mosque of the Caba at Mecca, much less of the shrines of Hinduism at Benares. And yet in 1921 with a beautiful disregard of all the laws of propriety we find their own famous shrine in the possession of a delightful set of Hindu gentlemen in the persons of those cultured and urban Saivite monks.

The Essence of Democracy.

The editor of *The Young Men of India* quite rightly observes :—

The essence of democracy is in carrying the people with you along such heights as they can really maintain when you are no longer there. Otherwise it is no democratic leadership but autocratic command, and that is in human psychological conditions no constructive statesmanship. No point comes out more clearly in Lord Charnwood's study of *Abraham Lincoln* than this. Great and heroic idealist as Lincoln was, the severe cross of public opinion which he bore with indomitable courage enabled him to secure for his people an enduring advance in national character, which no cheaper course could possibly have achieved.

Some of Our Urgent Needs.

Mr. K. L. Rallia Ram, writing in *The Young Men of India*, points out some of our urgent needs. One is—more education.

To-day, three villages out of every four are with-

out a school-house, and about 30,000,000 children of school-going age are growing up without receiving any instruction. Of the 315 million people living in India, only 18,500,000 persons, 16,900,000 men and 1,600,000 women, were returned as literate in the census of 1911, giving a percentage of 5.8 of the population in point of literacy. The corresponding percentage of literacy in Japan is 95, United Kingdom 94, and United States of America 90. The number of existing schools for primary education in British India amounts to 142,203 and the number of pupils attending them comes to 5,818,730, of whom 5,188,411 are boys and 630,319 girls. If we take all classes of educational institutions together we find that there is only one institution for every 1,717 persons of the population. The school-going population in more advanced countries varies from 15 to 20 per cent.

The provision for technical and commercial education in India is sadly low. It was found in 1917-18 that only 16,594 throughout the whole country were receiving any technical and industrial education.

As a result of this backwardness in education one finds comparatively less enterprise in newspapers and other periodicals published in India, as the following figures would indicate. The number of newspapers and periodicals in 1917-18 was 3,978, which works out at about twelve per million of the population. The corresponding figures for the United States are 225 per million, United Kingdom 190 and Japan 50.

The next is—better agriculture.

The next problem which should engage the attention of the reformers is connected with her *agriculture*, since nearly three-fourths of her population is solely dependent upon the cultivation of land, which, owing to poverty and lack of proper training and education, is still carried on with crude, antiquated methods and implements.

Another need is—better public health.

It is an acknowledged fact that the sanitation of most of the towns and villages is abominably bad. The average death-rate for all India for the past ten years has been 31.8, while the corresponding recorded death-rate for Japan is 21.9, Canada 15.12, United Kingdom 14.6, United States 14.0 and Australia 10.5. It is interesting to note that the average life of an Indian is supposed to figure at 23 years, as compared with 45 to 55 years in Western countries.

The writer concludes with an appeal on behalf of the "untouchables", which begins thus :—

Last of all, in the words of the poet 'And in the lowest deep, a lower deep,' lives a submerged mass of fifty-three million outcasts, or *untouchables* as they are called, which represents one-sixth of the entire population. These poor ones are not allowed the use of village wells, nor are they given a place inside the village to live. They are segregated outside the village boundary, where they live in small *kucha* huts under most wretched and most depress-

ing conditions. Not only does their touch defile, but they pollute everything they use or touch.

An Indian "Gypsy" Poetess.

Mrs. Tiru-Navuk-Arasu tells us in *Everymans Review*, December :

Little could one have thought that the wandering nomadic tribe in Southern India called 'Kuravas', corresponding in many respects to what are known in European Countries as gypsies, would have contributed a representative to the brilliant galaxy of the poetesses of the Tamil land. But strange as it may seem, there can be no reasonable doubt whatever that two at least of those whose names and identities have been handed down to us, as Tamil poetesses, belonged to that tribe. Now-a-days, indeed, we see the members of this tribe often suspected of being thieves or robbers, often camping out in the harvested field in the vicinity of villages, often dressed in the simplicity of poverty, with only some trinkets and tinsel super-added, vending paltry things and telling fortunes and often singing and dancing for a few coins. But, it is now well-known that the ancestors of that very tribe must have, at one time, occupied a position of sovereignty in Southern India, as the very name *Kura-Nadu* or its Anglicized from Karnatic clearly indicates.

It is not to be wondered at that a gypsy should be a poet.

I am not surprised by any means at the community of gypsies having produced more than one poet. It strikes me that given the faculty of expression, every one of that tribe should be a poet or an artist.

Whenever I look at them, I think of them as the children of Nature. They are not the spoilt or sophisticated children of civilisation.

The sun-rise and the sun-set, the hills and the valleys, the flowing rivers and the blowing breezes, the singing birds and the blossoming flowers, the moon-lit night and the starry sky are all theirs by birthright.

How many poets who could not sing and how many painters who could not paint, that race has produced, who can tell ?

In the careless movements of their limbs there lurks a hidden grace ; in their dark features one may sometimes discover chiselled beauty : in their eye one frequently notices glimpses of love and passion, and in the pose of their head, may often be noticed a peculiar and characteristic pride.

Who can say that every gypsy is not a born poet rendered mute by lack of that divine gift of expression ? After all, is not every poet and every artist and every scholar, a gypsy at heart ?

Ghalib, the Urdu Poet.

The *Hindustan Review* for December contains an interesting article on Ghalib as poet from the pen of Mr. Abdul Qadir. He tells the reader :—

The second half of the nineteenth century was

remarkably productive of literary talent all over the world: India was no exception. In the domain of Urdu literature some of the greatest masters flourished during this period, thus giving it a unique importance. We have practically to take up the story of Urdu literature from where Maulvi Mohammad Husain, *Asad*, left it, in his well known book, the *Ab-i-Hayat*. He divided the history of Urdu literature into five periods, the last of which dealt with authors like *Zauq*, *Momin* and *Ghalib* of Delhi and *Nasikh* and *Atish* of Lucknow, among the great writers of *Ghazal*. He also dealt briefly with the work of *Anis* and *Dabir*, the two famous writers of *Marsiya* (religious elegy). Some of these writers must, however, be included in the list of men whose brilliant work adorned the second half of the nineteenth century, though the greater part of their lives belonged to the first half. These authors are links, as it were, between the past and the present. The name of *Ghalib* stands foremost amongst them, as his work, both as a poet and as a prose writer, may be regarded as epoch-making. It is in his work, more than in that of any other contemporary of his, that we see the dawn of the new era in Urdu Literature. His poetry we find full of deep thought and meaning and his prose a model of simplicity, combined with elegance of style.

Like most Oriental authors it is his *nom de plume* by which *Ghalib* is best known. His name was Mirza Asadullah Khan, and he came of a noble Central Asian family, which could trace its descent from the Saljuq kings. His grandfather was the first member of the family to migrate to India from Samarkand.

Religious Tolerance in Ancient Java.

In Mr. J. Huidekoper's article in *To-morrow* (December) on Relics of Ancient Hindu Culture in Java, there is a paragraph which shows the friendly relations which existed between different Indian sects in that island in ancient times. It runs as follows:—

It is in connection with these Middle Java temples that we come across a most interesting and somewhat mysterious fact. Shaivite and Buddhist temples are found side by side, and moreover these temples and the few Vaishnavite ones all have sculptured on them emblems and symbols of each other's faith. At present expert opinion does not favour the opinion that Buddhism temporarily superseded Shaivism. Evidence from the temples themselves supports the view that the two religions existed amicably side by side, for Shaivite temples have among their sculptures many Bodhisattvas, and the Buddhist temple friezes contain many distinctly Shaivite symbols. Indeed the fact that comes out most strongly from the remains of this Middle Java civilisation is the religious tolerance of the time. Shaivism (and to some extent Vaishnavism) and Buddhism lent each other their symbols and emblems. A Buddhist stupa at Chupuvatu is in the form of a lingam, and we find a Javanese prince of the thirteenth century bearing the name of 'Shiva Buddha,'

while an old Javanese saying runs "Shiva is the same as Buddha".

Women as Jurors.

Miss Mithan A. Tata tells us in the same journal why there ought to be women jurors. The reason for writing her article appears from the following paragraph:—

It is asked by some critics why women, knowing that jury service is not pleasant, often very unpleasant, demand that they should be allowed to sit on the jury with men. Would it not be better for them, the critics say, not to be acquainted with such sordid questions, which no decent person likes to think of; Men have done the work well all these years? why not leave it to them?

She gives her reasons.

The first is that, having got the vote, they have no business to shirk its responsibilities.

The second and the most important reason is that women realise that they must help in cleaning up the sorry condition of the world. As long as women are apathetic to social evils, they are sure to continue; not even legislation can do away with them altogether. It is no use blinking at questions, because they are sordid, or ostrich-like burying one's head in the sands of self-complacency, and believing that such evils do not exist. That is never the way of curing anything.

There are, besides, certain cases in which it is necessary that women should have a voice in the verdict passed. There are quite a number of cases of criminal assault on very young girls and women. Often the accused man gets off with very light punishment; the women want to see that this should not be the case. It is also a recognised fact that in such cases, or in others where there is a woman in the case, it is a great comfort to the woman to feel that there are other women in the court who will be able to understand her case. These are cases in which women are vitally concerned, and they have a right to give their opinion.

But it has been found that it is precisely in such cases, by taking advantage of the old right of challenging the jurors, that the defendant's counsel picks off the women of the jury, who are then usually replaced by men. It has been demanded that if a woman is challenged, she should be replaced by another woman, but up to now it is not often that a woman is replaced by a woman. So it happens that in just the cases where women are necessary, they have no voice.

There is also another advantage—it trains one in using a balanced judgment, and in court procedure. Some critics are very solicitous about the moral welfare of the women who sit on juries. Yet it is well known that in many sensational cases, there are many fashionably dressed women in the public galleries listening to the cases; and unless the court is cleared, they listen to all the proceedings. One fails to understand why sitting in the jury box should affect a woman's morals differently from sitting in the public gallery.

Most of the women after all are fairly advanced, level-headed persons, and if it were not for all the fuss in certain types of papers, one would hardly notice them.

The British connection with India.

Writing on the above topic in *The Indian Review* for November Mr. H. A. Popley discusses the question of India's fitness for self-government. He holds that

We have got to substitute mutual friendship and esteem for the connexion of domination.

This will be quite impossible if we are to have a period of repression before the introduction of full self-government. Repression will gradually estrange even the Moderate elements, however much they may, for the time being, acquiesce in it as necessary.

In conclusion he ventures to urge

That the time has come to seek to translate into fact that change in the connexion between Britain and India which the famous Announcement of August 1917 foreshadowed. I would urge that we should not be the slaves of fears for the future. The great Christian act, whereby Great Britain gave self-government to South Africa so soon after the war, has amply justified itself and rebuked the fears of those who sought to stop it. In the same way we may be sure that a real response, on the part of the present ruling nation, to the natural instinct of the Indian people for self-government will be a Christian act that, like every true Christian act, is not only right but also best in the highest interests of both parties.

In Praise of Rationalism.

In the November *Bulletin of the Indian Rationalistic Society* Mr. M. Rangachari eulogises rationalism thus :—

The tenets of Rationalism are peaceful. It avoids war so far as it could be helped. It forbids either of the parties taking up the implements of war in hand or utilising them for their own ends. It has no words of encouragement for the mass-conversion of the Panchamās any more than for the traditional superiority of the Brahman, whose holiest scriptures it seeks to criticise with the freedom it enjoys in scanning any of the latest productions of art and science. In its august presence the distinctions and differences, between Hinduism and Mahommedanism, Brahminism and its counterpart, Paganism and Christianity, pale into utter insignificance. While reason is world-wide, world-stirring, world-absorbing, like the Ocean, religion has narrowed itself down to a cult with embankments of dogmas and rituals—verily like a stagnant pond with a local taint. The force of Rationalism is the force of Human civilisation which really rules mankind all the world over and, we, in India, cannot long remain to be without it and prevent that unity of mankind from becoming an accomplished fact. The world civilisation today has broken through the egg-shell of race and cult and is already broad-based upon

the brotherhood of Humanity. From China to Peru the Human-spirit, the World-spirit is moving for unity born of Rationalism and we should rejoice at its advent in our own country, as it is in fulfilment of a truly Rishi-prophecy that the castes will fuse after five thousand years of the Kali-yuga. "Kalau pancha sahasrani jayete Varna-sankarah."

"The World of Culture".

The following paragraphs are taken from *The Collegian* (November) :

AN INDIAN ART-WRITER IN GERMANY.

Sattar Kheiri (of Delhi), professor of Beiruth College, Syria, is the author of *Indische Miniaturen der Islamischen Zeit* (Indian miniatures of the Moslem period). It is a volume in the series of world-art published by Paul Wertheim (Ernst Wasmuth, Berlin, 1921). The essay is illustrated.

HINDU CHEMISTS BEFORE THE AMERICAN CHEMICAL SOCIETY.

In the second week of September, 1921, the American Chemical Society held its sixty-second meeting at New York City.

At the symposium on vitamins in the division of biological chemistry, Banerwar Dass of Bengal had a contribution on "Food Products rich in vitamins," V. R. Kokatnur of Bombay's paper on "The Theory of Molecular-compound Formation" was used in the section on physical and inorganic chemistry.

AN INDIAN PHYSICIST IN GERMANY.

Meghnad Saha is going back to India after six months of successful work in Germany. On the invitation of Professor Nernst, the greatest man of the world in *Physikalische Chemie*, Saha came to the University of Berlin as a guest of the research department. Saha's investigations lie in the field of astro-physics. In Nernst's laboratory he obtained special facilities for working out several problems bearing on the application of thermodynamics to spectrum analysis. The results of his researches are to be published in the German journal of physics. Nernst is for the current year the *Rektor* or president of the University of Berlin.

SAHA'S LECTURES AT GERMAN UNIVERSITIES.

Saha's work has served to attract the attention of scientific celebrities like Einstein (Berlin) and Sommerfeld (Jena) to the contributions of Young India to exact science. Saha himself is well known in the world of science for his publications (since 1917) on Maxwell's stresses, electron, quantum theory, etc., in the *Philosophical Magazine* of London, and the *Physical Review* and the *Astro-Physical Journal* of the United States. Recently he was invited by the *Physikalische Kolloquium* of the Universities of Munich and Berlin to address the physicists on some of his latest researches. Saha summarized in German a part of his work done last year in the laboratory of the Imperial College of Science, London. The paper has been published in the *Zeitschrift fuer Physik* (Berlin, Band 6, Heft 1, 1921) as "Versuch

einer Theorie der physikalischen Erscheinungen bei hohen Temperaturen mit Anwendungen auf die Astrophysik. (Attempt at a theory of physical phenomena at higher temperatures with applications in astro-physics).

SAHA'S EDUCATIONAL VISITS

Saha spent some of his time visiting the physical laboratories at Leipzig, Jena, Goettingen, Munich and Berlin. And, although a student of "pure" science, he has interested himself in workshops and factories as well. As member of the German Physical Society he availed himself of the opportunities to visit the Zeiss lens works and Schott glass factory at Jena. With Professor Engelhardt he has inspected the Siemens and Halske Electrical works of Berlin. In Berlin also he came in contact with Haber, the specialist in the fixation of nitrogen from the atmosphere who introduced him to his laboratory at the Kaiser Wilhelm Institute, which was the central organization during the war for carrying on researches in poison gas.

INDOLOGY IN GERMAN ORIENTALISME

From Prague (Tcheco-Slovakia) two sanskritists came to Leipzig. Stein's paper dealt with "Megasthenes and Kautilya," and Winternitz discussed the authenticity of Bhasa's dramas. The German Oriental Society's proceedings are published in the *Zeitschrift (Journal) der deutschen (of the German) morgenländischen (Oriental) Gesellschaft (Society)*. The "Z. D. M. G.," as it is usually cited, is printed by Kreyzig at Leipzig. Professor Lueders, the Sanskritist of Berlin, is the present president of the Society.

INDIAN SPEAKERS AT THE LEIPZIG ORIENTALISTS' CONFERENCE.

In the presidential address Lueders referred in appreciative terms to the presence of Dutch, Swedish, Austrian, Swiss, Egyptian and Indian guests at the *Deutscher Orientalistentag*. India was represented by seven or eight persons, Unwala of Bombay, Tara Chand Roy, Pyare Mall, Colonel and Mrs. Bhola Nath of the Punjab, Vieren Chatto of Bengal, and others.

In reply to Lueders, India's thanks were offered by Roy in German. Roy said in part: "Germany owes as much to India as India owes to Germany. It is not enough that German Orientalists are interested in India solely as an object of study and as a hunting ground for philological, antiquarian or anthropological finds. Orientalists should have to approach India as a land of men and women possessed of human aspirations and energies". Roy has been in Germany for over ten years and speaks excellent German.

Value of Fruit as Food.

Health and Happiness for November gives the first place to an article describing the value of fruit as food. Fruit is very important as food.

First, it is itself a food; and, if rightly selected, a complete and full nutriment—for every condition

of the body, in every climate, and under every condition of work, and of constitution, and of health, and of digestion—can be obtained from a fruit dietary.

Secondly, fruit is of essential value in assisting other foods to be digested.

Thirdly, fruit is of the utmost value in helping the body to eliminate waste matters which produce debility and old age.

Fourthly, fruit is almost the only food possible in some forms of disease and is largely curative as well as nutritive. In the first place, fruit, rightly selected, forms a complete nourishment of the body in a most assimilable form. The elements necessary for bodily sustenance have been classified by many authorities in various ways, but the one which is most generally accepted divides food into the following classes:—

- First. The aqueous matters.
- Second. The saccharine matters.
- Third. The oleaginous matters.
- Fourth. The albuminous matters.
- Fifth. The saline matters.

Aqueous substances:—Water is an essential of life, and water should be of the purest character. There is no water more pure than that which has been distilled from dew and trebly distilled from the clouds of heaven and stored within the dainty myriad tanks of an apple or a pear! There is here no fear of hard or chalky water or typhoid germs. Fresh fruit-juice gives water at its best.

2. Saccharine matters:—In fruits the saccharine matter is in the form of grape sugar, or, glucose, into which starch is converted by the saliva and pancreatic and intestinal juices.

3. Oleaginous matters:—When I come to oils and fats I believe that I am dealing with one of the greatest of all secrets of health, vitality, and long life. I am satisfied from observation and experiment that fats are the most important of all food elements.

The fruit world is full of fat.

4. Albuminous matters:—Now it is here that so many people imagine the fruits are deficient in food value.

Karl Voit and his school who still uphold the need for a high ratio of proteids, lay down the law that "a diet which contains the smallest amount of proteid that will suffice to keep the body in a state of continual vigour is the ideal diet". Even if the old high ratio were maintained, there is ample store of proteid in certain forms of fruits.

I know few combinations in the whole range of foods more perfect than almond meal or walnut meal and raisins.

Lastly, the Salines:—I can hardly over-estimate the importance of the salines in the human economy. Nerves could not work, teeth could not grow, blood could not circulate, dialysis in digestion and absorption would be impossible without them; and where do you get the salines from? The world of fruits. Phosphates of lime in the bones, alkaline phosphates in the blood, muscle and milk, constantly being encreted and fresh salines constantly being demanded, the fruits become an essential of the human economy.

Liberalism and the Arya Samaj.

Mr. C. F. Andrews, referring to a meeting

held in an Arya Samaj Mandir in East Africa, writes in *The Vedic Magazine* (November) :

The first matter of rejoicing at that meeting, was to find the Hall crowded out by Indians of every religious belief. Hindus and Musalmans, Sikhs, Parsees and Christians, all alike were represented. The Arya Samaj Mandir had welcomed them all and had given them seats of honour, as most welcome guests.

There is a further point, that comes out very clearly among the Arya Samaj members both in East Africa and those other places which I have from time to time visited abroad. It is this. They have lost their narrowness and sectarianism. Their hearts have become large enough to embrace all mankind. Their outlook is universal. No longer do they wish to be controversialists. They are ready to win their way by love and by good works.

This is, to me, again, a sign of a living and progressive religion. It has given me confidence in the future of the Arya Samaj. Therefore, I have often wondered why it should be still considered necessary to publish the second part of the "Satyarth Prakash", which is purely controversial, and already, for the most part, out of date.

Literary Criticism.

The Educational Review of Madras (November) contains an article on the study of world-literature in our universities, translated from the Bengali of Prof. Benoy Kumar Sarkar, in which the writer quotes the following views of George Brandes on literary criticism :—

"Regarded from the merely aesthetic point of view as a work of art, a book is a self-contained, self-existent whole without any connection with the surrounding world. But looked at from the historical point of view, a book, even though it may be a perfect complete work of art, is only a piece cut out from an endlessly continuous web. Aesthetically considered, its idea, the main thought inspiring it, may satisfactorily explain it, without any cognisance taken of its author or its environment as an organism; but historically considered, it implies, as the effect implies the cause, the intellectual idiosyncrasy of its author, which asserts itself in all his productions, which conditions this particular book and some understanding of which is indispensable to its comprehension. The intellectual idiosyncrasy of the author, again, we cannot comprehend without some acquaintance with the intellects which influenced his development, the spiritual atmosphere which he breathed."

The writer observes that "this kind of literary criticism is like a chapter in the history of civilization." Quoting the syllabus of studies in the department of literary criticism in the Harvard University, Mr. Sarkar says :—

From this syllabus of studies, an adequate conception of the method of criticism popularised and

propagated by the Harvard University can be had. The object of literary criticism is, according to this view, to give an idea of the mutual relations and influence of the several literatures of the world. The criticism such as is attempted to be taught in the Harvard University aim to understand the forces of world-thought by studying the relations of European literature with other literatures. Even so, by studying the relations of Indian literature with other literatures, we too in India can study the nature of the forces of world-thought. Or, if the field be still further narrowed, the mutual relations between Bengali literature and the literature and learning of other parts of India may be studied and, as a consequence, the history of India and the history of Bengal in particular will become clearer.

He then proceeds to meet an objection which may be raised by some in this connection.

It may be asked whether we in India who have not read, either in the original or in translations, the works of the writers of Norway, Sweden and Denmark, would be benefited by reading a book of criticism like Poyesen's "Essays on Scandinavian Literature". Similarly it may be said that there is no use or benefit in studying Pollak's "Franz Grillparzer and the Austrian Drama", when many of us do not even know the name of an Austrian writer. But such an opinion is held only by those who consider the literature of criticism to be subsidiary or secondary to, or dependent upon, any other form of literature. The literary criticism of the type described above is, however, independently educative and instructive like original literature, philosophy, history and science. Even as the "History of European Thought in the Nineteenth Century" by Merz is worthy of being studied, even so, we should study the criticism of the literatures of Russia, Sweden, Persia and other lands. Not only would we thereby become acquainted with the learning and thought of different lands but also our knowledge of the scientific method of criticism adopted by these critics would become firmer and sounder. By studying various specimens of criticism, the rules of the science of criticism itself can be easily learnt.

Training of Indian Workmen.

Mr. E. E. A. Cove's article in the *Journal of Indian Industries and Labour* (November) should be read by all who take a real interest in the industrial education of Indian workmen. He points out that they can, if properly trained, produce much more with the same amount of physical effort. Let us quote a few examples from his article.

A good workman is not necessarily a very strong man; he depends rather upon his brains and his skill. He eliminates unnecessary hand movements from his daily work. He measures correctly and cuts to the mark with precision, thus avoiding having to pare and true up, or, in other words, do the work over again. An Indian joiner never attempts to save time and labour. When cutting tenons he always cuts them

thicker and leaves the shoulders longer than they are marked. Then he has to pare and plane the tenon to the required thickness and chop with a chisel the extra material that he left on the shoulders. He does his work in this way because he is not skilful enough to cut with a saw exactly to the mark. His saws are never in such a state as to make it possible for anybody to cut true to the mark. Needless to say, this paring and chopping lengthens by several hundred per cent. the period in which the work can be done. Any man seen to be doing such a thing in England would be dismissed at once.

Numerous instances can be given of the way in which time and energy are wasted by Indian workmen. The turner's primitive lathe is operated by a man who sits on the floor and pulls a strap which alternately winds and unwinds round the spindle. Instead of a continuous forward motion the spindle revolves forwards and backwards. During the backward revolution no work is done—therefore fifty per cent. of time is wasted; perhaps more than fifty per cent., because the tool cannot be applied on the forward stroke until the spindle has gained a certain momentum, and the tool has to be removed before the forward stroke is finished to allow the spindle to revolve to rewind the strap. This is the country lathe, inexpensive, but a waster of time and energy. On this are turned up the legs of chairs and tables, brass hollow-ware, metal and ivory ornaments. There are thousands, tens of thousands, of these lathes in this land, and each one wastes the time of one, and in most cases of two, men.

The potter's wheel is another waster of time. It is surprising that a man is content with a machine that is always coming to a standstill. It must be very annoying that the wheel slows up just when the vessel is being given the finishing touches. A good proportion of the potter's time is spent in giving momentum to the wheel, which could be done by a child turning a handle if another form of wheel were adopted. By this means the speed could be kept fairly fast and regular and there would be no slow running periods when the momentum is dying out. The result would be a bigger output.

Hand-loom Weaving.

In the same *Journal* the following conclusions are drawn in Mr. K. Sanjiva Rao's Note on hand-loom weaving in India :

- (a) The total consumption of clothing in India is likely, in the near future, to be 5,000 million yards of coarse cloth per annum, besides the finer qualities which have to be imported to the extent of 2,500 million yards
- (b) Only half of the former quality is now produced in the country, 1,500 million yards by the mills and 1,000 million yards by the cottage weaver.
- (c) Hand-loom weaving is an industry of undoubted importance to India and offers practically boundless scope for improvement. The general belief that hand-woven goods cannot compete with machine-made goods is erroneous.

(d) Active encouragement of the starting of a large number of weaving mills for the production of this anticipated deficit may not be in the interest of India. On the contrary, the number of our spinning mills ought to be doubled as our requirements in yarn will increase in that proportion.

(e) As the hand-weaving industry has not so far received sufficient attention either from the public or the Government, a vigorous policy for the rapid and satisfactory development of hand-weaving should be pursued on the lines recommended by the Indian Industrial Commission.

The writer suggests that technical help be given in the following ways :—

I. *The establishment of a central textile institute for the whole of India for the investigation of general questions affecting the hand-loom weaving industry of the country as a whole and of such subjects as the rearing of silk worms, the reeling and weaving of domesticated and wild silks, wool spinning and weaving and the fibre industries.* Practical experiments under commercial conditions should be conducted in a demonstration factory attached, with a view to the discovery of methods suitable to local conditions.

II. *The establishment of provincial textile institutes to train a class of teachers, demonstrators, managers of hand-loom factories and leaders of the industry.*

III. *The establishment of small demonstration stations for the development of indigenous industries peculiar to the provinces; such as the production of domesticated and wild silks, shawl, carpet or blanket weaving, coir, hemp or mat manufacture, etc., by conducting experiments and by demonstrating the use of appliances employed in these industries.*

IV. *The establishment of weaving schools in large weaving centres to train the sons of artisans who have completed their elementary school education.*

V. *The provision of facilities for manual training in weaving in all elementary schools in localities where the weaving community forms the bulk of the population.*

VI. *The institution of peripatetic weaving parties to demonstrate the working of labour-saving appliances and to train weavers to use them in their own cottages.*

VII. *The establishment of a provincial weavers' stores and textile workshop, with branches in the case of the larger provinces, for the manufacture of weaving appliances under expert supervision and their sale to the weavers in the village, at the initial stage of the working of the department, through demonstration parties.*

As regards trade organization, his suggestions are :—

I. *The formation of village weavers' societies as credit societies to finance the weavers and to enable them to clear their prior debts, etc.*

II. *The institution of weavers' stores for financing trade and conducting business.*

III. *The establishment of a provincial depôt to help the weavers' stores in the disposal of their products*, both in the province and outside, including foreign countries, by opening an industrial museum and by advertising.

Loss Caused by Rats.

The Burma Medical Times (October-November) contains an article on Plague by Mr. T. D. Hari Rao, in which he refers to the loss caused by rats as follows :

- (1) Diseases caused by rats of which plague is by far the most important.
- (2) The material damage caused by rats of which consumption of and damage to grain and crops are the chief items.
- (3) Expenses incurred in rat destruction and anti-plague measures generally, of which evacuation is economically the most important.

In order to fully appreciate the loss of human life caused by rats one has simply to turn the tables of the mortality figures of the different provinces of India since the year 1896 when plague first started in Bombay.

2. As for the material damaged by rats the total loss to the State during the past 29 years calculated on a conservative basis under each of the above headings may be expressed by a sum not less than 1,243 crores or £828,000,000. Of this sum, £428 millions may be debited directly or indirectly to plague, and £400 million to material damaged.

3. As for the expenses caused in rat destruction and anti-plague measures I am unable to give you exact figures but I could give you roughly as £428 millions. The economic loss caused by evacuation and the consequent dislocation of trade is another most important factor which cannot be definitely calculated, in figures.

Picketting Liquor Shops.

In an article on Local Option by Mr. N. G. Joshi published in the *Social Service Quarterly* (October), the writer supports the picketting of liquor shops.

Public feeling all over the world favours popular control of the liquor traffic and India cannot lag behind simply because the Government feels reluctant to forego the revenue derived from it. The Government, therefore, will be well advised to take people into their confidence by showing their sincerity in adopting some of the methods which, without embarrassing them, will serve to purify public feeling by meeting it half way.

If no definite action is soon taken the people will be justified in resorting to picketting, which is being already carried on vigorously. There can be absolutely no legal objection to the carrying on of picketting as an educative and persuasive propaganda if it is carried on on perfectly peaceful lines. Although the

ultimate solution lies in State action, there can be no gainsaying that picketting is valuable as a educative factor, and it should be given a fair trial along with other methods. That it will cause disturbance of public peace is a cry raised by the interested parties and alarmist officials, who always raise the bogey of class-tyranny, but if picketting is carried on on perfectly peaceful and non-political lines, such excuses will not weigh with reasonable men. If Government hesitate to respond to the public demand, the public have picketting as their only constitutional weapon.

Journal of the Indian Economic Society.

The September number of the *Journal of the Indian Economic Society* contains articles on the Gold Exchange Standard, Our Fiscal Policy, Industrial Organisation, Medieval India and the Problem of Indian Exchange, and notes on supplementary or additional Grants, Provincial Finance, the Indian Fiscal Commission, the Export Duty on Lac, and School of Economics and Sociology in the University of Bombay.

Co-operation Between Labour and Capital.

The December *Bulletin of the Indian Rationalistic Society* contains seven articles, of which one is original, namely, "Diary of an Indian Tourist," one is a translation from the *Prasna Upanishad*, and five are reproduced from other journals. In the diary of an Indian tourist there is a brief account of a session of the Labour Co-partnership Congress, from which we make the following extract :

The speakers from the worker's side have demonstrated to me in unmistakable manner the obstacles which they encounter to their advancement. The workers cannot rise beyond a certain limit in the industrial and trading world. The capitalists do not permit them to go up-ward. One and all, the working-men speakers, complained bitterly of the refusal of the capitalists to give them promotions in the concerns. There is a line drawn beyond which even the most capable workers could not proceed. They are not allowed to have any share in the management of the concerns. They have been kept ignorant of the receipts and disbursements, hence there has been created an atmosphere of suspicion in the mind of the workers. The capitalist speakers visibly felt the sting and iron of these remarks and tried to rub them down with soft and sympathetic phrases, and assured them that they would take immediate steps to remedy all these grievances so frankly ventilated by the labour. In the end resolutions were passed to the effect that the Committee of

the Congress would approach the Government as employers of labour, the shipping companies and other traders to assist in the solution of this urgent question. The Congress unanimously decided that there should be introduced in the trades and industries profit-sharing and management by the workers.

Capitalists and workers in India also should begin to move in the same direction immediately.

Water Power Resources of India.

Commerce writes :—

The triennial report of the Hydro-Electric Survey of India will very shortly be published by the Superintendent of Government Printing (India), Calcutta, under the signature of Mr. J. W. Mears, chief engineer. The report gives a very full account of the water power resources of India and Burma. The preliminary forecast shows that some $5\frac{1}{2}$ million kilowatts or over 7 million horse power can probably be

obtained continuously for 24 hours a day and 365 days in the year on the absolute minimum discharges of the sources of water. Under ordinary circumstances, neglecting abnormal periods, the continuous power is estimated to be some ten millions electrical horse power, while on what is known as "maximum development" the figure rises to 17 millions horse power. The report shows that the chief water power areas are: (1) Nearly the whole of Burma. (2) The whole of Northern India along the Himalayan range, comprising Assam, Northern Bengal, the United Provinces, the Punjab and probably the North-West Frontier. (3) The whole of the Western Ghats in Bombay and down to the south of India. (4) On a smaller scale Madras and the Central Provinces. The report also contains a very full and complete account of the technical and administrative problems connected with water power and a model form of "grant" for development. A valuable comparison between steam power and water power is given in chapter 6 and suggestions are made for dealing with the difficult problems arising from the excess of water in the monsoons and the deficiency over the rest of the year.

FOREIGN PERIODICALS

The First Woman of Russia.

Louise Bryant gives in the November *Liberator* a pleasant account of an interview with Krupskaya, Lenin's wife, which she had at Moscow, the only interview Madame Lenin has ever given to a reporter. She writes :—

Commissars' wives, contrary to the popular legend, lead a hard life. There is, for example, Nadejda Constantinova Krupskaya, wife of Lenin. In spite of ill health she remains an active party worker, and has given to the socialist state its remarkable plan for adult education. How well her plan works is shown in some striking statistics given me by Minister of Education Lunacharsky. In Moscow alone 80,000 people have learned to read and write—that is a fair sample. The Red Army remains only 25 per cent illiterate. The Tsar's army was 85 per cent illiterate. Communists fight illiteracy like the plague, and make class consciousness an inseparable part of all education.

I was very glad when Krupskaya invited me to visit her in her apartment. The kind of books people read, the pictures they have on their walls, the colors they like—all these things spell character, and I was curious.

Continuing, the reporter says :—

Before Krupskaya's door I encountered a

single guard standing with a fixed bayonet. He was a simple peasant with a round, good-natured face. When he read my passes he smiled and said: "The Comrade is waiting." Then he knocked gently and Krupskaya herself came out and took both my hands in warm welcome. As soon as we were in the little hallway she locked the door and put the key on a shelf near by. Then she led me into a very small but very clean bed-room. I looked about and realized that there were but two tiny rooms—this bed-room and another small room which was used for a dining and living room. The Lenins were living up to the strictest regulations for over-crowded Moscow!

The room we were in contained a bed, four or five chairs, a desk, a well-filled book-case and a couch. Every piece of furniture was arranged precisely, there were no papers or clothes scattered about in the usual Russian manner.

They had tea together. "There were no servants. Krupskaya herself made the tea."

It is now a matter of common knowledge, that in spite of the attempt of the Russian Revolutionaries to thoroughly destroy capitalism, there has been a going back to modified capitalism. About this the interviewer writes :—

At last I asked the question I most dreaded

to ask. I wanted to know if the retreat back to modified capitalism which the new decrees were putting into effect discouraged her. She spoke to me then very much as if I were a child.

"No. I am not discouraged. I have always known the great change will come. In Russia years ago change seemed impossible, just as to you, who are an American and come from the country least touched by war and thoughts of revolution, the idea that America will change appears incredible. But this change we dream of is inevitable. By that I do not imply that it is near. We will save all the fruits of the revolution we can. That is why we meet the situation face to face. The compromise is hard, but it is necessary. But no matter how hard it is, always be sure that we are not discouraged and that our hopes do not die."

World News About Women.

A Woman Astronomer.

Our Home, December, writes :—

A wonderfully gifted woman astronomer, Miss Annie Cannon, is publishing a great catalogue of the stars. She possesses the extraordinary power of being able to classify the distances of stars in the spectrum, almost at a glance, a calculation which, in the ordinary way, would require elaborate, long, and patient measurement. In the catalogue now being published, she has classified 700,000 stars. It is in work of this kind that women's special gifts of intuition and deduction will prove invaluable, and make the services they can thus render to the various sciences incalculable.

Miss Cannon is an American, having been born in 1863 at Dover, Delaware. She has made astronomy her profession, and has won many brilliant distinctions. She has discovered 160 variable stars, three new stars, and has produced a bibliography of variable stars, comprising 40,000 cards. She is Curator of Astronomical Photographs at Harvard Observatory.

Women Medical Students.

We read in *Our Home*, December :—

Women medical students have carried off nine of the seventeen prizes awarded at the Charing Cross Hospital Medical School, which is one of the few hospitals where both sexes are placed on exactly the same footing, and where no unfair and artificial handicaps are placed in the woman's path to distinction and rewards. Miss Mary Joyee-Ayrton, who is the daughter of a bank manager of Chester carried off nine of the seventeen prizes and two certificates, and Miss Gwendoline Mary Brown was presented with three out of the seventeen prizes, thus leaving the five remaining prizes to be divided among the men. This is indeed

a splendid achievement of the women, as Dr. Fenton the Dean of Charing Cross Hospital pointed out at the presentation of prizes. He called special attention of the audience to the fact that men and women students were on exactly the same footing at that hospital and that "a glance at the prize list should provide food for thought for those who held to the doctrine of male superiority."

Women Police.

Our Home (December) is gratified to see the steady progress made in the appointment of women police.

At a conference representing twenty-two women's societies held at Caxton Hall on June 15th, Viscount Astor said that "women police were no longer an experiment, but a proved success." In England Commandant Allen, of the Women's Auxiliary Service, was the first uniformed policewoman when, in 1914, the late Miss Damer Lawson founded the Women's Police Service, which, up to the present time, has collected nearly £40,000 for the work, and has trained 1,500 women; indeed, the Women's Police Service had 500 fully trained policewomen on its strength at the time that the Metropolitan Police Patrols (Women) were formed. America, happily to the fore in women police, as in most other matters has already such a service, one of the latest appointments being that of Miss Gladys McGowan Ballard to be sergeant of the Lafayette Battalion of the Women Police of New York City. She is a niece of the former American Ambassador to Russia, Mr. David R. Francis.

One of the first cities in America to have police-women was Los Angeles. Since then more than thirty cities have women police, some regular members of the police force, and some paid out of private funds, much like the state of affairs in England at the present time. As a matter of course, as in England, so in America, there was a very great opposition to the idea, in New York and Cincinnati especially, but it was adopted in New York in 1915, and now they have over seventy patrols and police-women, and one police station entirely officered by women. Mina Van Winkle is Chief of the Women Police in Washington, and in 1918 Dr. Anna Shaw was sworn in as member of the Metropolitan Police of that city.

The following items are taken from *The Woman Citizen* :—

Civil Service Victory.

Women in the English Civil Service have won a real victory—with a reservation. After three years they are to be admitted to the Civil Service within the United Kingdom under the same regulations as men, and will hold posts under the same regulations. The government has, however, absolutely refused to grant equal

pay, but has promised that the remuneration shall be "reviewed within a period of three years." The need for hard work is indicated.

Sweden Honors a Woman.

Sweden has elected its first woman member to the First Chamber of the Swedish Parliament. She is Miss Kerstin Hesselgren, born in 1872, who has devoted most of her life to the study of social conditions in her own country and in Germany, England and the United States. She was the first woman in Sweden to be appointed an Inspector of Labor, being for eight years in charge of School Kitchens, and is a member of the Social Commission and of the Woman's Council in Sweden.

Another Door Opened.

In Brazil, on motion of Professor Bruno Lobo, a meeting of the Professors of the Polytechnic School of the faculties of Law and Medicine lately voted that all teaching and administrative positions in the University of Rio Janeiro should be thrown open to women. The vote was almost unanimous, there being only two dissentients.

For Australian Babies.

The *Legislative Counsellor*, of Washton, notes that New South Wales added a "ministry of motherhood" to its cabinet, with an endowment which will yield \$25,000,000 a year set aside from income taxes.

A Flying Captain.

Captain Jane Herveux, the famous French aviator and teacher of flying, has been commissioned captain of the police reserve of New York and assigned to the aviation division.

Woman Minister in Turkey.

A woman has been appointed Minister of Education in the Government of Grand National Assembly of Turkey.

A Woman President.

The first woman to be elected President of a nation is Lady Surma Mar Simoon and the republic over which she will preside is that of Assyria, comprising a territory of some 80,000 square miles in the Kurdistan Mountains. The new president was ambassador to England from the Assyrian tribes when she was granted the land which forms her republic.

In the New South, U. S. A.

In the recent primary in Macon, Georgia, for the first time in the city's history, a woman was chosen for alderman. She is Mrs. Charles C. Harrold, and she ran third in the balloting.

Burgomaster or Burgomistress?

Belgium's first woman burgomaster (an office which corresponds to that of mayor in U. S. A.) is Mlle. Keignarts, and Gheluvelt, which she will administer, is a small village in the vicinity of Ypres. This appointment was confirmed by King Albert.

New Jobs.

It is reported that courses in auctioneering and estate management are being given at the University of London, and that women are forging ahead in these occupations.

Woman's Dress.

We read in *The Woman Citizen* :—

Becoming and tasteful clothes are an asset to the woman in any phase of life—an enhancement of her values, a sort of advance advertisement that there is harmony and poise in her mind. The time has gone by when ugly dress was supposed to prove superior brains, and there is no earthly reason why any woman should feel apologetic about recognizing the value of artistic clothes.

If women are to take on the full duties of citizenship, if they are to take their place in politics and in government, they must learn economy of time—to take advantage of every short cut in housekeeping, to systematize the details of their personal life, including dress. The efficient woman will spend time intensively, say twice a year, in buying or making the next season's clothes—allowing time for planning carefully just what she must have to outfit her suitably for various occasions, "as well as for the study of becoming fabrics and linens. It takes concentration and intelligence, but it is worth the effort. Having chosen, she should not have to bother much about clothes for five or six months.

Better Teaching of History.

The educational authorities of Sweden have quietly set an example which, *The Woman Citizen* thinks, deserves to be followed everywhere.

Realizing that the minds of children are largely moulded by what they learn in school, the Swedish Minister of Education has sent out to the teachers of history a document that says, in part :

"The teaching of history must be planned and carried out in such a way as to make the development of peaceful culture through the centuries its chief object.....The teacher should take pains not to foster hatred and enmity toward other nations, and should impress upon his pupils that peace and a good understanding among all nations is the chief condition upon which the common progress of humanity depends. Children must be made to feel that heroes in the work of peace exist, and that through their courage and self-sacrifice their countries have been well served."

In Sweden, apparently, the history books used in the schools have been too largely devoted to accounts of the various wars in which the country has been engaged, and to a glorification of successful soldiers. In the past this has been the case with the school books of almost all nations.

Logic Versus Compromise, In Politics.

Hamilton Fyfe observes in *Looking Forward*, October :—

It is still uncertain whether the Irish people will be in possession of the right to be governed as they choose; but there is good hope of the victory of common sense over the short-sighted folly which denies that anything is of value which does not satisfy the most extreme demands all at once. That any doubt of this victory should exist proves the difficult temper of the Celt in politics. The English have exalted compromise into the highest of political principles: the Scotch have made it a rule to take what they could get by instalments, knowing that in time their full desire would be appeased. But the Irish, like the French, who are akin to them in Celtic ancestry, profess scorn for half-measures, push logic to its furthest bound, and frequently provoke people who consider politics as a matter of give-and-take, rather than a matter of hard-and-fast theory, into calling them impractical, obstinate, impossible. It is this Celtic perversity which makes the French say that they must damage and humiliate Germany as much as possible, now they have got the chance. Happily there is strong likelihood that the Irish will not carry intransigence so far as to refuse the terms now offered. If they were to do this, they would have to carry on their fight for freedom without the generous aid that has come to them for so long from America. They would also divide their own forces into two implacably hostile groups.

British Egoism.

Raymond Recouly writes in *Le Revue de France*, October :—

We often speak of British egoism. During frequent travels in England and prolonged sojourns there, I have had an opportunity to observe this trait: it appears to me to be not deliberative, but instinctive. It springs in the main from *insularity*. For centuries Englishmen have come to believe more and more in their superiority over others, simply because their island country allows them to lead a unique national life. They have no frontiers to defend, and the superiority of their

fleet, which their dependence on foreign markets forces them to keep up in any case, protects them from invasion. They alone among European nations have been able to dispense with a standing army. For two hundred years they have had no internal revolutions, because their aristocracy not only strengthened its ranks by assimilating the best elements in the country, but yielded in due season to the onslaught of reform.

Having thus experienced neither invasion, conscription, nor sudden upheaval, the English have very naturally come to consider themselves as specially selected by Providence to enjoy certain advantages which are denied to the helpless nations of the Continent. Hence their inveterate habit of making themselves at home everywhere, and generally taking the lion's share, be it in public or private dealings. An Englishman does not put himself in the other man's place. He does not go out of his way in dealing with someone who yields easily. If an opponent resists feebly, the Englishman will encroach more and more on him; he will raise his demands day by day, and finally conclude a bargain that is absurdly one-sided. If, on the other hand, the opponent shows a determination equal to his own, the Englishman will soon give way, as a rule; but above all things, he will never lose his temper. What does it profit him to lose his temper when his interests are at stake, or when figures are in the balance?

Safeguarding British Key Industries.

The Living Age, November 5, tells the reader :—

On October 1, the Safeguarding of Industries Act became effective in Great Britain. This statute, which imposes a duty of 33½ per cent *ad valorem* on certain goods imported into the United Kingdom, is divided into two parts. In the first place it contains a list of 'key industries' such as the manufacture of dye-stuffs, optical glass, scientific instruments, and various other products which are regarded as indispensable to the industrial self-sufficiency of Great Britain. All the products scheduled in this portion of the act are protected by a uniform import duty. The second portion of the enactment is designed to prevent the dumping of goods upon the British market by countries which would be enabled to do this by reason of existing exchange situation.

This is Protection, not Free Trade.

"What is Happening in India."

In *Deutsche Politik*, a German nationalist weekly, G. Buetz tries to tell its readers

"what is happening in India." He is not quite well informed, as when he states, "the revolutionary agitation among these masses is radical to the last degree; its purpose is to expel the British rulers by an armed insurrection." But though it is not in the plan of the Indian extremists to expel the British rulers by armed force, some of the writer's views are interesting and even instructive.

While it is obvious, therefore, that India has amply sufficient cause for trying to expel by force its British masters, it does not necessarily follow that their enterprise has any prospect of success. Let us now take up that question.

This is a question to which a positive answer cannot be given. We can only indicate a number of facts which point in the direction of an answer. First, it is perfectly certain that England will never voluntarily grant India what it demands. That would imply the voluntary evacuation of the country. Since India is the very corner-stone of England's political power and, we may say, her business and commercial supremacy as well, and Britain's very existence is bound up with that of India, it goes without saying that the British government will shrink from nothing to retain control of the country. From this it logically follows that a successful revolution in India will have to be an armed revolution. Such a revolution, if successful, might have either of two results: the complete expulsion of the English; or an open door to free development under English suzerainty.

An armed insurrection cannot succeed unless there is perfect unity of command; and this seems quite impossible at present. India has been divided within itself for ages by differences of religion, language, and political ideals. Several tongues of entirely different derivation are spoken within its boundaries. Since there is no such thing as a real public-school system, English cannot be used as a common tongue, because a vast majority of the natives do not know that language. It will be an extraordinarily difficult task to create a single national consciousness among so many distinct tribes and races. Religion has now ceased to be so much of a dividing line as formerly, but this change is of very recent date. It is too soon to decide whether it is destined to be permanent.

However, we must bear in mind that mighty England here faces a nation which is not united by speech, religion, or common political ideals, a land in the first steps of industrial development, an unarmed people. The censorial press grants Indian sentiment not even a voice. The government has at its call an extensive and excellent secret service. Great Britain's army regulations in India forbid training a

native to serve in the artillery—a measure of prudence taught by the great mutiny of 1857.

Beyond question England's situation in India is not a rosy one. We may expect the ferment which has been in progress there, without interruption since 1911, to find a vent in serious disorders. But there is little hope that the 'India for the Indians' campaign will succeed. The men best equipped to lead such a campaign have profited too much from the present government to kill the cow they milk. It will be a remarkable success for the present movement, if the reforms already promised are eventually secured.

The writer's classification of the participants in the Nationalist Indian movement into three groups is correct to a great extent.

First come the rank and file, fighting for purely economic advantages; next come the radical nationalists of the middle class; last of all are recruits from wealthier members of the middle class. Among the latter are rich Indian merchants, prosperous lawyers and physicians, and well-to-do landowners. The members of this group owe their prosperity to the civilization and the security which England has brought their country. They do not wish separation from England, but desire administrative reforms which will give the natives a limited space in the government. These men happen to be the most influential people in the movement. They mainly furnish the funds. Between them and the radicals there is no common ground. There cannot be, because the moderate, well-to-do reformers know that India's political freedom would be bought at the cost of their personal fortunes. They demand broader participation in the government in order to promote the commercial and industrial development of the country. They hope that they can thereby make India stronger economically than Great Britain itself. They do not sympathize with the material aims of the masses. They want low wages and are hostile to organized labor. They are satisfied with the reforms which England introduced late in 1919. In a word, they do not lend strength to the present agitation.

Some of the factors which have strengthened the present agitation have been mentioned by him.

Another factor in the situation is that the employment of Indian troops during the World War has greatly lowered the esteem in which the natives formerly held the whites. The color bar between the two races, which England has hitherto maintained, is breaking down. Then again the partitioning of Turkey has agitated the people. The radical movements in

England itself constantly add fuel to the fire. Many men have been executed or otherwise severely punished for political offences without receiving a fair trial. Naturally, all this has strengthened the present agitation. The reforms which it was intended to introduce in the spring of 1921, could not be put fully into effect for this reason, and probably never will be. Last of all, in the same way that India, at an earlier period, welcomed with enthusiasm the Greek and the Italian wars of liberation, to-day they welcome Bolshevism in the form in which it has been propagated in the Mohammedan countries.

We get a clue to England's weakened authority in India in the fact that it has not dared to resist the non-co-operation movement.

Record of Indian Political Events.

The September *Political Science Quarterly* has a Supplement, separately printed and bound, containing 109 pages of small type and an Index.³ It is a useful record of political events in all continents from July 1, 1920, to June 30, 1921. Events in India have been thus summarised :

The agitation of the Indian Nationalists and threats of the Bolsheviks caused Great Britain considerable anxiety over India and her adjoining Asiatic possessions. Inauguration of the new government, in accordance with the Montagu-Chelmsford reports, met with determined opposition from Nationalists under the leadership of M. Gandhi, anti-English agitator and a disciple of Tolstoy. At the Indian National Congress, held September 8, Gandhi's program of passive resistance to the British was framed to include gradual withdrawal of children from schools and colleges owned, aided or controlled by the government; gradual boycott of British courts by lawyers and litigants and the establishment of private arbitration courts by them for settlement of disputes; refusal on the part of the military, clerical and laboring classes to offer themselves as recruits for service; withdrawal of Indians from government service and positions of honor under the government: withdrawal by candidates of their candidature for elections to the Reformed Councils and refusal on the part of the electorate to vote for any candidates; and boycott of British goods. This plan, although it failed to meet with the success anticipated by its sponsor, intensified anti-British feeling and, aided by famine, high cost of living and continuance of the unpopular Rowlatt regulations (virtually equivalent to maintenance of martial law) has created a spirit of unrest so great as to jeopardize any hope of success by the new government. Distrust of England was further aroused by report of the Esher

Committee, appointed in 1919 to inquire into the administration and organization of the Indian army. This committee's conclusions apart from measures devised to grant liberal and sympathetic treatment to all ranks in the Indian army, to remove existing grievances and create new services, included the important recommendation that the ultimate authority of the Indian army be taken away from the authorities in India and transferred to the British chief of staff. The report was interpreted by the Indians as a scheme whereby the British government may use the Indian army to further its imperialistic adventures in the Near and Middle East. Despite all obstacles the new government was organized, appointment of governors being made in August. Sir William Meyer entered upon his duties as first High Commissioner for India on October 1; elections to the legislative councils had been held by January 1 and on February 8 the parliament or Advisory Assembly was opened at Delhi by the Duke of Connaught. Lord Chelmsford as Viceroy was recalled on September 15 and his successor, Lord Reading, former Chief Justice of Great Britain, arrived at Bombay on April 2. In opening his administration the new Viceroy expressed a desire to get close to the heart of India and as a step in this direction held his first conference with Gandhi on May 13.

Japan and the International Mind.

According to the *Living Age*, November 12,

The Osaka *Mainichi* complains that the Japanese people have not yet developed what is now so commonly known as international-mindedness. Not only American and European statesmen, but the rank and file of the population in Occidental countries have come to realize, it says; the necessity of broadening their outlook beyond the national horizon. The Japanese, on the other hand, are entirely lacking in this quality. Japan has developed her own power without the cooperation of other countries. Indeed, she has never had the opportunity of such cooperation. The Anglo-Japanese Alliance represents an exception to all this, it is true; but this alliance, in *Mainichi's* opinion, is now a rather frail reed to lean upon. Japan must stand on her own feet, and a realization of this fact has strengthened nationalistic ideals.

It is a question, however, whether Japan can longer continue in this attitude. So far Japan may have needed nationalism in order to build herself up. But to-day, when she stands in the world as one of the great powers, she should not remain altogether under the sway of nationalism alone. If we neglect to inculcate in the minds of the people the need of enthusiasm, and refuse to contribute toward

the peace and happiness of mankind, will not Japan become isolated? The Japanese have a patriotism rare in the world. Even if the thoughts of the people are said to have become changed for the worse, this sentiment of patriotism alone stands untarnished. The cause for worry is not there. If the patriotism of the Japanese people can be expanded so as to make the people love mankind, to rouse in them the spirit of devotion to the cause of peace and happiness of the world, that course will certainly raise Japan to a higher level of importance in the world.

India, too, ought to realise that nationalism is not enough.

Seeing the Earth Move.

S. Leonard Bastin describes in the *Scientific American* how with a bowl of water and some powdered resin one may observe the earth's motion.

"In the first place select a room that is fairly free from vibration. Then obtain a good-sized bowl or tub a foot or more in diameter and rather deep, and nearly fill it with water. Place this on the floor of the room in such a position that it need not be disturbed for some hours. Get some finely powdered resin and sprinkle a coating of this on the surface of the water. Any fine substance that would float and not be dissolved for some hours would do as well. Next secure a little coal dust and sprinkle some on the top of the resin in a straight line from the center to the circumference. Carry this line up over the rim of the bowl, and make it broad enough to be clearly seen—say about an inch in width. The bowl may now be left for several hours, at the end of which time it will be noticed that an interesting thing has happened. It will be seen that the line of the surface of the water has changed its position and that it no longer meets that which runs up over the rim of the bowl. As a matter of fact the black line on the surface of the water has swept around from east to west. What has happened is this: The water in the bowl has stood still throughout the time which it has been left, while the vessel itself has been carried around by the motion of the earth from west to east. Another way of putting it is that the earth has swung around through a considerable arc from west to east, leaving the water quite stationary."

The Depressed Classes Mission Society of India.

We are pleased to read the following in the London *Inquirer* about the Brahmo

missionary Mr. V. R. Shinde's labours for the good of the depressed classes:

This remarkable Mission, founded by the Rev. V. R. Shinde has recently entered on new phases of activity. Begun originally in Bombay, it was extended in 1908 to Poona, where there is a large population of over 150,000. Schools were established for boys and girls; a night school, a hostel, a small table-dispensary, and a Bhajan Samaj soon followed..... When the Mission to the Depressed Classes had proved its vitality, His Highness Maharaja Tukajirao Holkar offered the sum of Rs. 20,000 "to revive the sacred memory of his ancestress the Lady Ahalyabai as great in charity as in the Maratha history." This led the Municipality, in 1914, to hand over to the Mission half the seven acres and the old historic school (for the Depressed classes) at a nominal rent for 99 years. The second half has been recently conveyed on the same terms. As soon as the clouds of the Great War cleared away, the Bombay Government in 1918 contributed a donation of Rs. 20,000 as the first instalment of their grant out of the Imperial funds, and this was augmented last March by a further grant of Rs. 65,000.....

This aid has made important building operations possible, and has led to further extensions. Sites have been secured at Hubli and Nagpur, the headquarters of the branches of the Karnatak and Central Provinces, and at other district centres others have been offered. In Poona itself the Central School of the Mission is being rebuilt, and the foundation-stone was laid on September 5 by H. H. Holkar. In his speech of thanks to His Highness, Mr. Shinde developed a careful housing plan in connection with the educational work.....

Other hopes gather round this work, pitched in a lofty key of human fellowship. The friends of Mr. Shinde will rejoice in the progress of his devoted labours, and all who are interested in the conversion of idolatry and superstition into spiritual religion will pray that they may make still further advance.

Japan Institute Art Exhibition.

Among modern Japanese artists, as among modern Indian artists, some follow the western and some the oriental style of painting. At the eighth annual exhibition of the Japanese Institute, writes the *Japan Magazine*, October,

A striking change was made this year, and this was the complete separation of Western-style from Oriental-style pictures. So at first one had a sense of loss, in entering the exhibit rooms, but this was more than compensated

for by the increase in unity and effectiveness. There was not, as heretofore, that slight sense of antagonism between the two exhibits but only a self-respecting calm. The hopeful feature of the change was the genuine stimulus and inspiration western-style painting received from the separation. Although the introduction of novelties has been one of the characteristics of this Institute in past years, this time no exhibit of special insolence was flaunted in the face of beholders. Indeed there seemed rather to be a return to the past in the themes, materials and methods chosen.

Japanese Gardens.

The October *Japan Magazine* contains an illustrated article on "Japanese Gardens as Portraying National Characteristics" by Dr. Seiroku Honda. A similar article on old Indian gardens would be welcome. Dr. Honda recapitulates what he has to say, thus :—

The Japanese garden is a compound of national characteristics, such as simplicity, immaculate purity, neatness, elegance, refined taste and skill. It is a form of art by which we may exhibit to the world one stage of our aesthetic or religious life, but it was at times reduced to a mere nutshell exhibit, so diminutive did it become.

The modern garden seems to me a retrograde, formal, lifeless imitation of the original. Some are to be admired from the house and some are to be used for strolling about in with guests—made chiefly for the pleasure of host and guest, and to be swept and clean and in perfect order during the whole of the 24 hours of day and night. Many of them are solitary, gloomy, secluded spots. They do not properly represent the Japanese people at all. Later when Chinese and Buddhist thought permeated our country, the superficial, materialistic, busy natures of the people of olden times were changed into more spiritual, zealous types, such as the disciples of Nichiren for example.

Our people is an aesthetic people and the old gardens reflect their taste, especially such worthy examples as Ginkakuji, Ryuanji and Daisen In. The present deteriorated, conventional, unsanitary and exclusive gardens were caused by the mistaken closed-door policy, and military administration of the 300 years of the Tokugawa Shogunate rule. They are the natural result of the policy : "Keep the people dependent and in ignorance."

Lynching in America.

According to *The Asian Review*, September-October-November :—

There were thirty-six lynchings in the United States during the first six months of this year, that is, twenty-four more than during the same period in 1920, according to a report issued by the Department of Records and Research of the Tuskegee Institute. The victims included two white men and thirty-four negroes, two of the latter being women. By States the lynchings were divided : Mississippi, 10 ; Georgia, 9 ; Florida and Arkansas, 4 each ; Louisiana and N. Carolina, 2 each ; and Alabama, Kentucky, Missouri, South Carolina and Tennessee, 1 each.

Why Dr. Sudhindra Bose was not allowed to come to India.

The Asian Review asks :—

Should a man be allowed to see his mother on her death-bed ? Should the tears and heart-aches of a broken mother have any claim upon humanity ? Is there anything higher and more sacred than imperialism ?

By way of answer to these questions, it describes how and why Dr. Sudhindra Bose, who has been in the U. S. A. for about 17 years and is a naturalised American citizen, was not allowed by the British authorities in England to come to India to see his dying mother. We quote below part of the Editorial Note on the subject in the *Asian Review*.

Honourable J. R. Clynes, the former Food Minister of the War Cabinet, asked the Secretary of State for India in Parliament "whether his attention has been drawn to the case of Dr. Sudhindra Bose, M. A., Ph. D., who made application for a passport to proceed to India for the purpose of seeing his mother, who is very ill and not expected to recover, which was refused ; whether he is aware that Dr. Sudhindra Bose is not a member of any political organisation and has offered to give an undertaking not to take part in politics ; and whether, in view of these facts, he will have inquiries made into the case and grant the necessary facilities to enable Dr. Bose to proceed to India."

"Yes, Sir," was the reply of Mr. Montagu, Secretary of State for India, "I have had thorough enquiry made into this case. This Indian gentleman is now a citizen of the United States, having applied to renounce his British-Indian nationality a few weeks after the outbreak of war.....I am not prepared to facilitate his return to India."

The present writer has had the opportunity to know first-hand of the facts of the case from Dr. Bose himself, when he was in Tokyo a few weeks ago on the way back to his university in America. He said that he did try to get natura-

lised long before the war, but was not admitted to American citizenship till after the outbreak. At any rate, it is quite evident that even Mr. Montagu with all the resources of the secret service men at his command could find nothing to accuse him of any political activity about India. The excuse, therefore, that was trotted out to keep Dr. Bose from seeing his dying mother would seem perfectly in-human.

Are Englishmen, Scotchmen and Irish men, naturalised in America during the war, prevented from visiting England, Scotland and Ireland?

A Free Mexican Magazine.

Dr. Glenn Frank describes in the December *Century* an interesting educational venture undertaken by the "backward" Mexican Government which the "progressive" British Government in India and Indian Nationalists may take note of.

In the clippings from "The Christian Science Monitor" I find the story of an interesting educational venture undertaken by the Mexican Government. From the column and a quarter devoted to the story I extract the following information.

In conjunction with the National University of Mexico, the Mexican Government has founded a monthly magazine, to be distributed free throughout the country. The magazine is called "El Maestro", which, being interpreted, means the master or the teacher. The magazine is designed to educate the Mexican nation. It is not, however, in any narrow sense dedicated to a Mexican *Kultur*. Its scope is broadly international. Its aims "to educate the common populace of the country out of its secular ignorance and its indifference to what is going on in the rest of the progressive world."

The purpose of its sponsors and editors is to spread useful knowledge among all the people of the republic. Its columns, he asserts, will be open to "all noble and fruitful ideas, and in no case will they be at the service of any party or any group, but at the service of the nation as a whole." "The sole principle that will serve as our guide in the selection of material for our monthly is," he further asserts, "the conviction that culture is worthless, ideas are worthless, art is worthless, unless they are all inspired by the common interest of humanity, seeking to achieve the relative welfare of all human beings, assuring liberty and justice, which are indispensable if all are to develop their potentialities . . . in the light of the noblest conceptions." He insists that the injustice and anarchy of the past, the human exploitation, the oppression, and the parasitism that have disfigured

Mexican history are the fruits of ignorance. He strikes a blow at the doctrine of many Mexican intellectuals that the world belongs to the clever and the strong, and asserts that the education of the Mexican masses can alone prevent the practical reign of that doctrine. "To educate the mass of the populace is," he contends, "much more important than to create geniuses, since in reality the genius is worth little unless it be through his capacity to regenerate the multitude."

The first issue of the magazine contained a declaration of intellectual independence by Romain Rolland, several informative articles on education, geology, and literature, a department of social suggestion which contains Tolstoy's statement on labor, and an article by Bernard Shaw on "The Russian Horror." It contains departments devoted to literature and art, practical knowledge (*i.e.*, domestic organization, life in the open, etc.) and a children's section.

The magazine carries on the inside and outside of its back cover statements of its aims and the methods by which its influence is to be spread. One of these statements, quoted in the newspaper story, is as follows:

"The vast majority of our fellow men can neither read nor write, and the fault is ours who can do both. As soon as you receive this review, which the government presents to you for your personal instruction, you ought to offer to your fellow men the learning they desire. Hasten to solicit from the Nationale University your appointment as honorary instructor, and with it, or without, begin to teach all who need your teaching how to read. . . This review is published for the majority, but it has interest for all, and should interest all. Therefore the cultured spirits should read it, in the light of their refinement, with spiritual generosity, understanding that a nation and a culture cannot be improvised, and that they, more than any others, are obliged to contribute with their greater penetration to popular education."

Here is certainly an interesting experiment that will be more than worth the watching. This effort to preach *noblesse oblige* to the educated is refreshing.

Soaring Men.

It is difficult to defeat human ingenuity, as the following extract from the *Scientific American* (December) will show:—

The Germans, forbidden by treaty to build power-driven airplanes, have turned to the development of soaring machines; and to judge from the results achieved in the Soaring and Gliding Competition recently held in the Rhon

District, they have made a surprising and very creditable advance.

It seems that no less than 45 machines were entered in the competition. None of these carried any engine or means of mechanical propulsion and all were constructed of extreme lightness, and along lines which the builders considered to be best suited for soaring. The achievements, both in the competition and in subsequent flights, were truly astonishing. One man was in the air 15 minutes and 40 seconds, during which time he covered a total distance of over four miles. Not the least remarkable feature of this flight was that his gliding ratio was 1 in 32—that is to say, for every foot of vertical descent in still air, he advanced at least 32 feet. Even more remarkable for duration was the flight of another glider who was in the air for 22 minutes before he lost control and crashed. The finest achievement, however, was that of a Klemperer-Aachen glider, a monoplane which remained in the air for 13 minutes and covered a distance of over six miles.

Postgraduate Geography.

The Youth's Companion states,

In his inaugural address Dr. Atwood announced the plan of establishing at Clark a school of geography "unique in America and preeminent in this special field": a school that shall give a training in the knowledge of physical, commercial and ethnological geography comparable to the training that several American universities now give in advanced business methods. The pupils will be young men who have already had a college education or its equivalent and who wish to fit themselves for the great executive positions in international commerce or for posts in the diplomatic service.

Dr. Atwood is the new President of Clark University, U. S. A. Universities in India should do what Clark is going to do.

Decreasing Illiteracy in U. S. A.

We gather from *The Youth's Companion* that in U. S. A.,

Ten years ago seventy-seven of every one thousand persons in the country who were at least ten years old were illiterate; that is, unable to read and write. In 1921 the number had dropped to sixty, a reduction of almost one fourth. At the present time, therefore, there are only six persons more than ten years old in every hundred, including both native and foreign born, white and black, who cannot read and write.

But the situation is really much better than that, for of the native-born whites only two persons in a hundred are still illiterate. The high number of six in a hundred of the population as a whole is owing to the high rate of illiteracy among the foreign born and the negroes. For the foreign born we are of course not responsible. They come to us unlearned and usually too old to go to school. But for the colored people we are responsible. Thirteen in every hundred of the foreigners and twenty-three in a hundred of the negroes are classified as ignorant of the printed and written word. In one state thirty-eight negroes in every hundred are illiterate.

Among the native whites of the northern states illiteracy has almost entirely disappeared. There are no less than twenty-five states in which less than one in a hundred of the native whites are classed as illiterate. In those states the average number of totally unlearned native whites is only a trifle more than five to a thousand. The average for the whole north is less than eight to the thousand.

These figures show that in America the Negroes are far more literate than the people of India.

The educational department of the State of New York says to the census office, "Please send us the name of every illiterate in New York State." The office supplies the names, and then the State of New York gets after every one of the illiterates with its school-books. That's the way to stamp out illiteracy.

Yes; but can we imagine any such thing being done anywhere in India?

The Best Guarantee of Peace.

According to *The Youth's Companion*,

The best guaranty of peace is the general willingness to abide by the results of peaceful persuasion, bargaining and diplomacy, and to accept failure in those peaceful contests rather than to resort to force. Athletes who are "good sports" have learned to accept defeat without turning to a lower and more brutal method of overcoming their opponents. The spirit of good sportsmanship in other rivalries will lead to the same results and will make for peace among classes as well as among nations. Peace, even in international affairs, will never be secure until the spirit of war is replaced by the spirit of peace.

The Virtues of Play.

As there is a craving for excitement and exhilaration among many which

leads them to indulge in drink and other intoxicants, it is pertinent to enquire whether there are not wholesome equivalents of intoxication. *The Playground*, October, holds:

There are moral equivalents of intoxication, forms of excitement which do not come from toxic effects nor result in poisoning. The most obvious of these, it seems to us, is athletics. There is a stimulation of the faculties which comes from exercises ranging from the mild glow of a brisk walk—sovereign cure of the “blues”—to the exhilaration of any competitive sport.

Dr. Charles W. Eliot recently prepared for the United States Chamber of Commerce a statement of what he regards as the most urgent needs of American education. It is significant that to his mind a better program of physical training is the matter of first importance. A part of his statement as published in the February issue of the *Nation's Business* is as follows.

The first step in the improvement of the American schools is the introduction of universal physical training for both boys and girls from six to eighteen years of age. The program should be comprehensive and flexible, so that the needs of different types of children and different individual pupils can be met. It should include the means of remedying defects and malformations as well as of developing normal bodies. It should include exercises which might be fairly called drills, but many more which would properly be called games or sports. Except in extreme weather most of the exercises should be conducted in the open air. Carriage, posture, gait, rhythmical movements, and team-play should be covered. With the introduction of universal physical training should go the universal employment of physicians and nurses for incessant diagnostic and preventive work in schools of every description.

What is Americanism?

K. L. Butterfield asks in *Child-Welfare Magazine*, October, “what is Americanism?” and asserts that “the great thing in Americanism is the leadership of idealsno nation can lose its ideals and live.” “But what are some of these ideals?”

First of all, there is the recognition of the dignity of each man—not man in the abstract, but of each man as a man. It is the recognition of the sacredness of personality. It is the idea of real equality, that every man shall have a chance to become all he is capable of becoming and all the rights and privileges that are any man's due.

Another ideal is that of cooperation. Our very government is a federation of sovereign

states. There have been misunderstandings, even at times divisions, but generally speaking, our government is a government of cooperation. This idea of cooperation is working itself into many activities and is being more and more recognized as real Americanism.

And then there is the ideal of service, that men must be of use to one another, that a fair exchange is not only no robbery but it is positive helpfulness to both parties, that we cannot prosper if we constantly try to “do” the other fellow—we must do for him.

These various elements all merge into one big ideal—that of a real democracy and always more of it.

“But what should we do to Americanize Americans?”

We must, of course, try to agree on these great ideals and then apply them. How shall we apply them? We must keep human welfare as more sacred than human wealth. This is not to deny the right to property nor the rights of property; but let us beware lest we fail to consider folks more than fortunes. We have great ideals in America but nevertheless materialism is a great menace to true Americanism.

We must apply the democratic idea in industry. It is a difficult thing to do perhaps, but we must find a way by which the wage worker has a larger share of real management in industry. On the other hand, he must recognize the limitations to his rights and power, the rights of the public, the rights of the consumer as well as the rights of the capitalist and the employer.

We must apply democracy more fully to the relations between races. We have our problems here in this field—the problem of non-English-speaking immigrants, of the negroes, of the Japanese, of the Jews. We must be fair, we must be friendly.

We must apply democracy in relations between nations. I cannot imagine America permanently holding aloof from the rest of the world and refusing to do its full part in straightening out the world's tangles.

I believe, too, that a part of Americanism is to make religion vital.

The Plaything of Kings.

We quote below one of Dr. Frank Crane's editorials in the November *Current Opinion*, entitled “The Plaything of Kings.”

There are all sorts of playthings men and women have had made for their diversion, but the most amazing, colossal, shattering plaything ever I saw, one that has left me dumb with wonder, and one that swept my soul with a storm of chaotic ideas and

well-nigh upset my preconceptions of history, of economics, of mankind, of religion, of the past and of the future, is the Chateau of Chambord, which I saw last summer.

It is out a little way from Orleans in France.

Imagine a structure like the State House at Albany or the National Capitol at Washington, set in the middle of a park as big as the ground covered by the City of Paris, filled with forest and meadows, inhabited only by game and gamekeepers.

A house with over 400 rooms, all empty, vast halls, all swept and silent, and 66 stairways, up and down which go only ghostly memories!

Other houses were put up for some business; Saint Peter's is used for religion, the Woolworth Building for offices and the Pyramids for tombs; but the Chateau of Chambord was erected as the king's plaything. From the time of Francis the First down to the last Bourbon pretender, it has been a picture of royalty.

For royalty is the pathetic effort of humanity to express that grandeur and largeness of life of which it feels itself to be capable.

For kings and aristocracies are not imposed upon the people; they are supported by the people, they are an outgrowth of the people's belief that a human being ought to be a glorious thing, just as a cathedral is an expression of the inextinguishable belief that a human being ought to be a divine and eternal thing.

The kings and the saints we actually produce are poor specimens, but the conviction that bred them is rich and noble.

Here is this Chateau and its vast park, utterly useless, desolated, save for its paid keepers.

Here is the end of poor humanity's experiment in glory by way of monarchies.

I wonder what sort of glorious handi-work democracy will produce. Will it be only huge Ford Motor Works and Equitable Insurance Buildings?

Can a Useful Thing be made as beautiful as a plaything?

"Radiant Motherhood."

In a book named "Radiant Motherhood," written by Dr. Marie Stopes, says *The Woman Citizen*,

She offers as substitute for the somewhat dreary and foreboding books which brides buy, a candid, healthy-minded, even joyous discussion of the race value of conscious motherhood, the trials of pregnancy and its joys, the possibilities of pre-natal influence, the conditions which surround normal birth, and the rights of children to be well born and well trained.

There is much discussion today concerning the proper age for marriage and many people see a menace, and many others a millennium in the figures which show that there is a growing tendency to postpone it. Dr. Stopes, with her cool, biologist's viewpoint deals neither wholesale condemnation nor commendation. Instead of "Woman" who marries (or who does not) she sees various types of women who differ as to age of maturity, possibility of development, and desirable age of marriage. She believes



Dr. Marie Stopes.

that the world today is producing a very highly evolved type of woman with tremendous latent capabilities who does not mature fully until she is about thirty. For such a one, marriage at eighteen or twenty or twenty-three would mean either too sudden development or undue suppression, and the race would lose by either course. Women of this highly evolved type are likely to bear their most brilliant and racially valuable children between the ages of thirty-five and forty.

What Should Children Memorize?

The question, "how, when and what should children memorize of the literature they read?" is answered in *Child-Welfare Magazine* (September) thus:—

In the early training of the child we must ever keep in mind that it is the things that we memorize in youth that we remember longest and memorize with the greatest ease.

Mothers should begin to teach their children to memorize before they can read little jingles and rhymes. By the time they are ten years old they should be memorizing quotations from masterpieces of literature.

Help them acquire the habit of memorizing one or more quotations from every good thing they read. At first it will be necessary for mothers to help select the parts to be learned, but very soon they will be able to choose for themselves.

Is it safe to depend upon the child's school work to cultivate a taste for good literature?

It is not. This a great mistake that many parents make. One eminent educator says:

"The study of literature in school is not enough. For one author or recitation studied in school a score—yes, a hundred should be read at home, during winter evenings, on holidays and Sundays and in the long summer vacations."

The importance of cultivating a taste for good reading cannot be overestimated. Sir John

Henschel say : "If I were to pray for a taste that would stand me in stead in ever variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading."

NOTES

Salutation to the Sufferers.

We respectfully salute all sufferers in the cause of freedom, honour and manhood.

Wherein Lies the Difference ?

Some of us are apt to think that we are outside jails because we are wiser than those who are in prison or because our principles are different. Whether that is so or not, there should be an honest searching of hearts among us all. Fortunate and worthy of all respect are those who felt that they could not remain outside jails without injury to their manhood and honour and who, therefore, for the sake of liberty, had to do and say that, without hatred and violence, which led them to prison. Worthy of respect are also those who are outside jails, not because of their cowardice, selfishness, prudence, and lack of patriotism, but because of their different principles or because their work in life is unconnected with politics. But pitiable must all those of us be who are determined at any cost to avoid going to jail.

Let us all humbly search our hearts. Let none of us be proud of our wisdom or different principles, or make an exhibition of them. This wisdom may, after all, be in some cases a woeful lack of an all-devouring passion for freedom.

A Government Leaflet.

On the 17th December last we received from the Commerce Department, as Editor of Prabāsi, "copies of certain leaflets

which have recently been issued by Government", "for favour of publication". As Prabāsi had been published already, we could not notice or publish any of these leaflets. They all contain some statements which are open to correction, and some of them may even be flatly contradicted. But we have no space to examine all of them. They are four in number. Two are each in Bengali, Hindi, Oriya and Urdu, and two are only in Bengali. Three are signed by "H. L. Stephenson, Chief Secretary, Government of Bengal," and are printed at "B. S. Press." The remaining one is unsigned, and bears no printer's imprint. We reproduce it below, with a rough translation.

হরতালে কি ক্ষতি হয় ?

হরতালে কি হয় ?—তোমাকে তোমার কাজ করিতে দেয় না ; তোমার এক দিনের রোজগার নষ্ট হয় ; আর বিশেষ করিয়া, ২৪শে ডিসেম্বর তারিখে, দোকানদারেরা সমস্ত বৎসরের মধ্যে সবচেয়ে লাভের কাজ অর্থাৎ বড়দিনের বেচা-কেনা, করিতে পারিবে না।

হরতাল কে চায় ?—কেবল গুণ্ডারা ; কারণ তাহা হইলে তাহারা সাধু ও রাজভক্ত লোকদের ক্ষতি করিবার ও টাকা-কড়ি লুট করিবার সুবিধা পায়।

হরতালের হুকুম কেন লোকে মানে ?—কারণ বাহারা গুণ্ডাদের হুকুম না মানে, গুণ্ডারা তাহাদিগকে ভয় দেখায়, পীড়ন করে ও মারে।

২৪শে ডিসেম্বর তারিখে কেন এ হুকুম মানা উচিত নয় ?—কারণ যে সমস্ত সাধু ও গরীব লোক হরতাল চায় না, অথচ গুণ্ডাদের ভয় করে, তাহাদিগকে রক্ষা করিবার জন্য বিস্তর সাধু ও রাজভক্ত ইংরাজ ও ভারতীয় সহরবাসী একজোট হইতেছেন।

অতএব গুণ্ডাদের ভয় করিবার দরকার নাই, তাহারা রাজার শত্রু। গরীবদের রক্ষা করা হইবে, কাহাকেও তাহাদের ক্ষতি করিতে দেওয়া হইবে না।

তোমাদের ভাবী রাজার আগমনের সময় তাঁহাকে সমাদর দেখাইবার
জন্ত আসিতে ভয় পাইও না। তোমাদিগকে কেহ গিড়ন করিতে
পারিবে না।

ঈশ্বর যুবরাজকে নিরাপদে রাখুন।
ঈশ্বর রাজাকে নিরাপদে রাখুন।

Translation.

WHAT HARM RESULTS FROM HARTAL?

What is the result of hartal? You are not allowed to do your work; your one day's earnings are lost; and particularly, on the 24th December, the shopkeepers will not be able to do the most profitable work in the year, viz., their Christmas buying and selling.

Who want hartal? Only *goondas* (hooligans), because they then get the opportunity to do injury to honest and loyal persons and loot wealth.

Why do people obey the order to observe hartal? Because the *goondas* intimidate, persecute and beat those who do not obey the order of the *goondas*.

Why should not this order be obeyed on the 24th of December? Because a large number of honest and loyal English and Indian citizens are combining to protect those honest and poor people who do not want hartal, yet fear the *goondas*.

Therefore there is no need to fear the *goondas*, they are the enemies of the King. Poor people will be protected, no one will be allowed to do harm to them.

Do not be afraid to come to welcome your future King at the time of his coming. No one will be able to oppress you.

God keep the heir-apparent safe.

God keep the king safe.

But in spite of such leaflets, there was a hartal in Calcutta and other places in Bengal on the 24th of December. From which it may be inferred that the hartal was due either to (1) the fact that intimidation by "*goondas*" was not its main underlying cause and that it was principally voluntary, or to (2) the fact that the "*goondas*" are so much more powerful than Government that the assurance of Government protection could not dispel from the mind of the public the fear of "*goondas*".

Does Government really believe that the hartals are the work solely or mainly of *goondas*? If it does, what a tragic and yet funny delusion it is. If it does not, why circulate such ridiculous leaflets? They do not heighten people's respect for official wisdom and power.

In answer to the question, "Who want hartal?" the leaflet says, "Only *goondas*". Mahatma Gandhi must then be the chief of *goondas*!

Thanks to Government, let real *goondas* rejoice; for they are in the best possible company.

"My Dear C. R. Das" and "Dear Mr. Gourlay".

It has been observed in private conversation that, in the correspondence between Mr. C. R. Das and Mr. Gourlay published in the papers, an attempt was perceptible to make it appear that Mr. Das was a suppliant for an interview with Lord Ronaldshay. But after Mr. Gandhi's application to Lord Reading for an interview, Mr. C. R. Das was not going to repeat the mistake. So he was not caught in the trap.

However, that is not the point of this note.

In the correspondence published, Mr. Das is addressed as "My Dear Mr. C. R. Das" and Mr. Gourlay as "Dear Mr. Gourlay". This would seem to show that Mr. Gourlay was more intimate with Mr. Das than Mr. Das with Mr. Gourlay. Or, it may mean that Mr. Gourlay, owing to his official position and to the fact of his being an Englishman, wanted to treat Mr. Das with condescending familiarity, and Mr. Das, not being really intimate with Mr. Gourlay, wanted to address him only with becoming civility. There may be some other explanation, but as we are Indian, not English, we do not possess sufficient knowledge of English etiquette and the English language to be able to guess what it is.

If Thomas Smith and Harinath Bose really be intimate friends, then Smith may address Bose as "My Dear Hari" and Bose should in return address Smith as "My Dear Tom". But it is sometimes found that whereas Smith calls Bose "Hari", Bose addresses Smith as "Mr. Smith." Toleration of this sort of want of reciprocity betokens want of self-respect on the part of Bose, and condescending patronage on the part of Smith, instead of real friendship as between equals.

Sidelight on the "Uplift" of Kenya.

The following letter is reproduced from the East African *Leader* :—

To

The Editor of The "LEADER."

Sir,

When I read in the columns of the newspapers of this Colony accounts of the movements and sayings of the Rev. Mr. Andrews, I am struck at the wonderful self-restraint and tolerance of the British Europeans of the Colony. This is the second visit we have had from the Rev. Mr. Andrews, and there is no question about it that on each occasion he has done incalculable harm. His visits appear to have the object of weakening the predominance of the white man and his religion. Does the Rev. Mr. Andrews realise what the missionaries of Uganda underwent half a century ago in order to teach the gospel of Christ in this part of Africa? If not, I would refer him to the writings of Bishop Tucker, Mackay of Uganda, L. P. Ashe, Lloyd and several others. They strove to teach forbearance and the uplifting of the natives under difficulties which would make many quail and succeeded to a remarkable extent in converting thousands to a belief and trust in our Lord and Saviour.

Now comes along a teacher of the Christian religion, garlanded, banquetted and preceded by crowds of Indians bearing the banners of Islam and Hinduism, whose object is professedly to weaken the cause of his fellow-countrymen and strengthen that of a race alien in colour and religion. The Rev. Mr. Andrews is doing incalculable mischief and to a great extent undoing the good accomplished in the past by missionaries and others who have sacrificed so much to uplift the natives of this part of Africa.

When I think of the consequences of the efforts of this person, and his propaganda, I can only exclaim with St. John, the Evangelist—"Jesus wept."

Obogonah Farm,

Oct. 23, 1921.

Yours, &c.,

FRANK WATKINS, SEN.

The other side of the shield is revealed in part by the following address presented to Mr. Andrews by persons many of whom appear, from their names, to be Africans converted to Christianity.

To

The Revd. Prof. C. F. Andrews, NAIROBI.

Sir,

We thank you for your accepting our humble invitation.

We welcome you as a great humanitarian, fully believing that you will strengthen us by giving milk of sympathy.

We have no educational facilities, either literary or technical.

Missionaries and Indians are our best friends. We would request you to ask settlers not to use *kiboko*.

We should be allowed to purchase land in the country wherever we like. What a pity in our own country restrictions to be imposed on us.

We beg to remain,

Sir,

Your most devoted admirers,

Harry Thuku, Chairman; Daniel Kamau, Vice-Chairman; Paulo Njuguna, Hon. Secretary; I. M. Ishmael, Hon. Treasurer; Dauglass Mwangi, Hon. Auditor; Abdalla bin Assuman, Kibwana bin Kombo, James Peter, Haron Mutondo, Norman Mboya, Moses Mucai, Kinyanjui wa Wathigo, Job Chrispen, James Njoroge, and Kunya wa Nyamu, members.

JEEWANJEE GARDEN,

Nairobi,

23rd October, 1921.

The presentation of an address to Mr. Andrews by such persons does not show that "Jesus wept" at his visit.

The reader may be curious to know why there is a request in the address to Mr. Andrews "to ask settlers not to use *Kiboko*." The *Kiboko* is a whip made of rhinoceros hide. That it is frequently used will be evident from some extracts made below, from the leading article, on "Native Labour", in *The Mombasa Times* of November 12, 1921.

"Native labour in Kenya is inexpressibly bad at all times, and under official tuition does not tend to improve."

"In many small households in East Africa are employed as many servants as are in large hotels in Natal, the only difference being that there it costs less, and is done efficiently. There is common sense and reason in every thing, and it would be a very unreasonable man who would expect his personal boy to dig the garden, although there is nothing derogatory even in that. We have had natives who served us for 15 years South and did the cooking, house work, garden work and messages without a grumble. But "other times other manners," nevertheless the house boy who refuses to sweep up the outside of the door or yard, or the cook who refuses to wash the dishes when required, would benefit considerably by the application of a few dozen strokes of the *kiboko* to his lazy hide. The most remarkable thing however is that this lazy insolent attitude is apparently approved by the authorities, seeing that as a rule native servants brought before the respective judicial authorities for refusing duty, other than that specifically, by custom appertaining, to such particular service, are not penalised for their conduct. All disobedience, except it be in the case an absurdly unreasonable order, should be severely punished, although punishments for even serious offences are so absurdly light in East Africa that they simply offer a premium on crime. It is time a new code of labour rules was adopted, and refusals to do legitimate work in or around a household severely punished. As it is now, the native servants, except in few districts, get the laugh of their employers every time, procedure that will eventuate in disaster in the near future.

So, for alleged laziness or alleged refusal to wash dishes, the remedy openly recommended is "the application of a few dozen strokes of the *Kiboko*!" That is how the settlers are taught to sacrifice "so much to uplift the natives of this part of Africa." It is contended that the aforesaid laziness and refusal should be considered a crime. And

the complaint is made that the natives are so leniently treated by the judicial authorities that they "get the laugh of their employers every time." How this "laugh" is sometimes purchased at the cost of life will appear from the report of a case printed in the *East Africa Standard* of October 8, 1921. In this case a European named R. R. Forrester was tried before the Supreme Court (judge and jury were Europeans) for culpable homicide. The man who died was Mtito, a native servant of the accused. A witness for the prosecution said in part :—

Witness was not present when deceased was kicked, but he saw the marks on the body, as a result of a kick from a cow. That was just after milking time.

The day after deceased was kicked by the cow, he did not come to work. Accused asked another native, on the third day, where deceased was, and was informed that he was sick. Accused went to the house and ordered Mtito (deceased) to come out. The latter came out and was ordered to pick up a pail and go and milk the cows. He tried to go, but said that he was not able to do so.

Accused then threatened to beat the deceased. The latter again tried to walk, but as he did not walk quickly, accused followed him and struck him on the side of the neck with his fist, and kicked him in the kidneys. Deceased then fell down. The kick was given with the toe of accused's boot.

Deceased got up, but was again kicked in the stomach. It was a toe kick. Witness was close to the scene, and the accused appeared to be angry at the time.

After the assault, accused walked away, and deceased crawled to outside his hut, which was near by, and sat down. Later in the day, deceased was found to be very bad, and witness suggested that the accused should be informed. Deceased was not talking sensibly, and in the morning said he was going to die. Next day he died.

The following is part of the evidence of the accused :

On the day in question, accused called deceased out of his house. The latter was limping. Accused asked him what was the matter with him and deceased refused to answer.

Accused slapped him with the flat of his hand and told him to go and do his work. Deceased went but was sulky, and accused kicked him on the buttocks. Deceased went on and carried out his work.

The trial concluded thus :

His Honour briefly summed up and without leaving the Court the jury returned a verdict of "guilty" and considered that accused should not have struck the boy without first having investigated the cause of the deceased's lameness.

His Honour passed sentence of a fine of Fls. 100.

In Indian money the fine is equivalent to Rs. 150.

Do the Filipinos Want Independence ?

About 22 years ago the Americans obtained possession of the Philippines. Since then they have gradually granted the islands an increasing measure of self-government, until at present the Filipinos enjoy complete Home Rule. The Americans promised to grant them independence when they were fit for it. There has been a desire for independence openly expressed by the Filipinos; they demand it. Of course, among the Americans there is a party opposed to making the islands independent. The organs of this party say either that the Filipinos are not fit for independence and would not be able to maintain it, if given, against Japanese aggression, or that they do not want to be independent. A Calcutta Anglo-Indian paper has reproduced articles from one of these American papers to convince us Indians that the Filipinos do not want independence. Intelligent Indians need not be told what value should be attached to such articles;—in our own country there are still a few papers which may, if asked by officials as to whether India wants swaraj or not, answer that India does not. As for Anglo-Indian papers and British papers like the *Morning Post*, they are bound to say that India is unfit for self-government and that representative and influential Indians with a stake in the country and the masses do not wish to have swaraj. The American papers which are opposed to Filipino independence, from which the Calcutta Anglo-Indian paper reprinted the aforesaid articles, are similar to the Anglo-Indian papers and the London *Morning Post*.

The Japanese have said again and again that they do not covet the Philippines. Even if they did, the League of Nations may be made to neutralise the Philippines.

As for America, a press bulletin published by the Philippine Commission of Independence from Washington, states :

The holding of the Philippine Islands by the United States in the face of the definite promise in the Jones law not to do so, is a constant menace to the peace of the United States, and a source of weakness in time of war if not actually provocative of war.

The United States may kill several birds with one stone by granting to the people of the Philippine Islands the independence "which they so honorably covet."

Interested American business men and others had given publicity to the "fact", which was a fiction, that "investment in the Philippines is inadvisable until the political status of the Islands is fixed as a territory of the United States." But Governor General Wood, the American man on the spot, knows conditions in the Islands better. He declared that "American investments in the Islands are secure and will be protected, that conditions of public order are excellent throughout the Archipelago and that there is a keen desire for investment of foreign capital."

The editor of the Press Bulletin of the Philippine Commission of Independence asserts :—

On the question of independence the two political parties in the Philippines—the Nationalists and the Democrats—are in substantial accord. Both claim that the Islands are now ready for freedom, and they ask that the promise of the United States be redeemed without unnecessary delay. Witness the following petitions drafted by a central committee from each party and presented to the Wood-Forbes Mission. These petitions should do away with the shop-worn canard that the Filipinos really don't want independence.

The manifesto of the Nacionalista party runs as follows :—

The Nacionalista party desires to submit respectfully to the special mission, the fact that a new opportunity has come so that the government in Washington may solve once and for all the petition which has been repeatedly formulated many a time, that the Philippines be granted her immediate independence.

We believe that after its trip, the mission will have been convinced that the feelings of the Filipino people are united now as in the days of the revolution, for the emancipation of the country.

It is needless to reproduce here the grounds which the Nacionalista party has to insist on this petition. These grounds are clearly specified in its original platform and in the decisions of its general conventions.

We have affirmed and do affirm the capacity of the people for an independent life, not only in interior or domestic order but also in the international. We have affirmed and do affirm that since the glorious days of the revolution and during the long process of the test to which the people were and are subjected now, they have shown with deeds that they know how to make good use of the degree of freedom granted them, even in the most trying periods of their life. In this last test to which they are now subjected since the approval of the Jones law, with the responsibilities placed practically in Filipino hands, we affirm that the entire people have shown that they possess that degree of self-control, abnegation and mature judgment and that knowledge in the exercise of their private and collective duties, which are more than sufficient for the orderly practice in life and democracy in free nation.

Finally, we affirm that the present conditions in

the country conclusively show that the conditions imposed by the Jones law as a prerequisite to independence, have been more than fulfilled and we submit, therefore, with as much respect as confidence, that the time has come for America to redeem her pledge so solemnly given.

The manifesto of the Democratic party is quoted below.

Whereas, since the call made by the President of the United States to the big powers of the world for an international conference to discuss the armament question, it is logical to expect that the rule of right and justice in the world will not be based solely on might and on the right of arms but also on the good will and cooperation of all powerful and weak nations, so that the principle that "all government should be derived from the consent of the governed" might not be dependent solely upon the greater or lesser potentiality of a people to raise formidable armies and navies ;

Whereas, the Filipino people, in aspiring for a free and independent life, do not do so out of any feeling of animadversion to the North American people and government, but are animated instead by the same ideal and the same purposes which actuated the founders of the Great Republic of the world in severing relations with Great Britain, having shed blood and given up lives to see the Philippines free and independent ;

Therefore the central committee of the Democratic party, interpreting the general feeling of all the Democrats scattered throughout the Philippines, resolves :

1. To ask, as is hereby asked, the Honorable Wood and Forbes that in their report to the President and Congress of the United States, they state emphatically that it is the desire and the aspiration of the Filipino people to live freely and independently ; and to recommend to the President and Congress of the United States the immediate recognition of the political independence of the people of the Philippine Islands under such conditions as the representatives of the constituent Philippine Assembly which may be called for that purpose, and the representatives of the American people may agree upon and stipulate in the interest and mutual benefit of the Philippines and the United States.

2. To ask, as is hereby asked, the Honorable Wood and Forbes to transmit to the President and Congress of the United States the feelings of gratitude of the Filipino people toward the people of the United States for their work in the Philippines, which work the Democrata party of the Philippines hopes will lead without failure to the re-establishment of the Philippine Republic.

These facts ought to be convincing.

"The Case of Principal Maitra."

Newspaper readers are aware how Principal Herambachandra Maitra was treated by some soldiers and their officer stationed at Harrison Road and College Square crossing. This was one of the matters referred to in the Bengal Council by Sir Henry Wheeler, from the

report of whose speech in *The Statesman*, December 20, we make the following extract :—

Referring to the case of Principal Maitra, Sir Henry said it was only fair to this gentleman to say that so far as he (the speaker) was aware he had not lent his influence to the use of the story as a means of exciting prejudice. They regretted that the venerable gentleman should have become entangled in it, without wishing to detract from that expression of regret, he would point out to the Council that what he did with the best of motives would have been interpreted in London as obstructing the military in the discharge of their duties.

Those who have read Sir Henry Wheeler's defence and whitewashing of the Gurkha outrage on the famished coolies at Chandpur station yard, will understand that any expression of moral indignation at Sir Henry's more recent performance would be a waste of that valuable material. Nevertheless, one feels tempted to observe that the suggestion that Mr. Maitra would have been treated worse in London than here is really delicious. It may be that Indians enjoy greater liberty—or shall we say "license"—in India than Englishmen in England. But those who believe England is a free country may well rub their eyes on reading Sir Henry's observations and exclaim, "Stands England where it did!"

It was reported in the papers that on hearing of what two Anglo-Indian papers have with humane humour described as Mr. Maitra's "adventure", Lord Ronaldshay expressed regret. Perhaps Sir Henry understood His Excellency to mean that His Excellency regretted that Calcutta was not London and that, therefore, Principal Maitra was not arrested.

But it may after all be true that one should treat anything falling from the lips of so august and puissant a personage as Sir Henry Wheeler with an extra amount of seriousness. And, therefore, one ought to ask what were the "duties" of the military in the discharge of which Mr. Maitra obstructed them, in Sir Henry's opinion. Was the chasing, weapon in hand, of peaceful and inoffensive pedestrians one of these "duties"?

Object of the Visit of the Prince of Wales.

Very large numbers of the Indian people believe that the Prince of Wales has been brought out to serve a political purpose of the bureaucracy. This has been denied by the bureaucracy, from the Viceroy downwards,—

without producing any change of conviction in the minds of sceptical people.

But though the Viceroy and others have asserted that there is no political motive underlying the Prince's visit, they have not told us explicitly and in detail what the object really is.

The Prince himself, however, has said why he has come out to India. The first speech which he made in Bombay, which was his first in India, contains the following passage :

"I need not tell you that I have been looking forward to my visit and have been eagerly awaiting the opportunity of seeing India and making friends there. I want to appreciate at first hand all that India is and has done and can do. I want to grasp your difficulties and to understand your aspirations. I want you to know me and I want to know you."

The Prince's desire is laudable ; but His Royal Highness's tour programme has been so arranged that there is little likelihood of its being fulfilled. India is divided into two main parts, British India and Indian India. British India forms the greater part. But he is not to spend as much of his time in British India as its larger size and greater population demand. The Indian states are absorbing more of his time than their size and population would require. Relatively, of course. For even a single state would require much more time to know it than the entire period of the Prince's tour.

In the next place, how can one know India and the difficulties and aspirations of Indians by being constantly surrounded by British and Indian officials and servants, by seeing Rajas and Nawabs for a few minutes, by receiving emasculated addresses of welcome, by seeing holiday crowds, and by hunting wild animals? If those who are responsible for drawing up the Prince's tour programme wished to act according to his desire to know India and to understand Indian's difficulties and aspirations, they should at least have brought about an interview between His Royal Highness and Mahatma Gandhi, as the leader of the largest section of the Indian people, and another interview between the Prince and a few of the most prominent Moderate leaders, without any press or other reporters being present. As matters have been arranged, the Prince has been seeing and will see a varnished India, and will know more of the ruling Rajas and wild animals of India than of the people of India.

This is not a peculiarity of the present

royal tour. When Edward VII visited India in 1875 as Prince of Wales, the *Hindu Patriot* of the 27th December, 1875, printed the "Open Address of Kristodas Pal to His Royal Highness." It was only to be expected that so loyal a man as Kristodas Pal should say in it :

On behalf of the people of Bengal we respectfully and cordially welcome Your Royal Highness to these shores.

The loyal demonstrations made by our countrymen, wherever Your Royal Highness has trodden the soil, will doubtless have convinced Your Royal Highness how truly loyal are they, how sincerely attached to the Queen's rule and person, and how profoundly grateful to the British Government for the manifold blessings, which it has conferred upon them.

As to the motives of that visit, the writer said :—

"Different minds give different interpretations to the motives of Your Royal Highness' visit, but whatever your Royal Highness' object, whether it be an enlightened curiosity, a love of manly and rational pleasure, or a noble resolve to study the history, traditions, and real condition of the many millions of this country, whom you may one day be called upon to rule", &c.

But Kristodas Pal gave the then Prince of Wales plainly to understand that he would not be able to study and know India and her problems and aspirations. This is how the leading "Moderate" of those days addressed the Prince of Wales of those days :—

Four months' stay cannot surely enable Your Royal Highness to study India to any purpose, or gain a full insight into the complicated problems of its administration, nor are the circumstances under which Your Royal Highness, as becoming your high rank, is making Your Royal Progress, calculated to qualify Your Royal Highness to know the real truth about the country. Wherever you go a varnish is put on, nothing is presented to Your Royal Highness in naked reality. The whole Empire has undergone a new whitewash in order to please the Royal eyes,—the view presented to Your Royal Highness is a huge fiction. Possibly from the glorious sights, which Your Royal Highness has seen, Your Royal Highness may conclude that this is a land flowing with plenty and prosperity, but in reality the country is very poor, the majority of the people can hardly live from hand to mouth. Possibly the universal rejoicings with which Your Royal Highness has been welcomed may impress your mind with the belief that the people are quite content, but nothing could be a graver mistake than that.

The people are content with the Queen's Rule as an abstract fact or a political condition; they do not wish for any change of rule or dynasty; nonetheless they feel deeply the insolence of office, the invidious distinction of race made not so much in personal intercourse by the heads of Government as by the representatives of the ruling power in the

districts in the practical administration of the country supported no doubt by their official superiors from motives of policy; the absence of any sympathy except in rare cases between the rulers and the ruled; the high hand with which the administration is not unfrequently carried on regardless of the feelings, sentiments, and wishes of the governed; and above all, the open inconsistency of the practices of the actual rulers of the country with the noble professions and behests of the Queen's Government.

We deeply regret that although Your Royal Highness has come to see the people of India, a wide gulf has been placed between Your Royal Highness and the people at large—an wider gulf than ordinarily exists between Englishmen and Indians: Your Royal Highness has only seen cities under colours, white-wash, and glowing lights—they are no index to the real condition of the cities themselves, or of the distant and rustic villages. We beseech Your Royal Highness to remember this fact, this moral truth, when you will render an account of your visit to your Queen Mother. Your Mother is our Mother, and Your Royal Highness will doubtless tell her that all that you have seen so glittering is not gold.

We do not say all this by way of disparagement of any particular ruler or district officer. It is the system and policy, for which no one is individually or solely responsible, which has produced the resultant forces, that repress the national aspirations and fill the national heart with distress. It is not our purpose to enquire whose fault it is, it is our object to state the plain truth.

Has any living Moderate addressed words like the above to the Prince of Wales? Or the Moderates have become more Moderate and the Radicals more Radical since Kristodas Pal's days?

Calcutta Corporation Address To the Prince.

The Calcutta Corporation's address to the Prince did not make the remotest allusion to this city as a centre of literary, scientific, artistic, educational, social, philanthropic, or intellectual and cultural activity of any sort; although the gunny bags were there to be sure—to which "we do not mean any disrespect." Perhaps the corporators were right. Having done little for the non-material life of the city, they were quite consistent in consciously or unconsciously omitting any reference to it in their address. The Prince, however, showed that his youthful instinct was better than the combined experience and "wisdom" of the "City Fathers". For though he, too, could not do full justice to Calcutta, yet he referred to it "in the more restricted but important aspect of a great student centre."

The 'Pioneer' and Kenya.

The Kenya correspondent of the *Pioneer* makes the following statement :—

The movement for "equal rights" started during the war when practically the whole European population was on active service, and was supported by local Indian agitators, with the result that the subject in all its bearings was considered by Lord Milner, late Colonial Secretary, who in August, 1920, published a despatch, enunciating a policy, which, though they were by no means satisfied, the Europeans nevertheless tacitly accepted as a temporary compromise in order to avoid discord at a critical time.

This way of putting things is an extraordinary perversion of the truth. As a matter of fact, during the War, Indians were altogether under suspicion and a terrible repression went on; no Indian was safe, and it is greatly feared that some Indians (who were altogether innocent) were executed under Military Law for 'treachery'. Indians gratefully remember the righteousness of Colonel Nottley, the present Colonial Secretary, who saved many of their lives. There was no possibility at such a time of organising Indian opinion. I should add that, as far as my own information goes, the Arya Samaj members came most of all under this military terrorisation. It was, to them, a time of very awful suffering, and they endured it with great bravery and endurance. No! The truth is just the reverse of what the '*Pioneer*' correspondent from Kenya has stated. For it was during this very war time, that the European community endeavoured by every means in their power to take away existing rights from the Indian community. They succeeded, in 1915, when the war conditions in East Africa were most critical, in getting an ordinance passed, making obligatory the Governor's veto against Indian purchase of land in the Highlands.

They also prepared the way for Anti-Indian racial legislation, under which Europeans should be given the franchise and Indians should be altogether disfranchised. This legislation did not come into operation till just after the war, but I have been credibly informed that the

European agitation and preparation for this momentous step were carried on during the war itself.

No! Instead of Indians agitating and making preparations during the War, they were taken entirely by surprise. When I landed, in November 1919, at Mombasa, I found the Indian community still under the shock of the findings of the notorious Economic Commission Report which had been sitting during the war time and concocting its scandalous proposals for the final exclusion of Indians altogether from Africa, directly charging them with immorality. This Report was subsequently publicly disowned by the Colonial Office in the British Parliament itself. The Indian community had partly rallied, but the struggle was going hard against them. The European propaganda had gone so far that Lord Milner was himself won over. His 'Pronouncement' of August, 1920, denotes the ultimate limit of that propaganda. Since then, the tide has turned slightly against the Europeans, and for that reason the European settlers have threatened armed resistance in August and September, 1921. They have not finally and officially withdrawn that threat.

C. F. ANDREWS.

[From the above note it is clear that the European settlers do not propose to confine themselves to non-violent methods. Have they been declared an unlawful assembly?—Ed., M. R.]

The Successors of Aurangzib.

William Irvine, the discoverer and editor of Manucci's travels, devoted the evening of his life, after retirement from the civil service of the United Provinces, to the composition of a monumental history of the successors of Aurangzib, on the basis of the original sources, mostly Persian MSS. and official letters. It was intended to cover the 18th century, from the death of Aurangzib (1707) to the entry of the English into Delhi under Lord Lake (1803), and his work, if completed, would have deserved the title of *The Decline and Fall of the Mughal Empire*.

But he lived to write the history of thirty-one years only and his life's work was cut short by illness and death when he had reached the year 1738, on the eve of Nadir Shah's invasion.

Some chapters of the book under the title of *The Later Mughals* were printed in the Journal of the Asiatic Society of Bengal, but most of it remained in MS. at his death. His papers were entrusted by his heir to Prof. Jadunath Sarkar, who has edited them, filling up gaps, verifying references, correcting errors, adding notes and inserting fresh information unknown to Irvine (especially from Marathi sources). The first volume,* a thick royal octavo book of over 450 pages, is now before us, and the second is expected to be out next month.

This first volume is enriched with a fine portrait of the author, and a life-sketch of Irvine and a criticism of his work (which have been expanded from an article contributed by Prof. Sarkar to our Review in 1913), together with a bibliography of his published writings. The narrative covers the years 1707-1719 and stops with the accession of Muhammad Shah and the zenith of the ascendancy of the Indian king-makers, the two Sayyid Brothers Husain Ali and Abdullah.

Irvine's unrivalled mastery of the sources, his practised style and minute and graphic details extracted from contemporary diaries, letters and poems, make his book read like a romance. The great Marathi historian G. S. Sardesai has declared it to be fascinating like the *Arabian Nights*. Indeed, as the story of the decline of the great empire of Akbar and Aurangzib is unfolded before our eyes in all its details in the pages of Irvine, we seem to be contemporaries looking on the tragic drama, unable to interfere, helpless in arresting the course of events. Each of the actors in this drama comes vividly before us, as Irvine gives minute sketches of their history, pedigree and personal appearance, enlivened with characteristic

anecdotes. The march of events is free, smooth and natural in his lucid prose.

He deals not only with the Court of Delhi, but also with important peoples and sects. His love of thoroughness makes him begin his prose-epic "from the egg". Thus we have in his pages full accounts of the origin of the Sikhs, Marathas, Bundelas, Jats, Rohilas from their first mention in history, through their early growth and expansion to their actual condition in 1738. The numerous foot-notes with exact references are a mine of accurate information to future students of these subjects in greater detail than is possible in Irvine's history; they must have cost author and editor an immense amount of hard but unobtrusive labour.

The second volume supplies copious details, hitherto unknown, of the Mahratta activities in Gujarat, Malwa and Bundelkhand, from the Persian diaries of those who took part in these affairs. Only brief summaries of these, based on scanty Maratha chronicles and the meagre Persian narrative of the *Siyar-ul-mutakhirin* had previously been available to us, in the pages of Grant Duff.

We understand that the editor (Prof. Sarkar) is now engaged on Nadir Shah's invasion, so that on the forthcoming completion of his own *History of Aurangzib* (of which 4 volumes are now out), we shall have an unbroken record, from original sources and in full detail, of the history of the Mughal Empire from 1557 to 1739, *i. e.*, from the time when it reached its climax to the day when the alien invader's lance shattered it to pieces and left its name a by-word and a mockery.

The Wheeled Black Hole.

When Macaulay, describing the real or supposed Black Hole incident, wrote that "Nothing in history or fiction, not even the story which Ugolino told in the sea of everlasting ice, after he had wiped his bloody lips on the scalp of his murderer, approaches the horrors which were recounted by the few survivors of that night", he did not dream that a similar ghastly tragedy would happen under the administration of his countrymen

* THE LATER MUGHALS, Vol. I. Rs. 8. Vol. II. Rs. 6. (M. C. Sarkar & Sons, 90 Harrison Road, Calcutta.)

in India. According to him, the European prisoners, 146 in number, were kept in the prison of the Fort William Garrison, of which "the space was only twenty feet square". According to M. Raymond, translator of the "Siyar Mutagharin", the number of prisoners was 131, and according to the *Encyclopædia Britannica* the Black Hole measured 18 feet by 14 feet and 10 inches. According to the evidence of Mr. A. H. Reeve, Traffic Inspector, S. I. Railway, the closed goods waggon in which the Moplah prisoners were carried measured 18 feet by 9 feet. Their number has been variously stated as being 123, 106 or 100. Whichever sets of figures we consider, it will be seen that the European prisoners of Siraj-ud-Dowla had more space per head than the Moplah prisoners of the British Government. The Black Hole had two small windows. The goods waggon, even if the wire gauze (choked by paint and dust) were removed, was unfit to carry human beings, in the opinion of Captain P. M. Mathai, I. M. S., Major General G. G. Gifford, Surgeon General with the Government of Madras. Macaulay writes that the European prisoners "fought for the pittance of water with which the cruel mercy of the murderers mocked their agonies". Whether the gaolers really wanted to mock their agonies or merely gave them an insufficient quantity of water, cannot be ascertained at this distance of time; but in the case of the Moplahs it is in evidence that they cried for water but were not given a drop, and that some of them wrang out their clothes wet with perspiration and drank it. The other horrible details of this ghastly tragedy we will not repeat. The Black Hole was a British prison of whose dimensions Siraj-ud-Dowla knew nothing, nor did he know that the European prisoners were confined there. The Wheeled Black Hole in which the Moplahs were conveyed was also a British van in which the servant of a British Government had locked them up. Lord Willingdon or his European subordinate Mr. Knapp in charge of Malabar ought to have known that human beings were being carried in *closed* goods waggons. For, the ghastly tragedy happened on the 20th November; but long before that date complaints of the use of *closed* waggons for the conveyance of the Moplah captives had appeared in the *Hindu* of Madras and Mr. N. Lakshmanan wrote in the *Indian Social Reformer* of the 25th September :

"A certain considerable number of so-called Martial Law prisoners are brought down to Coimbatore Jail, for hours together the young and old are huddled together in closed, practically air-tight trucks or goods waggons like cattle or sheep or even worse. This is brutality pure and simple."

New India, which is edited by Mrs. Annie Besant, complained that though when pilgrims were carried in waggons the critics of Government did not complain, they were now trying to take advantage of the Moplah tragedy to excite disaffection against Government. It is not, however, a fact that the conveyance of pilgrims in goods waggons has never been objected to. Besides, it must be remembered that pilgrims are so carried only in exceptional times when there is a great rush, and that they are never conveyed in *closed and air tight* waggons.

Macaulay writes :—

"But these things which, after the lapse of more than eighty years, cannot be told or read without horror, awakened neither remorse nor pity in the bosom of the savage Nabob. He inflicted no punishment on the murderers. He showed no tenderness to the survivors."

The disembodied spirit of Macaulay should be anxious that with reference to recent items similar to those of his indictment of "the savage Nabob", the enlightened British Nabob of the present day concerned might take steps—they have not yet been taken—which would bear favorable comparison with what the eighteenth century "savage" ruler of Bengal omitted to do.

Macaulay could find "nothing in history or fiction" approaching the Black Hole tragedy in horror. But long before his days, his compatriots in Bengal are reported to have achieved something similar. M. Raymond, whose translation of *Siyar Mutagharin* appeared in 1789, wrote in a foot-note, referring to the Black Hole :—

"Were we therefore to accuse the Indians of cruelty, for such a thoughtless action, we would of course accuse the English, who, intending to embark four hundred Gentoo [*i. e.*, Hindu] Sipahis, destined for Madras, put them in boats without one single necessary, and at last left them to be overset by the boar, where they all perished, after a three days' fast."

The Indian Social Conference.

Ahmedabad, Dec. 26.

Mr. K. Natarajan, Editor "Indian Social Reformer", presiding over the Social Conference declared no "Swaraj" would be worth having unless the nation believed heart and soul that every citizen was entitled to equal rights. To condemn any class of people as untouchable was to declare themselves unfit to exercise any power of government.—"Associated Press."

Mr. Natarajan is quite right. That one has still to repeat truisms like what he uttered is a measure of India's shame and degradation, of which vast numbers of Indians appear to be unaware.

All-India Khilafat Conference.

Ahmedabad, Dec. 26.

Presiding at the All-India Khilafat Conference this morning Hakim Ajmal Khan reviewed the situation in the Moslem world and India. He said Asia Minor on one side and India on the other were but two extreme links in the chain of future Islamic federation. The Moslem kingdoms in the Middle East and above all the regeneration of Turkey gave promise of a great future for Islam. He congratulated Afghanistan for securing complete independence as a result of the Anglo-Afghan treaty. He complimented the Turks on their victory over the Greeks, thus completely smashing the British diplomacy. He contended that Britain alone was standing in the way of the real solution of the near eastern question and hoped that soon Italy would follow the example of France and conclude a separate treaty with Angora. Referring to the situation in India, Hakimji said, while the threats of the Viceroy and others could not shake them in their determination, they wanted peace, but only by safeguarding the rights of citizenship and national honour. The President pleaded for toleration for the moderates and all those who differed from them. He sympathised with the sufferers in the Malabar disturbance and declared that Government committed inhuman atrocities under martial law, including the train tragedy. Concluding, the Hakim appealed to his co-religionists to continue the struggle with fortitude and energy, always taking their stand on the bedrock of non-violence and truth.—"Associated Press."

An Alleged Secret Treaty between England and Turkey.

Following the conclusion of a treaty between France and the Angora Turkish Government on October 20, 1921, declaring the state of war between France and Turkey to be at an end—a direct blow to England's Turkish and French politics, the British Government and the British press have poured forth columns and pages of invectives against the "treachery" of France. In reply to this, the Paris "Matin" calmly published the text of an alleged secret treaty, concluded between the Constantinople Turkish Government and England; the treaty is dated September 2, 1919; it is drawn up in French and Turkish, and is said to have been prepared by the Grand Vizier, Damad Ferid Pasha, on behalf of Turkey, and by three British officials, Messrs. Winston Churchill, Fraser and Nollam. The secret

Constantinople-English treaty is said to be a deliberate attempt by England to further subject the Khilafat to England and to make it a tool of British imperial ambitions.

Despite the denials of the British Government, which much resemble the denials of secret treaties during the war by which the world was divided among the Allies, the French press continues to stand its ground. M. Baladier, a French deputy, is responsible for the publication of the alleged secret treaty, which reads :

Constantinople, September 2, 1919.

The following articles have been agreed upon between Messrs. Fraser, Nollam, and Churchill, who are authorised to sign in the names of the British Government, and the Grand Vizier on behalf of the Imperial Ottoman Government :

Article 1.—The British Government undertakes to assure the independence and integrity of Turkey under its mandate.

Article 2.—Constantinople will be the seat of the Khalifate and of the Empire. The Dardanelles will be placed under the control of Great Britain.

Article 3.—Turkey will not oppose the establishment of an independent Turkestan.

Article 4.—Turkey guarantees its material aid to assure the domination of Great Britain in Mesopotamia and in Syria, and it undertakes to place at Britain's disposal the moral authority and power of the Khalifate in these two countries as in other countries inhabited by Mussulmans.

Article 5.—Great Britain will organize an armed force to destroy all national currents which might oppose the semi-constitutional Government which will be created in Turkey.

Article 6.—Turkey renounces all its rights to Egypt and Cyprus.

Article 7.—This agreement having a semi-official and completely confidential character, the British Government will support the wishes of the Turkish delegates at the Peace Conference on these points, and undertakes to get them accepted.

Article 8.—After the conditions of peace have been fixed, His Majesty the Sultan, in order to give more weight to the stipulations of article 4, will conclude a treaty with the British Government. This treaty will be absolutely confidential and secret.

N. B.—The present agreement is drawn up in Constantinople in two copies, which have been accepted and exchanged by the two signatory parties.

In the meantime, the Trozzi Mission from the Italian Government arrived in Angora, where it has been warmly received by the Turkish National Assembly. This sent another shock through England, who saw one after another of her allies slip from her clutches and ally themselves with what many Englishmen consider the sworn enemy of England, the Turkish National Government at Angora.

Anatole France.

M. Anatole France, who has been awarded the Nobel Prize for literature for the year 1921, was born in Paris in April 1844. He is thus past seventy and approaching eighty. Aspirants for the Nobel prize may, therefore, take heart seeing that M. France has won it so late in life. We read in the *Encyclopaedia Britannica* that "his father was a bookseller, one of the last of the booksellers into whose establishment men came, not merely to order and buy, but to dip and turn over pages and discuss. As a child he used to listen to the nightly talks on literary subjects which took place in his father's shop. Nurtured in an atmosphere so essentially bookish, he turned naturally to literature." He at first wrote poetry, but later found his richest vein in prose.

Anatole France is an assumed name. His real name is Jacques Anatole Thibault.

He is a very learned man, though he bears his learning lightly. That it is very real and extensive is shown in his utilization of modern, archaeological and historical research in his fiction.

In the *New York Times Book Review*, Mr. Herbert S. Gorman gives the following summary of France and his books :—

"His irony, his humor, his insight are of that peculiarly individual order that permits no competition. The aura that surrounds his work belongs to him alone, and with the passing of Anatole France will go a personality possible only in France, and yet not to be repeated even in that country.

"The charm of his books lies principally in the conversation. Through the wise, witty, sardonic and tender conversation of his figures he outlines both plot and character. When a personage in one of his books, such as the dog, *Riquet*, in 'Monsieur Bergeret in Paris,' possesses no tongue, Anatole France gravely sets down the creature's thoughts.

"It is always a dangerous thing to recommend a selected list of a man's books, but there are certain volumes by Anatole France which show indubitably why he is today the honored recipient of the Nobel Prize. They are books that should be read by all lovers of good literature, and while the few listed here are purely personal choices, so high has the average of the writer been that the list cannot escape the virtue of including some of the wisest and wittiest books written in modern times. All



ANATOLE FRANCE,
The Nobel Prize Laureate in Literature for the
year 1921.

these books may be secured in the excellent translations published by John Lane, the Bodley Head. And these books are 'Jocaste et le Chat Maigre' ('Jocasta and The Famished Cat'); 'Le Crime de Sylvestre Bonnard,' 'Balthazar,' 'Thais,' 'Les Opinions de Jerome Coignard,' 'Le Lys Rouge' ('The Red Lily'); 'Le Jardin d'Epicure' ('The Garden of Epicurus'); 'L'Anneau d'Amethyste' ('The Amethyst Ring'); 'Les Revoltes des Anges' ('The Revolt of the Angels'); 'L'Isle des Pingouins' ('Penguin Island'), and 'The Gods Are Athirst.'"

Visva-Bharati.

Visva-bhāratī, the Shānti-niketan University founded by āchārya Rabindranath Tagore, was formally established and opened on the 23rd December last. An association, called the Visva-bhāratī Parishat, was also formed on the same day. A constitution was adopted for the University. Dr. Brajendranath Seal presided over the meeting at Shānti-niketan at which all this and some other business were transacted. Dr. Seal delivered a presidential address. Besides him, Srimati Snehalata Sen, āchārya Rabindranath Tagore, Prof. Sylvain Levi, Dr. Sir Nilratan Sircar, Pandit Vidhusekhar Sastri, Pandit Kshitimohan Sen, Mr. W. W. Pearson, Principal S. K. Rudra, Dr. Sisir Kumar Maitra, Babu Jagadananda Ray, Babu Nepal Chandra Ray, Prof. Prasanta Chandra Mahalanobis, Babu Rathindranath Tagore, and many others took part in the meeting.

In the constitution of Visva-bhāratī we find the following mentioned among its objects :—

"1. (i) To study the mind of Man in its realisation of different aspects of truth from diverse points of view.

"(ii) To bring together, as a step towards the above object, the various scattered cultures of the East, the fittest place for such endeavour being India, the heart of Asia, into which have flowed the Vedic, Buddhist, Semitic, Zoroastrian, and other cultural currents originating in different part of the Orient from Judea to Japan ; to bring to a realisation the fundamental unity of the tendencies of different civilisations of Asia, thereby enabling the East to gain a full consciousness of its own spiritual purpose, the obscuration of which has been the chief obstacle in the way of a true co-operation of East and West, the great achievements of these being mutually complementary and alike necessary for Universal Culture in its completeness.

"(iii) And with such Ideal in view to provide at Shanti-niketan aforesaid a centre of Culture where research into and study of the religion, literature, history, science and

art of Hindu, Buddhist, Jain, Sikh, Moslem, Christian and other civilisations may be pursued along with the culture of the West, with that simplicity in externals which is necessary for true spiritual realisation, in amity, good-fellowship and co-operation between thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed or caste, and in the name of the one Supreme Being who is Shantam, Shivam, Advaitam."

"4. To provide for research and instruction in such branches of learning as may be deemed desirable and found practicable and for the exchange of cultures between the East and the West and for the advancement of learning and dissemination of knowledge generally."

That it will not be a mere copy or reproduction of any antiquated or medieval institution will be clear from the following object :—

"7. To purchase or sell, construct, maintain, found, initiate, organise or assist and generally deal in or with, all or any description of the following :—Buildings and building materials ; Agricultural machinery and produce, and foodstuffs raw or manufactured ; Printing, publishing, typefounding, book-binding ; Books, manuscripts, libraries ; Pictures, statues, inscriptions and objects of artistic or antiquarian interest ; Musical instruments and accessories ; Textile machinery and products, bricks, tiles, pottery and china ware ; Mills, foundries and workshops for working in metal, wood or other materials ; Produce-golas, co-operative stores, dairies and creameries ; Banks and all forms of associated dealing in credit."

Article V of its memorandum of association, quoted below, shows how broad-based its membership is.

"V. The membership of the Visva-bharati and of its Constituent Bodies shall be open to all persons irrespective of sex, nationality, race, creed, caste or class and no test or condition shall be imposed as to religious belief or profession in admitting or appointing members, students, teachers, workers, or in any other connection whatsoever, except in respect of any

particular benefaction accepted by the Visva-bharati of which such test is made a condition by the instrument creating such benefaction, provided however that no benefaction shall be accepted which in the opinion of the constituted authorities involves conditions or obligations opposed to the spirit and object of this clause. And provided further that nothing in this clause shall be deemed to prevent religious instruction being given in any manner approved of by the authorities concerned to those not unwilling to receive it by teachers duly and properly authorised for that purpose."

For its courses of studies, the reader is referred to its prospectus, printed among advertisements in this issue.

Repression.

Repression has been going on in India during the last few years ; but never were so many persons sent to jail as during the month of December, 1921. The "offence" or "offences" for which so many thousand persons have been imprisoned were either no offences at all or merely technical in character. To ask people to buy and use home-spun, to wear home-spun one's self, to ask people to close their shops and do no business on a particular day to show that they did not take part in the officially arranged and enjoined welcome to the Prince of Wales, and to become members of a body variously called Congress, Khilafat or National Volunteers, cannot be called offences in the ordinary sense of the word. It is true that Government had declared such volunteering unlawful, and asking people to use home-spun, and to observe that hartal, were considered offences as showing that the persons making the request were "Volunteers".

As is well-known, "volunteering" of the aforesaid description was declared unlawful on the grounds, among others, that the volunteers intimidated people, incited to violence, acted in a way prejudicial to law and order, &c. It is not our contention that there has been no intimidation, &c., anywhere. But Government ought to have proved several things

before taking the step that it did. It ought to have shown from the number of cases tried and resulting in conviction that such intimidation had become so general, and that recently, as to call for action of the kind taken. It ought to have shown that the offenders were members of the Congress or the Khilafat party. It ought to have shown that they had committed the offences in the capacity of such members. Lastly, it ought to have shown that the objects of the Congress and of the Khilafat Conference included intimidation, violence, &c. All this has not been done. That has led to the presumption that the successful hartal all over India on the 17th November last, when the Prince of Wales landed in Bombay, having provided an object lesson to the bureaucracy of the power of the non-co-operators, Government determined to strike a blow at the Congress and Khilafat organisations. Yet, for reasons known to Government and only guessed by others, the blow was not struck directly but indirectly.

Much of the rioting and bloodshed in the country has been ascribed to the activities of the non-co-operators. But it has never yet been shown that the ring-leaders or any considerable body of the rioters were Non-co-operator and disturbed the peace and shed blood as Congressists or Khilafatists. On the other hand, there is public proof that in Amritsar (Jalianwala Bagh), Chandpur (railway station yard), &c., servants of Government acted unlawfully and criminally, and shed blood or caused wounds, as Government servants. The logic, therefore, which has led Government to pronounce "volunteering" unlawful, would lead more irresistibly to the conclusion that the persons constituting the present and immediately preceding governments in India formed an unlawful association. The only difference would be that, whereas the persons forming the government had the power and the will to apply physical force and to imprison or otherwise punish the "offending" section of the public, that section had no such power to reciprocate.

Mahatma Gandhi has written months ago in *Young India* that for the pur-

poses of the present movement Swaraj should be understood to mean Dominion Home Rule. And it has been up till now part of the Congress creed that Swaraj is to be won by non-violent means. (We write before receiving news relating to the suggested change in the creed.) Hence the Congress or any of its subsidiary bodies or branches cannot be declared unlawful associations without proving the several things we have mentioned before. Mere non-violent or civil disobedience of any kind is not unconstitutional, though it may be technically an infringement of some law or official order. It is true that the Congress has told or means to tell people not to accept service under Government (including police and military service) and to ask Government servants of all descriptions to renounce such service. And the contention is also well-founded that what the Congress intends may, if achieved, paralyse the Government. But non-violent non-payment of taxes has been considered a constitutional form of resisting a government, and the ultimate and logical object of non-payment of taxes is undoubtedly to make the administration impossible, or, in other words, to paralyse it by depriving it of its financial resources. Why should one non-violent form of paralysing the government be considered constitutional and the other not?

It may be said that there is a difference and that is that the Congress wants to tamper with the loyalty of the police and the army. That is an unfounded and untrue charge. The Congress does not ask any policeman or any soldier to remain in service and at the same time to prove untrue to his salt, to prove treacherous or to join the enemy at the time of action. No. What the Congress wants is that either people should not become policemen or soldiers or that those who are such should openly throw up their posts in an honest and honorable way. Surely no one is bound to become or remain a soldier, unless there is conscription. And even during conscription time during the war, the pacifists, though persecuted in many ways, were not declared an unlawful as-

sociation. Mahātmā Gandhi is the very soul of honour. He would be the last person to be connected with any organisation which intends or promotes any dishonorable or treacherous action.

Sir Edward Carson and his Ulster Volunteers drilled themselves, procured arms, and publicly declared that they would resist the law by force, if any Home Rule Act were passed uniting the whole of Ireland under one Irish national government. And yet those amiable persons were never declared an unlawful body. And the British Government have negotiated with the rebellious Sinn Fein party again and again. It was not for nothing then that it was said of old in Sanskrit, *tejyasām hi na doshāya*.

But perhaps that proverb is not germane to the present discussion. What is more apposite is the principle that what may be done in the case of white men must not be done in the case of coloured men even when they are non-violent.

Changing the Financial Year.

The Government of India has addressed the Local Governments with a view to ascertain their opinion on the question of changing the present financial year from the 1st April to either the 1st November or the 1st January. The Chamberlain Commission on Indian Finance and Currency first suggested this change. The chief reason put forward is that under the present arrangements the Indian Budget Estimates are prepared in ignorance of the most important factor on which the results of the year will depend, *i. e.*, the exact character of the south-west monsoon. After the recent overhauling of the financial relations between the Central and Provincial Governments due to the abolition of "land-revenue" as a divided head of revenue, the effect of the principal monsoon would not be direct and effective upon the Indian Budget. But the present date stands in the way of accurate budgetting, as the estimates are prepared in complete ignorance of the agricultural conditions created by the previous monsoon. We would favour the change to the 1st

January, provided the Budgets are presented to the councils in the latter part of November or at the latest in the beginning of December and the Revised Estimates are not dispensed with. To submit the Budget to the vote of the Council in February or March after the commencement of the Financial year would be following the Calcutta University precedent and would degenerate into a post-mortem examination.

Taxation Proposals in Bengal.

The Government of Bengal is in dire pecuniary straits. So it is proposed to levy an increased court fee, namely, Rs. 11-3 per hundred rupees in place of the present scale of Rs. 7-8 per cent., and to tax entertainments. Owing to various causes, non-co-operation being one of them, the legal profession has of late become less remunerative or lucrative than before. A higher court fee will have the tendency to reduce the volume of the lawyers' business still further. An increased court fee will affect the litigants, too. Theoretically speaking, justice should be cheap. One might even go further and say that justice should be dispensed gratis, so that poverty may not stand in the way of the redress of any one's grievances. Both these positions would be incontestable if all or most litigants went to law to obtain justice. But the fact is, many—what proportion of the total number of litigants they form we do not know—go to law to unjustly get the better of the other party. Therefore, in addition to the need of money to meet the expenses of judicial administration, there is another reason why going to law may be made somewhat expensive. That reason is that the habit of litigation should be discouraged. It is, no doubt, difficult to strike the mean between making justice prohibitively dear and making it costly only to such an extent as to discourage litigation. Not having ever gone to law ourselves we are unable to suggest what the mean should be.

As for taxing entertainments, we approve of the idea in the main. But when

any caterers provide any innocent and instructive entertainment specially for children, it should not be taxed. Games and races should be heavily taxed. To play foot-ball or to ride is good. But to throng foot-ball grounds and race-courses as spectators and gamblers cannot be said to be equally necessary or beneficial. Race-course gambling is positively degrading and ruinous. It is to be regretted that high personages, including the Prince of Wales, should indirectly encourage such a demoralizing institution.

Retrenchment Not Tried.

Before proposing new and increased taxation retrenchment in all directions should be tried. The posts of divisional commissioners and members of the board of revenue should be abolished. As suggested in the article on Bengal Police Expenditure, published in our last number, many high posts in the police department should be abolished. The remaining high officers should be paid lower salaries. That would not involve any decrease of efficiency. The number of ministers and executive councillors should be reduced and their salaries cut down. Much more is spent on the inspecting staff of the education department than is necessary. The number and salaries of inspecting officers should be reduced. Bengal formerly included within its area the provinces of Bihar, Orissa, Chota Nagpur and Assam, and the highest law officers of the Bengal Government served the Government of India, too. At present that is not the case. So we do not see why there should be so many law officers as before, nor why they should be as highly paid as formerly. The salaries of the commissioners of stamps and of excise and of the collectors of customs and of income tax should be considerably reduced. The pay of the presidency magistrates and of the judges of the presidency small cause court should be reduced. Capable and honest men can be had for much lower salaries than what are paid at present.

The Imperial Services in India had been in receipt of much higher salaries, even before the recent increments, than similar officers receive in any other country, including the richest. The salaries of the provincial service men have been increased so that there may not be the appearance of shameless difference between the two. So instead of at least going in the direction of fixing the salaries of our public servants on the scale of a first-class power like Japan, if not actually fixing them exactly on the same scale, our servant-masters have actually increased their own and their proteges' salaries! And when they cannot make both ends meet, they propose new and enhanced taxation.

Conservation and Development Expenditure,

It is our firm conviction that the present incomes of the Indian and provincial governments would be quite sufficient to meet the expenses of administration and in addition to meet increased expenditure on what might be described as the conservation and development departments, if only the Japanese scales of salaries were accepted.

The conservation and development departments are those which deal with sanitation, education, agriculture, mining, fisheries, forests, shipping, highways, railways, manufacturing industries, &c. Increased taxation should be resorted to, if at all, only for the better and more extended working of these departments, but never for meeting the ordinary expenses of administration. If all sources of revenue were tapped for ordinary needs, what would be left for the extended operations of the aforesaid departments in case of necessity?

Our Editorial Difficulties.

Hitherto every year during the last week of the year we had before us so many presidential and other addresses and so many resolutions moved at Congress and the various conferences sessions, that we were unable to deal adequately with them. This year we have so far received not a single presidential address nor read

in the papers any telegraphic report or summary of any main resolution of these bodies. We write this at 9-30 A. M. on the 23th December, and this issue must be published on the 30th. It is not possible for a monthly reviewer to be quite up to date as regards news and comments on news. We have always tried to be as up to date as is practicable. But the difficulties this year are greater than in any previous year. At the same time the issues are more momentous than ever before.

The Question of Non-violence.

One of these issues is, whether Musalmans should confine themselves to merely peaceful and non-violent methods to gain swaraj and other objects, or whether they may have recourse also to the use of physical force and material weapons to gain their ends. Has the success of Kemal Pasha in defeating the Greeks and establishing a Turkish government at Angora had anything to do with bringing this issue to the fore? Maulanas Shaukat Ali and Mahomed Ali and many Ulemas hold that in case of need the Quran permits and enjoins the use of physical force. We have no reason to question the correctness of this opinion. But even then the question would remain, whether it would be right and expedient to declare and wage war under the present circumstances and in the present condition of India with any hope of success. The greatest soldier may not always be he who rushes into the jaws of death knowing full well beforehand the unavailing character of such reckless bravery. Of course, there are occasions when one must do and dare in scorn of consequence; and such occasions arise when all other means, methods and expedients have been tried and failed. But all non-violent means, methods and expedients have certainly not yet been tried by a majority of Indians or even of politically-minded Indians. We have, therefore, not the least hesitation in saying that the time has not arrived even for considering the question of the use of physical force, far less of actually resorting to it.

This conviction is not due to the fact that we or our ancestors are Hindus. Hinduism does sanction righteous war, and such wars have been waged by good Hindus. The Bhāgavad-Gita is one long argument to convince Arjuna that he should fight. They err, and they misrepresent Hinduism, who assert that all Hindu scriptures enjoin and advocate ahimsā or non-killing under all circumstances. Those Hindus who are thorough-going ahimsā-ists either follow their own consciences or follow some particular teaching of some particular Hindu scripture. There is a large number of Hindus who, though convinced that Hinduism does not forbid fighting in all cases, hold that in the present condition of India it is not practicable and expedient and therefore not right to fight.

We think there are Musalmans, too, who hold this view. We think non-violence should be advocated by all Indians—whether Hindu, Jain, Buddhist, Christian, Moslem, Sikh or of any other persuasion, either as a matter of right principle or as a matter of right policy or both. Let us first exhaust all non-violent means and methods, and if we then do not succeed, it will be time to discuss whether physical force should be resorted to. There would even then be many who would as a matter of principle oppose war. For the hope of success cannot in their eyes outweigh spiritual considerations. But it is only when all non-violent methods and means have failed, that thorough-going ahimsā-ists can think of parting company with those who hold a different opinion; not till then.

Women Ratepayers in Calcutta.

In answer to questions asked by Mr. S. N. Basu, the Chairman of the Calcutta Corporation has stated :

"The total amount paid by women in respect of licenses issued by the Corporation is Rs. 15,774 and the number of licensees is 1,330. The information as regards the number of women ratepayers, the rates and taxes paid by them and the annual value of premises owned by women cannot be supplied without the employment of a special staff for the purpose of compiling the figures. He would let Mr. Basu

know what the cost of collecting the information would be."

Let us suppose the figures are not a series of zeroes, but only very low. But if there be a single woman who pays to the Corporation an amount which would entitle a male to the municipal vote, she also should have it. There is no reason why she should not.

England's Responsibility and Opportunity.

There has been an outbreak of disturbances again in Egypt. The Irish have not yet accepted the treaty with England. The situation in India is grave. Anglo-French and Anglo-Turkish relations are not yet satisfactory; on the contrary, they continue to cause anxiety. In Kenya in Africa, the English settlers are determined to have discrimination in their own favour and against the Indian settlers. They want to domineer over the latter. If Englishmen understand their responsibility properly, here is an opportunity for them to rise in the scale of humanity and raise themselves in the estimation of all the world as a truly just and liberty-loving people.

Is there at present any English poet, whether of the eminence of Wordsworth or not, who can write as Wordsworth wrote in 1803, substituting Turkey for Greece?—

"England! the time is come when thou
should'st wear
Thy heart from its emasculating food;
The truth should now be better understood;
Old things have been unsettled; we have seen
Fair seed-time, better harvest might have been
But for thy trespasses; and, at this day,
If for Greece, Egypt, India,
Aught good were destined, thou would'st
step between.

England! all nations in this charge agree:
But worse, more ignorant in love and hate,
Far—far more abject, is thine Enemy:
Therefore the wise pray for thee, though
the freight
Of thy offences be a heavy weight:
Oh grief that Earth's best hopes all rest with
thee!"

De Valera's Form of Oath.

Clause 4 of the proposed Irish treaty contains the following oath to be taken by the members of the Irish Free State:—

"I solemnly swear true faith and allegiance to the constitution of the Irish Free State as by law established, and that I will be faithful to His Majesty King George V., his heirs and successors by law, in virtue of the common citizenship of Ireland with Great Britain, and her adherence to and membership of the group of nations forming the British Commonwealth of nations."

The form of oath proposed by Mr. De Valera is said to be as follows :—

"I swear to bear true faith and allegiance to the constitution of Ireland and the Treaty of Association of Ireland with the British Commonwealth of Nations, and to recognise the King of Great Britain as the head of the Associated States."

The difference between the two forms is not quite merely one of words. The latter form is in greater consonance with and makes a nearer approach to the political ideal for the realisation of which the Irish have been struggling so long and leaves greater freedom to future generations for attempting to make a further advance. The Irish are expected to make their choice between the two on the 2nd January, 1922.

Washington Conference.

The Washington Conference, if successful, would make the navies of the two English-speaking powers of the world, *viz*, Great Britain and the United States of America, the biggest, and keep them at the top without ever-increasing expenditure. Japan would have the third biggest navy. Whether France, and Italy, too, would agree to occupy a position of permanent inferiority, is very doubtful. France has already spoken out in an ominous manner. China and Korea are not satisfied. Whatever the Japanese government may say, the people of Japan can hardly be satisfied with anything short of equality with the strongest nations, as is plain from the following resolutions passed at a meeting held in Tokyo on the 14th November last by the representatives of 32 Associations, consisting of Members of both Houses of the Imperial Japanese Diet, Statesmen, Religionists, Scholars, Lawyers, Journalists, Army and Naval Reservists, Businessmen, and Laborers :—

That all racial discriminations be abolished ;
That the principles of open door and equal opportunity be applied to all countries of the Pacific without any exception and reservation ;
That equality of naval strength be the guiding principle in limiting the naval armaments of the Powers ;

That no fortifications or bases menacing other countries be established on the Pacific.

That the introduction into the Conference of problems such as are of sole concern to certain particular Powers or such matters that may be regarded as accomplished facts be scrupulously avoided ;

And that the co-operation of the Powers be secured for the restoration of peace in China and Siberia, and no international control be established over these countries.

The representatives of the powers are at present engaged in discussing whether submarines serve any defensive purpose or are merely weapons of offence, whose use leads inevitably to inhumanity and many atrocities. Great Britain is against submarines, probably because she has not many. France is unwilling to scrap her fleet of submarines. She wants to enjoy the maximum tonnage in submarines. Japan is also in favour of the keeping of her submarines. Italy also does not accept the American programme.

Malabar Relief.

For the relief of distress in Malabar caused by the Moplah revolt, clothes and money are very urgently required. Help in all forms may be sent to (1) Mrs. Annie Besant, "New India" Office, Madras E. ; (2) Mr. G. K. Devadhar, Servants of India Society, Poona ; and (3) Mr. K. P. K. Menon, Secretary, Kerala Congress Committee, Calicut, Malabar.

Mr. Patel's Address at the Congress.

We are pleased to read the following in the Associated Press summary of the address delivered at the Congress at Ahmedabad by Mr. V. J. Patel, Chairman of the Reception Committee :

Though they did not meet to celebrate the establishment of "Swaraj," as he had hoped, God had sent them suffering to try and make them worthy of so precious a gift. In response to the creative programme of non-co-operation they had endeavoured in this province to be

non-violent in thought, word and deed. In affiliated and other national schools here, there were 31,000 boys and girls receiving instruction. One lakh and ten thousand spinning wheels were now at work and the output of "khaddar" during the last two years was no less than two lakhs of pounds.

Khilafat Conference.

Ahmedabad, Dec. 27.

The All-India Khilafat Conference resumed its sitting in the evening when it resolved to appeal to all Muslims to enrol as volunteers and to civilly disobey the orders prohibiting public meetings by holding such meetings provided they were certain that there was no possibility of violence.—Associated Press.

This resolution was in harmony with the remarks made in his presidential address by Hakim Ajmal Khan, to the effect that "non-violence and the capacity for suffering were the two essentials. They were the key to success. Every Nationalist should consider it his duty to go to jail and to suffer for the sake of right and justice and should religiously observe the basic principle of non-violence."

Congress and Conferences.

The morning papers to-day (29th December) publish either the full texts of or long extracts from the speeches of the Presidents of the Congress and the National Liberal Federation and of the chairman of the reception committee of the Congress. But we are sorry there is no time to read and notice them in the present issue.

An Associated Press message relating to the Khilafat Conference runs as follows :—

Ahmedabad, Dec. 23.

A split occurred among the Khilafatists last night over the resolution of Mr. Hasrat Mohani declaring as their goal the destruction of British Imperialism and the establishment of complete independence. The Subjects Committee of the Conference had passed by a majority Mr. Hasrat Mohani's "Independence" resolution. When Mr. Mohani attempted to move his motion in the Conference the President Hakim Ajmal Khan ruled it out of order on the ground that as it proceeded to change their creed it should have been voted for at least by two-thirds of the members of the Subjects Committee. Mr. Mohani protested against his motion being disallowed in open conference when it had been allowed discussion in the Subjects

Committee. He took the ruling as the result of a manoeuvre to stand in the way of the Conference passing his resolution. After appealing for the Angora Fund, sympathising with the Moplah sufferers and condemning the Government atrocities and also those of the Moplahs who were responsible for forcible conversions, the Conference adjourned sine die.

We have not yet seen in the morning papers any resolution of the Congress itself, but they publish the full text of Mr. Gandhi's central resolution adopted by the All-India Congress Committee by an overwhelming majority after four hours' sitting. The opposition consisted of 52 members led by Mr. Hasrat Mohani, who fought for a change in the Congress creed in order to definitely lay down the attainment of Swaraj without the British Empire as the object of the Congress. Mr. Mohani's amendment to change the means of attainment of Swaraj from "peaceful and legitimate" to "possible and proper" did not receive adequate support and was withdrawn. His "Independence" proposition was, however, supported by many speakers, but the sober speeches of other members secured the easy defeat of the opposition.

Mr. Gandhi declared that he stood for the present creed to remain intact and it was in that spirit that he had framed his main resolution. To-day his hope of getting redress of the Khilafat and the Panjab wrongs through the British Government was ever so much greater than fifteen months ago. Moreover he believed that the attainment of Swaraj would by itself break up British Imperialism. He warned all against alienating the sympathies of the Moderates and others, making the present easy task one of great difficulty.

Mr. Gandhi's resolution is printed in full below.

"Whereas since the holding of the last National Congress the people of India have found from actual experience that by reason of the adoption of non-violent non-co-operation, the country has made a great advance in fearlessness, self-sacrifice and self-respect and whereas the movement has greatly damaged the prestige of the Government and whereas on the whole the country is rapidly progressing toward Swaraj, this Congress confirms the resolution adopted at the Special Session of the

Congress at Calcutta and reaffirmed at Nagpur and places on record the fixed determination of the Congress to continue the programme of non-violent non-co-operation with greater vigour than hitherto in such a manner as each province may determine till the Punjab and Khilafat wrongs are redressed and Swaraj is established and the central authority of the Government of India has passed into the hands of the people from irresponsible corporations and whereas the reason of the threat uttered by His Excellency the Viceroy in his recent speeches and the consequent repression started by the Government of India in the various Provinces by way of disbandment of volunteer corps and forcible prohibition of public and even committee meetings in an illegal and high-handed manner and by the arrest of many Congress workers in several Provinces and whereas this repression is manifestly intended to stifle all Congress and Khilafat activities and deprive the public of their assistance, this Congress resolves that all the activities of the Congress be suspended as far as necessary and appeals to all quietly and without any demonstration to offer themselves for arrest by belonging to the volunteer organisations to be formed throughout the country.

[According to the terms of the following resolution of the Congress Working Committee, arrived at in Bombay on 23rd November last, no one shall be accepted as a volunteer who does not sign the following pledge :—

With God as witness I solemnly declare that (1) I wish to be a member of the National Volunteer Corps, (2) so long as I remain a member of the corps I shall remain non-violent in word and deed and shall earnestly endeavour to be non-violent in intent since I believe that as India is circumstanced non-violence alone can help the Khilafat and the Punjab and result in the attainment of Swaraj and the consolidation of unity among all the races and communities of India, whether Hindu, Musalman, Sikh, Parsi, Christian or Jew, (3) I believe in and shall endeavour always to promote such unity, (4) I believe in "swadeshi" as essential for India's economic, political and moral salvation and shall use hand-spun and hand-woven khaddar to the exclusion of every other cloth, (5) as a Hindu I believe in the justice and necessity of removing the evil of untouchability and shall on all possible occasions seek personal contact with and endeavour to render service to the submerged classes, (6) I shall carry out the instructions of my superior officers and all the regulations not inconsistent with the spirit of this pledge prescribed by the volunteer boards of the Working Committee or any other agency established by the Congress. I am prepared to suffer imprisonment, assault or even death for the sake of my religion and my

country without resentment, and (7) in the event of my imprisonment I shall not claim from the Congress any support for my family or dependants.]

"This Congress trusts that every person of the age of 18 and over will immediately join the volunteer organisations notwithstanding the proclamation prohibiting public meetings and inasmuch as even committee meetings have been attempted to be construed as public meetings this Congress advises the holding of committee meetings and public meetings, the latter in enclosed places and by tickets and by previous announcement at which as far as possible only speakers previously announced shall deliver written speeches, care being taken in every case to avoid risk of provocation and possible violence by the public. In consequence of this the Congress is further of opinion that Civil Disobedience is the only civilised and effective substitute for an armed rebellion when every other remedy for preventing arbitrary, tyrannical and emasculating use of authority by individuals or corporations has been tried and therefore advises all Congress workers and others who believe in peaceful methods and are convinced that there is no remedy save some kind of sacrifice to dislodge the existing Government from its position of perfect irresponsibility to the people of India to disobedience and when the mass of the people have been sufficiently trained in the methods of non-violence and otherwise in terms of the resolution thereon of the last meeting of the All-India Congress Committee held at Delhi.

"This Congress is of opinion that in order to concentrate attention upon Civil Disobedience, whether mass or individual, (whether of an offensive or defensive character), under proper safeguards and under instructions to be issued from time to time by the Working Committee or the Provincial Congress Committee concerned all other Congress activities should be suspended whenever and wherever and to the extent to which it may be found necessary.

"This Congress calls upon all students of the age of 18 and over particularly those studying in the National institutions and the staff thereof immediately to sign the foregoing pledge and become members of the Volunteer Corps.

"In view of the impending arrest of a large number of Congress workers this Congress whilst requiring the ordinary machinery to remain intact and to be utilised in the ordinary manner whenever feasible hereby appoints until further instructions Mahatma Gandhi as the sole executive authority of the Congress and invests him with the full powers of the All-India Congress Committee including the power to convene a Special Session of the Congress or of the All-India Congress Committee or the Working Committee and also with the power to appoint a successor in emergency.

"This Congress hereby confers upon the successor and all subsequent successors appointed

in turn by their predecessors all the aforesaid powers provided that nothing in this resolution shall be deemed to authorise Mahatma Gandhi or any of the aforesaid successors to conclude any terms of peace with the Government of India or the British Government without the previous sanction of the All-India Congress Committee to be finally ratified by the Congress especially convened for the purpose and provided also the present creed of the Congress shall in no case be altered by Mahatma Gandhi or his successors, except with the leave of the Congress first obtained.

"This Congress congratulates all those patriots who are now undergoing imprisonment for the sake of their conscience or country and realises that their sacrifice has considerably hastened the advent of Swaraj."—"Associated Press."

Hooliganism—Official, Semi-official, and Non-official.

Congress, Khilafat and National volunteering has been suppressed by Government—on paper—on the ground, speaking briefly, that it is or promotes a kind of hooliganism, and that, therefore, in the interest of law and order Government was bound to take effective measures. The leaders of the Non co-operation movement could not truthfully and honorably admit by word or deed the correctness of this official indictment without writing themselves down as recreants and cowards. So, wherever "volunteering" was declared unlawful, they openly enlisted themselves as volunteers and called for volunteers by hundreds and thousands, and published the names of all enrolled, as far as practicable. This was the only manly and consistent course which they could adopt, and they did it. Government, too, began to arrest and imprison the Volunteers by hundreds, till the jails in many places could not hold them, and godown and steamer flat, unfit for human habitation, had to do duty as prisons. Of that more anon.

We have considered before whether Government had been able, before taking action, to prove the "hooligan-ness" of the Congress and Khilafat organisations; we need not repeat our remarks. After Government had declared "volunteering" unlawful, among the thousands of volunteers arrested and imprisoned *not one*

has been, to the best of our knowledge, charged with violence of any kind. If violence was the general characteristic of the volunteers before Government took action, how is it that all of a sudden they became one and all thoroughly self-disciplined, self-controlled and non-violent, to such an extent that even when abused and severely assaulted they did not retaliate by word or deed? Will Government explain this sudden conversion? For sudden conversion it must be called, on the official theory.

On the other hand, since Government began its campaign of repression, not a day has passed without the Indian dailies reporting cases of assault on volunteers, pedestrians, or shopkeepers, &c., by police sergeants, soldiers on duty and Civil Guards. In many cases, the persons who have been assaulted or who have witnessed the assaults have given their names and addresses, but we do not remember that in any case any of these official and semi-official hooligans have been punished.

We have been credibly informed that some Civil Guards have been jeered at and insulted by members of the public. We strongly condemn such behavior, which is against the spirit of non-violence. We are against all incivility and violence, official and non-official.

As one of the cases of assault, we take the following statement of Principal H. Maitra from the *Bengalee* (Dec. 11) :—

"I was returning home in the evening from the Senate House after my day's work when, at the crossing of Harrison Road and College Street, I saw some soldiers pursuing the people who had assembled there with their guns. The people were peaceful. They were on the pavement and there was no obstruction to public traffic. I became indignant at this and asked a soldier, 'what offence they have committed that they are being thus pursued.' The soldiers referred me to their officer who was on the opposite footpath. This man coming up to me, I repeated the question. He gave me a rude reply—the language I do not remember. When I again repeated the question emphatically and demanded an answer, he gave me such a violent push that I fell down on the pavement. Some young men came to my help and lifted me up."

The highest authorities were informed

of what took place. Sir Henry Wheeler's remarks on the incident, quoted in a previous note, gives an exact idea of the official appreciation of the officer's conduct.

We refer to this incident, not because it was one of the cases of most serious assault or grievous hurt, but because Mr. Maitra is a highly respected and well known person and a leading Moderate in politics. Hundreds of others, less known, have suffered to a far greater extent. What have Lord Reading and Lord Ronaldshay done to punish official and semi-official hooliganism and thus preserve "law and order"? Or is it to be supposed that law and order remain intact in spite of what official and semi-official *goondas* may do.

It has been alleged in some Indian dailies that such hooliganism on the part of some Civil Guards, sergeants and armed police, resulted in the death of one unoffending milkman, and serious injury to many innocent persons on Sunday afternoon, the 25th December, Christmas day, that is to say, at Entally, Calcutta. The editor of *The Servant* has written in its issue of the 28th December, after making an enquiry on the spot:

"I was assured by the gentlemen present, including the Europeans referred to, that the arrival of a contingent of soldiers and sergeants and their retaliatory activities were absolutely uncalled for.....The names of the European witnesses have been published in the papers, and if anybody really feels inclined to get at the truth of the matter, he might send for them and ascertain it for himself."

In the same issue of *The Servant*, Babu Syamsundar Chakrabarty, the editor, writes over his signature that "what transpired at Machuabazar [from 1 to 4 a. m. in the morning of the 26th December] is calculated to try the patience even of a Job." We publish below his account of the affair in a slightly abridged form.

An Indian policeman was found dead somewhere on the Central Avenue in the Machuabazar quarter. This was a sufficient signal for an orgy of loot and violence. I went to the afflicted locality to administer a little relief on behalf of the Congress and Khilafat Committees to the comparatively poorer victims. A bicycle repairer, the very poor appearance of whose place of business scares away the most hardened

and habitual cupidity, came weeping before me with his arms and parts of the body awfully swollen, to complain that the pain was growing more and more intense. One of the cobblers had the palm and fingers of one of his hands thoroughly battered; the nature of the injury peeped out even from the ample folds of the bandage. A sweet-meat seller, Lachminarayan by name, told me a piteous tale as to how his box was broken open and ornaments and cash valued at over a thousand rupees taken away by the police. I asked him repeatedly if it was the police or the goondas who had done it. He himself, his wife and daughter, all emphatically told me several times that, if they could believe their own eyes, it was done by two sergeants and a few "parawallas." The cobblers and the bicycle-repairer too were very emphatic in their assertion that the authors of these assaults and robberies were none but the police. I started my enquiry from the Mechuabazar Mosque. The Imam, I was told, was not present on the night of the occurrence; the poor teacher of the Maqtab had to bear the whole brunt of the terrible business. The Mosque, it was alleged, was entered by the back-door of the teacher's room. Someone approaching the door yelled to his comrades and colleagues at a certain distance that there too something important was on. Simultaneously with this alarm, some sergeants and "parawallas" rushed to the door, forced it open and came face to face with the non-plussed teacher. A "parawalla" is said to have set fire to an accumulation of cast-off papers and made light thereby to discover the valuable articles in the room to which they could help themselves. The lock of the teacher's box was then forced, and rich clothes and cash to the tune of about eight hundred rupees were taken. The sergeants then made their entry with shoes on into the prayer-hall, broke some of the prisms of the hanging chandeliers, scattered about the holy books, and asked their attendants to dirty the place in an unspeakable manner—which mandate, fortunately, was not executed. I found the teacher still in the height of excitement; his indignation rose to a white heat when I told him of the story in the Anglo-Indian Press that the Police came to these places on the suspicion that arms were secreted there, and that the looting and assaulting was done subsequently by the *goondas*; he forthwith shouted at me—"Take me even to the highest authority, and I shall tell him to his face who did it and how." A man of the mendicant class who after his day's toil took shelter at the door of the Mosque told me that he too was assaulted by the police.

The alleged flogging of arrested Volunteers in Faridpur, not being sanctioned by any law, must, if true, be considered another example of official hooliganism.

As no government can endure merely by terrorism and on the strength of brute force, Government should in its own interest put a stop to such things. Some may object that as we want freedom and independence, it is inconsistent on our part to tell officials to desist from a course of conduct which, as history shows, must inevitably end in its destruction. It is true, we want to be free and independent. But we do not want that freedom and independence as the result of a revolution due to the brutalization and tyranny of the ruling class. It is against our spiritual principle of *ahimsa* to desire the moral degradation of any people even though that may lead indirectly to a kind of Indian self-rule. We want both that the British rulers of India should grow better and that we should also be free. Moreover, brutal official tyranny may lead to freedom only after a bloody revolution, which is undesirable.

Human and Meteorological "Threats".

A manifesto signed by Sir P. C. Ray, Sir A. Chaudhuri and hundreds of others ended with a paragraph plainly hinting that if repression went on as at present, even the Moderates would become non-co-operators. A Moderate paper called this a threat. Well, if the statement of every anticipated result be a threat, it was a threat. Perhaps the Moderate paper wanted to suggest that Government cannot yield to a threat, as there is now a trial of strength going on between the Non-co-operators and the bureaucracy. When the meteorological office tells of a coming cyclone, is that a threat? And in the face of such a threat, do shipowners and others, official or non-official, adopt a stiff-necked attitude and defy the cyclone to do its worst? If it be wisdom and not cowardice to take steps to avoid the fury of the elements, why should it be thought statesmanlike and courageous to pay no heed to the danger-signal hoisted by those who foresee the manifestations of the strength of united human wills?

No doubt, the Moderate signatories thought the conversion of co-operators into non-co-operators or the combination of the two parties on a common platform an evil. That is not our opinion. We would welcome such a combination. This has been our consistent attitude throughout. There seems to be such a tacit union in Egypt.

How Prisoners Are Being Treated.

Arrested Volunteers are sometimes kept overnight in lock-ups in which there is also a latrine or into which water comes from a latrine. Some have to pass the night standing and without any food and blankets. At Madaripur a large number of prisoners were kept in a river flat without proper arrangements for ventilation, sleeping, ordinary and invalid diet and necessary sanitary arrangements. In the Kidderpore godowns, improvised as a Jail, in which some 1500 men and boys have been kept, the conditions were such that it was rumoured that one had died and two more were at death's door. That rumour was contradicted; but Messrs. Nisith Sen, S. C. Roy, Radhacharan Pal and others have by enquiry on the spot found the state of things dangerously unsatisfactory. We have no space to record all that they saw and heard. But we will record a few facts culled from the letter of Rai Bahadur Radhacharan Pal, who is a Moderator to Sir Abdur Rahim, who is an Executive Councillor of the Bengal Government.

1. The Hospital arrangement is very unsatisfactory. Patients are laid on the floor in ill ventilated rooms. Although an Assistant Surgeon and an I. M. S. are in charge, there is no necessary equipment at all. Many prisoners told me that no medical man visited them.

2. The prisoners complained to me that they had been practically without food for the last three or four days. Their famished looks confirmed the statement.

3. Drinking water is insufficient. If they want to drink any water at night, they cannot do so as they are forbidden to leave their rooms. It was reported to me that prisoners drink unfiltered water, which is most objectionable.

4. About 1500 persons are lodged in a big godown, which is in a most insanitary condition. The floor emits bad smell. Those who sleep on the lower shelves are most likely to be attacked with serious diseases.

5. The latrine arrangement is far from satisfactory. At night if any one wants to answer the call of nature, he is not allowed to go out.

6. Conservancy arrangement is very defective.

7. Prisoners should be permitted to have clothes from outside so that they may change their dress from time to time in the interest of health.

8. Prisoners are supplied with only one blanket each. They ought to have at least two blankets, one to lie on and the other to cover the body.

9. The whole place is insanitary and unfit for habitation. The sooner they are removed elsewhere the better.

10. Boys of tender age should be transferred to the Presidency Jail at once. They are most likely to fall a prey to serious diseases if they continue longer in their present situation.

It is said that Mr. C. R. Das and his son have been kept in the European Ward. It would have been better if they had insisted on being treated as Indians, which they are, just as Mr. Stokes insisted on being treated as an Indian though he is an American.

Prince or Pageant?

Anglo-Indian and Moderate Indian papers contain glowing descriptions of the crowds which gathered on various occasions connected with the Prince of Wales's visit to Calcutta. They also state that at the children's fete the seats were all filled with happy children, &c., whilst it has been pointed out by Indian eye-witnesses that in spite of the attraction of the sweets the seats were very largely empty. Not having gone out to see anything we are not in a position to say anything either way. We wish merely to ask a few questions and make one remark. Were the crowds out to see and welcome the Prince or to see the tamashas—the pageants, the decorations, the races, the illuminations, and the fireworks? Were the vast majority of the children Hindu and Moslem as the majority of the population of Calcutta are? Did the occasion of the visit of the Prince with all the decorations, pageants, illuminations, sweetmeats, etc., attract a fraction of the vast crowds which assemble when Mahatma Gandhi comes here without any pageant, &c., or

when Mrs. Annie Besant came to Calcutta as president of the Congress?

It has been repeated *ad nauseam* that the Prince has not been brought out with any political motive. If so, why try to make out that the presence of the crowds signify loyalty to British rule, by which is to be understood the bureaucratic Anglo-Indian rule?

The remark which we wish to make is that those who both observed the hartal and also went to see all the fun must be a disgraceful lot.

Madame Zaglul.

Though the Egyptian Nationalist leader Zaglul Pasha has been deported, his wife, Madame Zaglul, though permitted, has not left Egypt to join him in his exile. She has declared that she would take his place as the Mother of her people as he was the Father of his people.

Imprisoned Volunteers Released by Force.

Many imprisoned volunteers have been released long before their term was over, and released by main force! They would not come out, though the Presidency Jail gate was thrown open and they were asked to go home. So they were ejected by main force! The Volunteers have thus proved that, far from being able to fling a whole people into jail, a Government cannot even imprison some thousands all of a sudden.

The Two Art Exhibitions.

We are glad to note the opening of two art exhibitions in Calcutta. We have a mind to see the pictures soon.

Index to Vol. XXX.

A copy of the Index to Vol. XXX. of the Modern Review which is attached to the present issue will be sent to anyone who ceased to subscribe after receipt of the last December number, on receipt of a half-anna stamp.



AT HER TOILET
From an old painting

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THE PROBLEM OF WOMAN LABOR

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THE factory system has taken away many kinds of work, such as weaving, husking, milling and canning from home to factory. It is, therefore, only natural that women should follow them. The factory system of production is much more economical than the handicraft system. With the expansion of the factory system a good deal of the household work done in an Indian home to-day, including laundering and a part of the cooking, will be done in factories.

The presence of women in factories has given rise to some serious problems. Whether as wife, or mother, women have to take care of the household and consequently have to work extra hours besides their work in factories. The question of sex and maternity has made the problem much more complex.

In connection with woman labor there are several points which should be kept in mind :

First, woman is a worker in industrial society and should therefore be allowed to develop and maintain her physical and mental qualities so as to become a most efficient producer.

Second, woman is a citizen of the State and should, therefore, have the opportunity of developing her faculties for the performance of her civic duties and for the exercise of her political rights,

Third, woman is a member of society and should have full scope for the performance of social functions and for the enjoyment of cultural privileges.

Fourth, woman is also a wife and, as such, she serves a double function. In her wifehood she develops some of the best faculties of human nature, and in so doing, she inspires man to develop similar faculties. In fact, human nature finds its highest expression in the mutual respect and appreciation of the sexes. In order to develop her moral and spiritual faculties woman needs sufficient leisure: in order to command the respect of man, she needs an economic status which is in no way inferior to that of man.

Last, and most important, is the consideration that woman is the mother of the future members of society. Her physical and mental faculties, upon which depends the welfare of the child, should be kept unimpaired. She should also be given an opportunity for the full exercise of her motherhood, because it is in the mother that womanhood finds its highest expression.

How far these ideals can be realized by regulation of woman labor in Indian factories depends upon the social and economic conditions of women and upon the opportunity offered them for the development of their mind and body.

The majority of women in India live in extreme poverty and work hard either at home or on the farm. As women are the silent and patient sufferers in the misfortunes of the family, the misery of the majority of Indian women knows no bounds. Often they work under the scorching rays of the meridian sun, or in the heavy downpour of the tropical sky, in order to add a few pennies to the miserable income of the family, or to earn a bare living for themselves. Under these circumstances, factory work brought a real boon to Indian women. A great prospect was opened to them for enfranchisement from their life-long misery. A large number of women were employed in the Gujrat mills as frame-menders. But the rivalry of Lancashire manufacturers forced upon Indian factories an eleven hour day for female labor with an interval of rest for an hour and a half, while men were working twelve hours with an interval of rest for only half an hour. It was the provision for the interval of rest rather than the period of working hours that disorganized the co-operation of men and women in Indian factories. It resulted in the discharge of 259 women from the factories of Ahmedabad shortly after the Act of 1891 came into force, and the wages of the rest were reduced 25 per cent. But this was only the temporary effect of the measure.

The permanent effect of the law has been that several departments of the factory, in which women had so long been employed and which are still open to women at Pondicherry and other places outside of the British territories in India, were henceforth closed to them. Indian women were thus prevented from occupying the same position in textile industries, as has been held by women in other countries. The law compelled employers to do away with the services of women in all departments where machinery was used. Only the reeling and winding departments were open to them. When some of the employers consented to accept the provision, they did not fully realize its significance either to their own future prosperity, or to the welfare of the

country. Had women been allowed to work in textile mills the same number of hours and under the same conditions as men, India could have a much larger number of women in factories. Not only the social and economic conditions of women would have been improved, but their influence would have been felt all over the country. It was in partial realization of this fact that the Factory Commission of 1907 recommended increasing the working hours of women to twelve and decreasing, at the same time, the interval of rest from an hour and a half to half an hour, so that they could work the same number of hours as "young persons" and thereby regain the position which they had lost two decades ago.

In determining the number of working hours for women, two important points should be borne in mind. First, women are physically not as strong as men and they should not, therefore, be required to put forth the same amount of energy. But this difficulty should be solved, not by the reduction of the working hours of women, but by differentiation of work in which they can be employed. Work requiring great physical strength and muscular energy had better be kept for men. Second, unlike men, women have to attend to household duties in addition to their work outside the home, as mentioned before. This is especially true in India where all women are married and most of them have to care for families. But in spite of these facts, it is not convenient to make any distinction between men and women as to the number of working hours. Under the modern factory system, an operative is merely a cog in an immense machine and all workers should begin and end work at the same time. If women are not allowed to work the same number of hours as men, the possibility is that they will not be employed in the departments where men generally work. This has actually been the case in India. The reeling and winding departments where women are employed, are separated from the rest of the factory and afford work only to a limited number of persons. This is one of the reasons why Indian women have

THE PROBLEM OF WOMAN LABOUR

not appeared in large numbers in factory work.

There should, however, be a solution to this problem also. When an industry is naturally suited to them, a large number of women will sooner or later be drawn into it. The textile manufacture is one of such industries. About three-fourths of the British textile workers are women. Spinning and weaving have been the occupations of Indian women from time immemorial and, sooner or later, they must take their work from home to factory and adapt themselves to the scientific and economic process of the modern productive system. What they need is adequate training and proper inducement to take to factory life. When the larger proportion of workers in an industry is women, the law should be made to suit their conditions, and men should be fitted into such conditions. But until that time comes, women should adapt themselves to the working conditions of men.

That eleven hours of work are too long for women, should at once be admitted. But a reduction in their working hours should be attained by reducing the working hours of all adults, including both men and women, and not by treating women as a distinct class. In comparison with men, women have already several disadvantages, such as physical weakness, occasional sickness and more or less temporary character of their industrial career. These defects have led to a reduction in the demand for women workers and in their rate of wages. Any law which makes the working hours of women shorter than those of men, adds another artificial disqualification to women. Of course, if an occupation or industry is especially dangerous to women, they should be barred from it. Such occupations or industries are not very many in number and cannot, therefore, affect the general industrial life of women, especially as there are also some industries to which women are particularly fitted. But legislation making the hours of work for women shorter than those of men, affect the work of women in practically all the industries of the country. The result of

this short-sighted policy and philanthropy will not only deprive women of occupational opportunities but will also perpetuate, artificially, their inferiority as industrial workers.

The short hours of work for women, in comparison with those of men, has no more far-reaching effect. It is an injustice to women, but a calamity to the country. Women supply about one-third of the industrial energy or labour of the country, whether in fields, workshops, or households. The tools and machinery with which Indian women are engaged in their productive processes, are so antiquated, that judged from the standard of production, the large part of their energy is wasted. If only a small utilization of their energy, they could be supplied with modern tools, and even machinery; or in other words, they must do a larger part of the work in factories. Why should a woman, for example, spend six days in harvesting bushels of paddy in her home, when she could do the work in one day in a neighboring mill? Perhaps she could produce as much in one day in the mill as much in one day at home, and produce at home in three days only the wastage to her, but a great loss to the whole country. If women like her are wasting their energy without realizing adequate value for their labor. Any legislation which leads to their old and obsolete method of production is detrimental to the progress of the country.

There is also involved the question of great social significance, the caste system which separates groups of the people on the basis of birth and the *zenana* system which isolates women from general social life in several provinces, and brings them down. A new ideal of social life is dawning upon the conscious mind in India. Personal achievement, birth or sex, is the ideal of the future adjustment. Differentiation in the working hours of women will result in a differentiation in occupation and lower incomes on the part of women. The effects of this lower ear-

are not limited to the enjoyment of lower material comforts alone. Money is power in modern society; for, even intellectual and cultural attainment is not possible without money. Inequality in earning power must necessarily lead to inequality in moral and intellectual achievement on the part of women, and this will result in social inequality. In spite of the ethical teachings of some sacred books and the respect and honor accorded them in certain phases of social life, the women in India have suffered much from the inequality of opportunity in social, political and industrial life. While there is a movement for the social, and political enfranchisement of women all over the world, to restrict the earning power of women in India and thereby retard their social and political development there, will not only perpetuate their inferiority but will result also in the moral and spiritual degradation of the men of India as well.

"Equal pay for equal work" is the motto of modern times. If it is an ideal to-day, it will be a fact to-morrow. This does not mean that there will be no distinction in the nature of work for men and women. The laws of nature and industrial efficiency arising from physical differences will always remain a fact. But the introduction of machinery and physical power into industries have made most of the productive processes mechanical, and they require less of physical force. In most cases, the operations of an industry can be performed by women as well as by men. In such cases, women should demand the same wages as men for an equal number of hours of work.

It may be asked: Should women be allowed to take the place of men in the industries? While women may only add to the family income, or if widows, they have to earn only for themselves, men have to take care of families. It is quite true. Such a problem already exists wherever women are coming into industrial life. However, all men are not married, and even when they are married they are

not all supporting the same number of dependents. No wage scale has ever been based upon the needs of the workers. Equal pay for equal work is still the basis of rate making for all male workers. There must not be any legislative action in the way of the extension of this privilege to women workers.

There are, of course, some cases where special provisions for regulating woman labor in factories is necessary. Besides excluding women from work which is decidedly injurious to them, such as underground work in mines, there is also a necessity for regulating night-work of women. This is undoubtedly a discrimination against women and there is a movement in the western countries, especially in the United States, against such a provision. Night-work for women is not uncommon in Europe and America. But the general consensus of opinion is against the employment of women at night and most of the countries legally prohibit such work.

It is more important to restrict the night-work of women in India where there does not exist any free social intercourse between the sexes. There has thus been a restriction on the night-work of women in India since the passage of the Factory Act of 1911. But Indian legislation falls far short of the legislation in some of the western countries in that it lacks a provision for maternity. Women should not be allowed to work for three months before and three months after child-birth. This provision for the protection of women must be enacted immediately.

The most fundamental amendment in the factory legislation of woman labour in India is the elimination of the clause which treats women as a class of workers distinct from men. Men and women workers should be treated alike as far as hours and conditions of work are concerned. Exceptions should be made only in the cases of night-work and especially injurious work.

INDUSTRIAL DEMOCRACY

ALMOST every beneficent movement in society has its dark aspects and mankind has always to suffer from a parasitic growth of abuses on institutions which are otherwise extremely useful. The industrial revolution in England bettered the material condition of the country to a marvellous extent, but it gave rise to a large volume of cruel and inhuman practices which forced a considerable portion of the population to live a perpetually wretched life. This is the penalty also that a pioneer always pays, for he knows not the evils that arise indirectly out of a very seemingly good work that he undertakes. Those who follow him are fortunately warned of dangers ahead and if they are wise they can change the route and alter their course a little to reach safely and quietly the goal that the pioneer reaches not without being unaffected. India is in this position in many fields of national activities, and the greatest problem of modern India is : how best to nourish the western institutions that have already been planted or are being planted on the Indian soil. In education, in industry and in politics India has seen the importation of many western movements which have brought in their train some evils which the Indian public-man should learn to avoid. If any benefit is sought to be derived from them we must prune them of their destructive outgrowths.

AIMLESS STRIKES.

One of these evils is the frequent strikes that break out in the West. Industries of all kinds are dangerously affected by this strike movement and the industrial captain is constantly embarrassed by the activities of the strike leaders. We have seen in the course of the last few months a large number of strikes breaking out in different parts of India at a lightening speed and temporarily paralysing an industry or a public service. The most regrettable aspect of these strikes is the careless way in which they are organised. The organisers look not to the inconvenience that is likely to be caused to the consumers or the public, they

seem to care not for the ruinous consequences on capital that are likely to follow from their activities. But what is worse they engage in a fight mostly without preparations. If a strike is prolonged, the rank and file of workers in India suffer invariably from an absolute dearth of funds. The labourer is not allowed to resume work but no provision is made for maintaining him and his family. The strikes that break out very frequently in India manifest in this way a lack of foresight which is dangerous to the cause of labour..

THE NECESSITY OF LABOUR UNIONS.

The immediate remedy is the consolidation of labour in strong associations regularly organised with a view to furthering the all round development of the labour. The scope for work in this direction is great and the organising of labour in associations or unions is no less a social service than the work of famine relief. It is to the interest of the employer also that he should encourage in every way the formation of these unions, for no one suffers more from the ignorance, the perversity and the inconstancy of labour than the man who has invested a large amount of capital in business and is likely to lose his capital if labour is perverse and precarious. What is more, there are certain circumstances which make it obligatory even on the Government to assist in the forming of unions and to educate labour.

It requires no argument to prove that the ignorant is very likely to be persuaded into doing things and undertaking tasks the consequences of which are beyond his vision. The British labourer, it has been said, is too simple-minded, too guileless, too inexperienced to realise that it is the easy prey of the enemies of Great Britain. This is more literally true of the Indian labourer. The ignorant has always been the most sure instrument of revolution and the simple mob has provided the revolutionary in all ages with the most inflammable material with which to burn down the fabric of established society. The gullibility of the Indian labourer is rendered easier by the distress that after-war condi-

tions have brought on him. The result is that the labourers' ears are always open to the bewitching call of the sirens, he is liable to be very easily moved by rosy views of a happy life.

PROFIT SHARING AND NATIONALISATION.

This brings us to what appears to be the greatest danger to India's industrial development—the unassimilated ideas of industrial democracy. Labour in the West is struggling for its emancipation for the position it now occupies, the position of a mere wage-earner. The workman calls the capitalist an exploiter and claims the lion's share of the profits that the capitalist enjoys. The success of this claim is calculated to drive capitalists out of the field, for it will arrest the very driving force of industrial development—the individual's desire to be the owner of great riches.

But whatever may be the fate of this movement in the West it is infinitely dangerous in India. These demands of labour are being made there at a time when the countries have attained a high state of industrial development. England, America, Germany or France have reached the present stage of industrial advancement after long and protracted struggles and the foundation of their industrial supremacy has been so strongly and securely laid that this movement cannot vitally affect the material position of these countries in the near future. It cannot be denied that any prediction on this problem is bound to be of doubtful value. For the extent of the injury inflicted on a country depends on the extent of the industrial interests affected. If it is one particular coal mine or one railway system, the loss, though great to the individual corporation, will not affect the country much, but the loss, which may be caused to a country by a big strike in one great industry can be easily realised from the recent deadlock in the coal mines of England. It has resulted in an experiment of profit-sharing being thrust on England on a large scale and has certainly set back the clock of industrial progress in England and affected a large number of industries.

THEIR DANGERS IN INDIA.

If this is the effect of a strike based on such far-reaching demands as the nationalisation of industry on an industrially strong country like England its effect on India can

well be imagined. An Englishman interested in a large steel industry pointed out during the last strike: "When will the workmen of the country realize that it is only from the products of their labour that their wages can be provided, and that neither labour nor capital can take from an industry either in the form of wages or dividends more than there is in it? To attempt to do so will lead speedily to bankruptcy. Capital for quite a time must make up its mind to go without any reward: managing directors, organisers and captains of industry must be prepared to put more energy into their work than ever before for little or no remuneration; the workman must give of his best and be content with such wages, be they ever so low, as the industry is capable of paying." India is far behind the other nations of the world in industrial development, and any movement which is likely to affect her industry at the present time should be discouraged strongly. The Government, the employer and the labour leader should co-operate in making labour realise the necessity of a rapid and uninterrupted development of the industrial possibilities of India and the harm which is likely to be done to the country by premature demands of an extensive character. Occasional strikes, even on a large scale, are not destructive of national wealth if the aim is to ameliorate and better the condition of labour. They are even desirable when the employer refuses to consult the welfare of the labour force which keeps his machinery going. These strikes must be distinguished from strikes organised with a view mainly to nationalise an industry or to reserve to the labourers a very large part of the profits accruing to the capitalist.

FOREIGN CAPITAL.

The employment in India of a large amount of foreign capital complicates the problem. The political leader may often be tempted to organise a strike as part of his political programme owing either to the alien parentage of the capital invested in a business or the predominant employment of highly paid European labour in the higher posts. But he should not forget that strikes are infectious and the strike aimed originally to crush the European capitalist will, if it is allowed to have its course, ultimately sweep away the Indian capitalist as well. The labourer who begins to realise that the strike

is the most effective weapon to enforce his demands will not discriminate between an European and an Indian master. The history of the strikes that broke out recently clearly bears out this view. It should be apparent, therefore, that a demand for nationalisation founded on the supposed necessity of driving foreign capital out of a nationally organised India will ultimately affect the industries predominantly in the hands of Indian capitalists.

PEACEFUL DEVELOPMENT.

It is this eventuality which every labour leader and public man should guard against. If India is to develop her resources fully, if the Indian enterpriser is to be encouraged to bring out the best that is in him, in short if industrial advancement is to be achieved in India, we should encourage the Indian capitalist to carry out his plans quietly and tempt the middle class investor to bring out his savings. Security is the first condition of success in every business enterprise and the prospect of a peaceful enjoyment of profits is the greatest incentive to enterprise. If industrial backwardness is not to be a permanent feature of our national life we must encourage enterprise by not making demands which are likely to strangle enterprise and the industries which depend on it. The labourer must be taught this necessity of protecting India against strikes brought about to enforce far-reaching demands. The result is clear—there will be nothing left worth nationalising, or no profit left for the labourer to share in. We may say in the words of an English industrialist: "The world is wanting our products and is willing to pay certain prices for them. Are we going to set to work to make as much as we can, make it as cheaply as we can, and, for the time being be content with such wages as these prices will give, however small they may be? The alternative is that we must starve."

INTERNATIONAL ASPIRATIONS OF LABOUR.

Labour democrats have organised another movement which should also be closely studied in this connection. The world is roused to-day by ideas of an universal association of labour and many socialist leaders boast that labour knows no nation or State but is above these concepts. A world-

wide labour fraternity is the goal that these bold thinkers put before them and efforts are being strenuously made to realise this aim. Lenin's programme includes it as an important item and all socialistic propaganda is more or less coloured by this vision. The dangers of such a possibility have been realised by many Governments and attempts are being made to combat the movement.

INDIA'S DANGER.

India's danger arises out of the fact that many leaders of labour in England have got into the confidence of Indian labour leaders by identifying themselves with the policy of the latter. Sympathy leads to active association and it will be an evil day for India when English labour leaders with Bolshevik leanings are allowed to guide and train labour policy. The Duke of Cumberland in an article in the *National Review* (July) points out the dangers of Bolshevik propaganda in England. "We have discovered," he quotes from the observations of a British Trade Union leader, "since the war that German gold had corrupted several of the English socialist leaders who are now in prison." The Duke further observes:

"Capitalists are represented as parasites, and profiteers. Owners of property are overwhelmed with hatred and contempt as the supporters of an organised system of robbery. All existing forms of authority are attacked as being essentially immoral in character, and the working classes are incited to regard them all as their natural enemies. The inevitable results are perpetual unrest, strikes, increasing animosity between capital and labour, growing unemployment and distress."

Proofs may be multiplied to show how Bolshevik organisation is alienating the sympathies of British labour from the State of Great Britain. The labourers are trained to sacrifice national interests for the higher and nobler international interests. This internationalism is detrimental to the growth of national solidarity which is one of the important factors of a peaceful but rapid evolution in industry. Indian labour is "too simple-minded, too guileless, too inexperienced" to see through these international movements, and the heaviest responsibility rests on the leaders of the working class to stem the tide which is likely to approach the shores of India to throw Indian labour off its moorings.

BEJOY KRISHNA BHATTACHARYA.

AN OBJECT-LESSON TO INDIA

By ST. NIHAL SINGH.

I

TO an Indian at all patriotically inclined, voyage on board a Japanese steamer proves an eye-opener. Such, at any rate, was my experience when I recently travelled from Europe to Colombo en route to India by the *S. S. Kaga Maru*—"the floating castle of happiness"—built about 20 years ago at Nagasaki, Japan, by the Mitsu Bishi Company, and navigated by Japanese officers without alien aid.

While on board the steamer all the passengers, whatever their nationality, had to live under Japanese law. We ate food cooked and served by Japanese. We slept in bunks made up by Japanese. We whiled away our time at auction bridge or deck-sports with Japanese as our partners, or discussed world-affairs with the Japanese professors, military and naval officers and scientists who were going back to their country after tours of study and observation abroad.

As we gossiped, played, ate or slept, we had no thought of our safety. We had faith in the Japanese officers who paced the bridge, the Japanese engineers who minded the engines in the bowels of the steamer and the Japanese sailors who did the hundred and one things pertaining to navigation.

Some days before the voyage came to an end I found myself talking with an Englishman who used to be a captain in the service of the company—the Nippon Yusen Kaisha—which owned and operated this steamer. "The Japanese are good seamen," he confided in me. "They know their job."

That praise, coming, as it did, from a man who was worked out of his job so that a Japanese could have it, was high praise indeed.

Pride of race is a strong passion. My

friend, the ex-captain, after paying this meed of praise, informed me that the officers overhead used English instruments to tell the time, and English charts by which to steer their course. They even kept their logs in English.

Not many hours after this conversation had taken place the captain of the ship very kindly permitted me to go up to the bridge and explained to me how he and the officers under him did their work. I found that they gave preference to their own language whenever they could. They kept records, calculated distances, computed sums, and conversed with one another in their own language. Their charts, guide books and literature on navigation, all printed in their own tongue, impressed me greatly. Why cannot we take a leaf out of the Japanese book?

Like all Japanese, the captain of the steamer, Commander H. Najiri, was short—perhaps five feet two inches in height—and inclined to be stout. I never saw him when he was not smiling genially, whether he was presiding at the table in the dining room, watching or taking part in sports and games on deck or attending to his duties as governor of that little Japanese floating island in the Indian Ocean. He never stood on his dignity, nor sought to impress people with his importance by assuming a pose of solemnity and aloofness. He, on the contrary, associated with the passengers on terms of perfect equality.

I saw the captain one evening, dressed in a bathing suit, swimming in the canvas tank which had been rigged up on the lower deck to provide amusement for the passengers during the long journey by giving them an opportunity to swim in sea water. He was diving and playing pranks on the other men who were in the tank along with him, as happy and full of

fun as a school-boy, willing to take as well as to give.

When one compared that genial soul with the stiff-as-starch captains on liners owned by European companies operating between Europe and India, one feels that if Indians but knew the difference, every Indian travelling abroad would go out of his way to make the journey on a Nippon Yusen Kaisha steamer.

I found that the Purser, who was in charge of the provisions and who kept the ship's accounts, was a genial and capable man. Speaking English fluently and exceedingly tactful, he was able to perform his duties efficiently and to please almost every one on board ship. He had the genius to think in big numbers and large quantities—genius so necessary in a man who must visualise the needs of nearly hundred passengers and probably as many more on the steamer's pay roll, for a journey from London to Yokohama extending over nearly two months. He must purchase everything, from the hundreds of tons of coal required to move the ship from Europe to Japan, to the food for man and beast,—for the steamer carried ten horses and three dogs as cargo to Japan.

During the voyage both my wife and I were taken slightly ill, and the ship's doctor came to see what was wrong with us. He was a Japanese, alert, clear-eyed, calm, with what is known in England as "a good bed-side manner," impressing us with the feeling that there was nothing much the matter with us, that we should soon be all right, and that we were quite safe in his hands. During the days when we were confined to our cabins through the stifling heat which only those persons who have passed through the Red Sea know, we looked forward to see his smiling face framed in the doorway, and to hearing him say: "Well, and how are you feeling now?"

The doctor had all his education and training in Japan and used only Japanese text books. He did not despise the medical knowledge of his forefathers and was not above using Japanese devices.

Thus, when the pain in my stomach required the application of heat, realising the difficulty of applying fomentations on board ship, he brought a little Japanese hand-warmer, heated with burning powdered charcoal, keeping warm for an hour or more with one filling. That little stove served the purpose very well.

One morning the Chief Steward took me to the kitchen and laundry to show me the places where the food was prepared and the linen of the ship and the passengers was washed. Everywhere I found Japanese at work. The chief cook, smiling and bowing his thanks at our appreciation of his efforts, was a Japanese. So were all his assistants—the men who baked the bread and cakes, and who cooked the many dishes which constitute an European meal. They also provided Japanese food for the Japanese passengers, and cooked Indian, Ceylonese and Malayan curries and American dishes. All meals were served as artistically as any French chef could possibly serve them.

In the laundry I found the same state of affairs—Japanese washing the clothes, their arms plunged deep into clean-looking, clean-smelling soap-suds; and Japanese ironing the linen, heating their irons on a charcoal fire burning in a large bucket standing on the floor beside them, turning out shirts and collars as beautifully ironed as the best laundry on land could do them. The price charged the passengers for laundry done on board, I found, was quite moderate—about the same as that charged by European laundries on shore.

I did not come into intimate contact with the other officers and the engineers, but they impressed me as men who knew their job and did it well. All the Japanese in the higher posts, the stewards, and even some of the sailors, understood enough English to get along. The Japanese stewardess was a graduate of a girl's high school in Tokyo, and had learned English there.

II

Everything that I saw on board the *Kaga Maru* impressed me so very much

that I sought more than one interview with the captain in order to find out how the Japanese, by themselves, were able to build and manage large Ocean liners, while we in India could not do so. In the course of one of these talks I asked him where he was educated. "In Japan, of course," he replied.

"Did you learn the art of navigation in Japan?" I enquired, incredulously.

"Yes," said the captain. "After graduating from the Middle School, I joined the Marine College at Tokyo, and spent three years there. Upon passing out I entered the service of the Nippon Yusen Kaisha about 20 years ago. From the most junior officer on the ship I rose, by degrees, in about ten year's time, to be Captain."

"What I wish to find out is this," I persisted, "did you or did you not have any foreign training to supplement the training you received in Japan?"

"No," replied the captain. "All the professional training I had was given me at the Marine College in Tokyo."

The Nautical College, at which the captains and officers who navigate this and other Japanese steamers were trained, was established in Tokyo shortly after Japan awakened from her sleep of ages. At present it is presided over by Admiral N. Ishibashi—an Admiral on the retired list—and has 26 instructors, 733 students and 88 graduates. The students have to pass a stiff entrance examination before they are admitted into the institution, which, in spite of it, is exceedingly popular and cannot meet the demands upon its facilities.

Japanese lads desirous of becoming marine engineers join another institution, also situated in Tokyo, established soon after the authorities decided to throw open their doors to the world.

III

On board the steamer, I met a professor who teaches English at the Imperial Naval Cadets' Academy at Etajina, where the Japanese young men are trained for the Imperial Navy. From him I learnt that about 300 cadets enter the college every year. As the course extends over three

years, something like 900 lads must at present be undergoing training to enter the navy, every year.

The college was originally established at Tokyo, but more than ten years ago, was removed to the present site at Etajina, in south-eastern Japan. In addition to the academic course, extending over three years, the cadets must have one year's practical training on a distant voyage.

The engineers who serve in the navy are educated at another institution, which, situated at Yokosuka, is a collateral institution to the Naval Cadets' Academy. The term of study is the same as in the other—three years academic and one year's practical training. In December, 1916, it had 95 instructors, 792 students, 876 graduates, and 982 new admissions.

On board the ship I also met several naval officers as well as engineers. One of these officers was returning from the United States after completing the special mission upon which he had been sent. Two naval engineers were going back after spending several years in England, carrying on advanced research work.

I learned from them that staff officers and commanders are educated at the Naval Staff College. Candidates must either be Lieutenants or Commanders with special educational qualifications or who have served afloat for at least two years. They have to undergo the admission examination—a very stiff test.

Besides the candidates for staff officers and commanders (who constitute students of Grade A) there are students in four other grades in the Naval Staff College. Students of Grade B received, before the war, special instruction in Gunnery, Torpedo or Navigation. Applicants must be Lieutenants or Sub-Lieutenants who are considered to possess the requisite qualifications, and they are admitted on examination. The next grade is the special course, divided into Navigation and Engineering. Applicants in Navigation must be Lieutenants or Sub-Lieutenants who have finished the ordinary navigation course, and for the latter, must be Engineer-

lieutenants possessing similar qualifications to applicants for admission to Grade B. Next to the special course comes the Engineering course providing higher education in engineering. The fifth grade is the elective course. Applicants are admitted to this Grade upon the recommendation of the Faculty of the Naval Staff College and with the approval of the Minister of the Navy. They are Deck Officers, Engineer Captains or Commanders, Construction Officers, Hydrographers, etc., and Lieutenants and Engineer-lieutenants who have had at least three years' active service, are eligible in this Grade, which provides higher education in their respective specialities.

The Japanese did not wait until their young men had been trained before laying the foundations of their navy and merchant marine. They, on the contrary, employed foreigners to man their ships, and gradually replaced them as trained Japanese young men became available.

The largest steamship company—the Nippon Yusen Kaisha—was established in 1885, when two rival companies—the Mitsu Bishi and the Kyodo Un-Yu, amalgamated, forming a very strong company which, when the war between Japan and China broke out nine years later, was able to supply the Government with 57 steamers, aggregating 130,000 gross tons. Ten years later, in 1904, during the Russo-Japanese war, the Nippon Yusen Kaisha supplied the Government with 74 ships aggregating 252,000 tons.

Meanwhile, in 1896, the Nippon Yusen Kaisha started a regular fortnightly service to Europe, following up that ambitious scheme, in 1897, with a regular fortnightly service to America and a monthly service to Australia, in addition to carrying on a regular coasting trade and a service to neighbouring Asiatic ports. More recently it has opened a New-York-via-Panama service and a South American service. The company doubled its capital—(Yen 44,000,000) in 1915, and in 1918 again increased its capital to Yen 100,000,000. At the end of September 1917, the Nippon Yusen Kaisha owned a fleet of 99 vessels of 1,000 tons and up-

ward, with an aggregate tonnage of 453,380 gross.

An idea of the immensity of the operations of the Nippon Yusen Kaisha may be had from a study of the figures relating to it for the year from October 1, 1917 to September 30, 1918. During that period cargoes aggregating 5,026,000 tons and 260,000 passengers were carried, the former netting receipts of Yen 156,970,000 and the latter of Yen 8,655,000. Receipts from other sources (not including the subsidy, which amounted to Yen 2,168,000) were Yen 25,111,000—a grand total of Yen 222,908,000. The total expenditure for carrying on all these operations was Yen 108,819,000 leaving a profit (less depreciation) of Yen 27,015,000 enabling the company to declare a dividend at least of 50 per cent per annum for the first six months and 60 per cent per annum for the second half of the year. The Book value of the Fleet was Yen 27,126,000. The Reserve Fund at the end of the year was Yen 85,013,000 having risen to that figure from Yen 55,488 on March 31st; while the paid-up capital rose, in the same six months, from Yen 44,000,000 to Yen 58,000,000.

The first large steamer built in Japan—the Hitachi Maru—6,000 tons—was constructed by the Mitsu Bishi Dockyard, in 1898, for the Nippon Yusen Kaisha. Since then the same dockyards have undertaken the construction of a number of large steamers of over 70,000 displacement for the Nippon Yusen Kaisha.

The Nippon Yusen Kaisha has 11 steamers sailing fortnightly to European ports with an auxiliary service, covering the same route, also sailing fortnightly, of 11 steamers. There are six ships on the New York Far-East Line, via Panama, sailing every four weeks. The North American service, every three weeks, has four ships, and the South American line, once in two months, has three ships. These steamers sail monthly to Australia, while one steamer makes three trips a year between Japan and New Zealand. Six steamers sail fortnightly from Kobe to Bombay, via Moji, Shanghai, Hongkong, Singapore, Malacca, Colombo, and Tuti-

corin. Six steamers ply fortnightly between Yokohama and Calcutta via Kobe, Moji, Shanghai, Hongkong, Singapore, Penang and Rangoon. Four ships make monthly trips between Kobe and Calcutta, stopping en route, at Moji, Vatia, Samarang, Soerabaya and Singapore. A fleet of six ships are allotted to the Calcutta—New York Line, making monthly trips, and stopping at Madras, Colombo, Aden and Gibraltar. Five ships sail monthly between Kobe and Seattle, via Singapore, Penang, Rangoon, Calcutta, Singapore and Muroras (Japan). The South Sea Islands Line, with monthly sailings, has one ship on the main line from Yokohama to Truk, touching Yokosuka, Futami, Saipan and Rota, and one ship on the branch line from Truk to Mortlock, touching at Yap Palao, Angaur, Wolea-Truk, Ponape, Kusai and Jalvit. Four steamers make semi-weekly trips between Osaka and Shanghai; three make weekly trips from Yokohama to Shanghai; one sails twice a month from Osaka and Kobe to Tsingtao; four sail every six days on the North China line from Kobe, to Neuchang; three ships sail three times a month from Yokohama to Neuchang; and two make weekly trips between Kobe and Keelung. Besides these sailings, there are numerous regular and occasional services. The Nippon Yusen Kaisha at present numbers 94 vessels, which, with the ships under construction, will bring the number up to more than 116 with a gross tonnage of nearly 600,000. A new ship was launched and made a part of the European service in November, and Commander H. Nojiro, the captain of the Kago Maru, was placed in charge of her. This is not the only addition to the New York fleet. The management has in hand the construction of a further 500,000 tons gross. When these steamers are completed, the company will have a gigantic fleet of 1,000,000 tons gross.

Baron Rempei Kondo, Japan's foremost shipping magnate, is the President of the Nippon Yusen Kaisha. He was appointed a Director of the Company at the time of its creation. At the time of the Japan-China war he was elected Vice-President, and

finally became President. He was awarded the 2nd Order of the Rising Sun in recognition of his services in transport business during the Russo-Japanese War. In spite of the fact that he was elected a member of Parliament in the first session of the Japanese Diet, he has, of late years, held aloof from politics, although he was an unofficial member of the Peace Envoy in December, 1918. The Vice-President of the Nippon Yusen Kaisha is Dr. Toshinobu Suda—a graduate of the now-defunct Government Engineering College. Mr. J. Itami is the Co-managing Director of the Nippon Yusen Kaisha. Mr. Y. Ito, Managing Director of the Nippon Yusen Kaisha, went to America after graduating from the Osaka Semmon Gakko, and graduated in 1893 from the University of Michigan. Returning home, he entered the service of the Nippon Yusen Kaisha in 1896. He was Agent at Shanghai and London, and attained his present position in 1916.

Yukuchi Nagetomi, Vice-President of the Company, after finishing the course at the Tokyo Higher Commercial School, finished his studies at the Antwerp Commercial School. Returning home, he was appointed lecturer at his alma mater; but after a year, gave up educational work and entered the service of the Nippon Yusen Kaisha. He gradually advanced in the company's service until, in 1917, he became chief of the Accountant Bureau and a Director of the Company.

Shigetaro Nakajima entered the service of the Nippon Yusen Kaisha immediately after graduating from the Law College of the Imperial Tokyo University, and has been connected with it ever since. He was the Company's London Agent from 1910 to 17.

The Company sends its Japanese agents to important places served by its steamers to look after its interests instead of placing foreigners in charge of their offices. In London, for instance, the manager of the branch office is Mr. Ohtani, who, for years has been in the Company's service, first in Hongkong and later in Calcutta. To come in contact with him is to be impressed with the Japanese ability to be self-sufficing.

SHIVAJI *

WE are sincerely glad to find that the second edition of "*Shivaji*", the first edition of which we reviewed at some length in this magazine has been brought out so soon, thus testifying to the public appreciation of its numerous and outstanding merits. The author has taken this opportunity to incorporate much new matter, and add an entire canto, so as to increase the bulk of the book by as many as eighty pages. Professor Sarkar's *Shivaji and His Times*, published since the first-edition of the *Shivaji* saw the light of day, has been consulted, and altogether the whole poem has been recast and made even more acceptable than before to the reading public. The excellence of the get-up deserves a passing word of praise and the book, with its numerous illustrations, beautiful letter press, and strong and handsome binding, is as attractive to the eye as its contents are to the heart and understanding.

We have little to add to what we have already said in praise of the poetical and historical merits of the epic. The main lesson, which the historian-poet wants to drive home into the minds of his countrymen, is that no nation can achieve greatness unless it has great national virtues, and that while righteousness exalteth a nation, its opposite is sure to lead to its downfall. In the *Prithviraj* the author has shown why the Empire of the Hindus fell, and in the *Shivaji* he traces the causes of the re-emergence of the Hindus from the tragic *defacle* of the eleventh century. Incidentally, he points out with unerring hand, the reasons both moral and material, which had brought about the decay of the great Moghul Empire which had raised its head in what was once the Capital of Rai Pithora, and spread its tentacles all over the peninsula. The lesson which Mr. Jogindranath Bose preaches in these two companion epics is one which Treitschke and the Prussian school of historians had put absolutely out of court, and which none of the great European nations have followed in international politics. The great European War has however led some European thinkers to render lipservice to it, though Western statescraft still runs on the old Machiavellian lines. But Mr. Bose's book should prevent our committing the great blunder of complacently thinking that ancient India was a stranger to the traditional European policy of treating might as equivalent to right. If Europe had its Machiavelli, India had its Chanakya, and even the innate chivalry of the Rajputs must not make us oblivious of the constant dissensions and mutual jealousies and the prevalence of embarrassing social customs and the absence of patriotic zeal which were among the causes, direct and indirect, of their overthrow by Muhammad

Ghori. We are all apt to look upon the past glories of the nation through a golden haze, radiant with all the hues of the rainbow. But the truth must be laid to heart—and Mr. Bose has supplied us with ample materials in the shape of authentic footnotes from which we can easily gather it—that we owe our past misfortunes to none but ourselves. Tod, than whom no more sympathetic an interpreter of Rajput history ever lived, says in his *Annals of Rajasthan*: "The closest attention to their history proves beyond contradiction that they were never capable of uniting, even for their own preservation: a breath, a scurrilous stanza of a bard, has severed their closest confederacies. No national head exists among them as amongst the Marhattas; and each chief being master of his own house and followers, they are individually too weak to cause us any alarm. No feudal Government can be dangerous as a neighbour; for defence it has in all countries been found defective; and for aggression, totally inefficient." (Vol. I, Chap. V.)

For a time, Shivaji, the 'mountain rat' against whom the last of the great Moguls hurled his anathemas in vain, rose above the horizon by the sheer splendour of his genius. But under his successors, the Peshwas, the Empire rapidly disintegrated, for, as Alexander Dow said, 'the great men in the country have no more idea of patriotism than the meanest slaves' (London 1812, Vol. II, p. 365). According to Grant Duff, "A general sentiment pervaded the whole body of Hindu population in the Marhatta country, but it was not so actively excited as to create a General Union, for a purpose so exalted, as that of throwing off a foreign yoke, and vindicating their civil and religious liberties. There was a common sympathy, but there was no common effort; their military spirit was not so much excited by patriotism as by plunder." (Vol. I, p. 401, London, 1826.)

After the third battle of Panipat (1761 A. D.), Kasi Raja, the Marhatta Vakil of Sujah-ed-Dowlah of Oudh could write a despatch gloating over the utter ruin of the Marhattas as a just visitation of Providence (Asiatic Researches, Vol. III, 1807) and no wonder, for "even the priests of Jagannath had learnt to detest their Marhatta co-religionists for their endless extortions and rapine" and welcomed the English army with open arms (Hunter's Orissa, Vol II, p. 55 and Thorne's Memoir, Ch. VIII, p. 260, London, 1818). Making due allowance for all exaggerations and anti-Indian prejudices of European historians it cannot be denied that outside the homeland, the ambition of the Marhattas in making conquests was in the main the imposition of the Chouth and Sardeshmukhi with which patriotism, even in the narrow sense of religious kinship, had very little to do.

Even now there are, to our knowledge, educated Hindus who contemplate the re-establishment of Hindu rule in India in the remote future, untainted by Moslem contamination; and there are Moslem

* Shivaji: Historical epic. By Jogindranath Basu, B.A. Second Edition, Revised and Enlarged. With illustrations, appendices, and historical notes. Pp. 344. Price Rs. 3. Sanskrit Press Depository, 30, Cornwallis Street, Calcutta.

who dream of resuscitating the glories of the Moghul Empire. So long as the lesson is not hammered into our minds that sectarian exclusiveness led to the disintegration of both the Hindu and the Mahomedan Empires; that they can never again rise by the same means; that they must learn to think of themselves as Indians first and Hindus and Mahomedans afterwards; that communal, sectional, caste, creed, and race prejudices must be overcome if India is once more to take its stand among the free nations of the world; so long, we say, as all this is not brought home to the Indian mind, there is little hope of a united India rehabilitated in its ancient status of a sovereign state, free from internecine dissensions and serious internal commotions.

If any books, written in Bengali, aim at bringing about a union of hearts among all sections of the community with a view to India's speedy regeneration, they are the two epics of Mr. Bose, whose object is to convince the intellectual and politically minded classes that for our present political miseries we alone are primarily responsible, and that so long as we cannot cultivate a spirit of greater liberalism and more catholic humanism in our political outlook, and refuse to treat the masses of our countrymen as our brothers, there is no hope of a resurgent India. The bare historical material collected in the two books, with accurate references in each case, in the shape of footnotes, is itself sufficient to testify to the author's wide and discriminating reading and patriotic labour;

while by throwing his narrative into the form of epics, dignified, chaste, and elevated in theme and diction, which frequently rise to heights of tragic grandeur but never descend to the level of the common-place, the author has enlivened the discursive details of narrative with the magic touch of personality, and clothed the dry bones of history with the flesh and blood of living reality.

The whole of India is now witnessing a *rapprochement* between Hindus and Mahomedans the like of which has not been seen for years; if the movement is not to fritter away its energies by futile outbursts of enthusiasm, but is to be an abiding reality, the *entente* should be cemented with the intellectual and moral conviction, based on a study of the country's past history, that in such a conciliation and harmonious co-operation alone lies India's salvation. Mr. Bose has done yeoman's service by placing at the disposal of both Hindus and Mahomedans the amplest materials for such study, clothed in beautiful language and appealing not only to our patriotic but also to our literary instincts, and it will not be his fault if the country does not awaken to its needs in the matter. The two epics deserve to be widely translated in the other Indian Vernaculars, and we invite the attention of enterprising firms of publishers in other parts of India to this task. We have the assurance of Mr. Bose that he does not want to make any personal profit from such translations.

ROLITICUS.

AT THE DAWN OF THE BRITISH EMPIRE IN INDIA

I

THE Seir Mutaqherin, or the Review of Modern Times, was written in Persian by Syed Golam Hossein Khan, a Moslem nobleman who passed his childhood with his father, a great grandee in the royal court at Delhi (Shajahanabad), and his mature age at Patna (Azimabad) and also at Murshidabad, and was both an actor and spectator in the tragic drama that unfolded itself in his times, for he took part in many a battle and diplomatic negotiation, and being a man of a reflective and philosophic turn of mind could distinctly see that the mighty Empire of the House of Timur was passing away before his eyes, to be substituted by another founded by a race of total strangers, whose good qualities he had the penetration to discern (he had many friends among them) but the causes of whose unpopularity could not also escape his keen judgment. His work, completed in 1780 A. D., and treating of contemporary

events from the downfall of Aurangzeb (1118 A. H.) to 1194 A. H. (corresponding to 1780 A. D.), was translated into English by M. Raymond, a French creole who had settled in Murshidabad and had assumed the name of Haji Mustapha. The translation was first published in 1789, under the pseudonym of Nota Mames, and dedicated to Warren Hastings. Both the history, which is in four volumes, and the translator's Preface and notes, are highly interesting and instructive. The edition we have used is the Reprint published in 1902 by Messrs. Cambray & Co. of Calcutta, and dedicated by permission to Sir John Woodburn, the then Lieutenant-Governor of Bengal.

In his Preface M. Raymond observes:

"The general turn of the English individuals in India seems to be a thorough contempt for the Indians (as a national body). It is taken to be no better than a dead stock, that may be worked upon without much consideration, and at pleasure. But beware! that national body is only motionless,

but neither insensible, nor dead..... The perusal of the present history has necessarily altered my private ideas of the Indians; a foreign yoke and a long peace may have enervated and emasculated them; and the equal and steady, though light pressure, of the English grasp, may keep their necks bowed to the ground; but this history evinces that they have been very lately quite another set of men from what they appear to be now."

[Then follow some examples of great daring, courage, chivalry and magnanimity of Indians culled from the *Seir Mutaqherin*.]

Golam Hossein gives a picture of Aurangzeb which is anything but flattering. In the main he follows Khafi Khan, but he had the advantage of observing at first hand the evils following in the train of that monarch's civil and military policy.

"It is only since the times of Aurangzeb—Alemgir, a prince extremely warlike and ambitious, that evils have crept upon the land. But yet these were light matters; for such were the abilities, prowess, and strictness of government under that reign, that the established rules and institutions did not suffer any considerable injury from the wickedness of the turbulent grandees... The main evil resulting from his time was this, that to make a diversion in the minds of the people, to the ill renown of ingratitude and hardness of heart, which he had acquired by killing his brothers and keeping his father in prison, he had assembled the ecclesiastics about his person, and had given them such unbounded sway, that the populace complemented him with the titles of *the Faithful Emperor, ever victorious, and the constant cherisher of Religion*. But those hypocrites no sooner saw themselves at the head of affairs, than their avarice and covetousness gave rise to such a train of evils, as shed even now their baleful influence on these countries, continuing to pour ruin and devastation on the posterity of the faithful." [Vol. III, pages 159-60.]

Again:

"To put to death and imprison his brothers, to confine their consorts and children, to keep for years together his own father in a grievous confinement—all these were matters that required the utmost dispatch, and admitted of no deliberation, and no delay; for adjudging all these to instant death, the religious Emperor, that champion of the law, had always at his elbows and in his pay, plenty of doctors and plenty of men skilled in the art of expounding the law. To save appearances, however, and to acquire a character for sanctity and submission to the law, he raised the power of the ecclesiastics to the utmost height, and meanwhile made it a point to abstain from the most lawful amusements." (IV, 138).

It is no wonder that our author should call him 'that hypocrite.' A clergy-ridden State, whether among Hindus, Mahomedans or Christians, has never come to any good, and the history of the reign of the last of the Great Moghuls only illustrates this truth.

One of Aurangzeb's anti-Hindu acts was

the abolition of the custom of showing himself to his subjects from the towers of his palace. It was a religious practice with many Hindus never to sit down to their meal until they had seen the reigning king first. They were called Darshanis. Says Golam Hossein:

"This custom he abolished, disobliging hereby, to no purpose at all, an infinity of loyal subjects. Suppose it to have been an absurd custom in the Gentoos, still it did him no harm. It was a ridiculous tenet of theirs, and an absurd one. Be it so; but what harm was there in letting it remain amongst so many other absurd tenets and ridiculous practices of theirs? At any rate, it was an innocent one." (IV, 140).

On the re-imposition of the Jizya, which so much alienated the Hindus of the realm, Golam Hossein has some noble observations to make. He says:

"Finding that the ecclesiastics troubled and over-set the whole administration, and that nothing would go forwards unless he employed the Gentoos [Hindus] again in his service, a set of men who, either as powerful princes, or as keeping the books and registers of the revenue, were the axle-trees of the wheels of Government [italics ours], he contrived to take his revenge of that loyal submissive people, by loading them with new impositions, exacting double duties from those of that description, and submitting them to a poll-tax,—innovations which after all gave him a deal of trouble, and produced nothing but repentance. For such ordinances require a strong hand, and a great exactitude, so as to subdue equally the highest and the lowest of mankind; and when they affect only the impotent, without having any energy over the head-strong and refractory, they cease to be laws and they dishonour all Government. After all, it must be remembered that as princes and kings are reputed the shadows of God, they ought, in humble imitation of his divine attributes, to accommodate themselves to the dispositions and minds of their subjects, so as to carry an equal hand over them, without exception, without predilection, and without showing a dislike or hatred to any description of men. Such impartiality is incumbent upon princes, if they intend to be the fathers and cherishers of the people entrusted to their care, and if they really wish that every man should look up to the monarch as to his benevolent forgiving father. This is a duty incumbent upon them, if they wish that everyone should think himself happy under their government. For the subject must be cherished in the very palm of the monarch's hand, if the monarch really intends to discharge his duty, and to let the world see, that he feels all the meaning of these verses of Saadi's:

"That beneficent Being who from its invisible treasury,
Feeds, with an equal hand, the believer, the unbeliever, the weak and the strong,
Might, if it had so pleased, have created men of one opinion,
Or have converted them at one word to one and the same religion." (IV, 142-3.)

As for the wars in the Deccan which embittered so many of the later years of his long reign, Golam Hossein quotes Khafi Khan :

"Yet it happened that after the arrival of such numerous forces with the Emperor himself at their head; after the conquest of so many fortresses and cities; after spending so many crores of money, and full twenty six years of his life in that expedition; those countries, at his death, were more unsettled than ever, were become more warlike and more insolent than ever."

Violent attempts at repression have been, at all ages, been followed by similar results in India as elsewhere.

In another passage the author directs the reader's attention to "the obstinacy, covetousness, endless artifices, and perpetual double-dealing of Aurangzeb's conduct, his unrelenting vindictive temper, his insatiable ambition, and the public lessons by which he encouraged faithlessness, perfidy and treason." (IV, 227.)

Of the Marhattas the author has little to say which is to their credit. And indeed, the story which Golam Hossein has to tell of the numerous Marhatta invasions of Bengal in Nawab Alivardi Khan's time and of their other doings in different parts of the Empire, clearly shows that they were plundering freebooters first and foremost, and valiant and heroic fighters only on occasions; "for the Marhattas seldom fight, but only endeavour to cut off an enemy from the necessities of life, especially from grain and forage, burning and destroying every village and every heap of grain, whether it be their own or of the enemy's country, so as to surround him with a desert, to all intents and purposes." (III, 137.) The ruin and devastation that they carried with them is remembered in Bengal to this day in the well-known cradle-song about the Burgis. But the day of their reckoning came at last, in the fateful field of Panipat, where so many Marhatta heroes, Govinda Pandit Sadasheo, Vasava Rao, Balavant Rao, met with their last account. Shuja-ed-dowlah, the Vizir of Oudh, had joined hands with Ahmad Shah Abdali; and to the Marhatta envoy the former returned the following answer :

"That the Marhattas, and especially their Brahmins [Peshwas], having acquired so much power in Deccan, had become overbearing, and withal so covetous; that they could not bear that anyone but themselves should enjoy any character in the world, or

a corner of land that might afford him a sustenance; that their faithlessness and eternal disregard to treaties had tired the patience of mankind; and that the time was now coming to punish them for their eternal injustices, and their daily violations of the most sacred ties amongst mankind." (III, 385) "After the battle two and twenty thousand women, girls and children of both sexes, some of them persons of distinction and related to the most illustrious of the slain, were distributed amongst the victorious, who plundered an incredible quantity of money, jewels and fine stuffs, nor is there coming at any computation of the mighty sum." [III, 391.]

Thus ever since the days of Mahamad-bin-Kasem in the eighth century, and Mahamad Ghazni and Mahamad Ghori in the eleventh and twelfth centuries, have the ranks of the faithful been enriched by the fusion of Hindu blood, while Hinduism has looked helplessly on, and withdrawn itself more and more within its sheath, for fear of Mlecchha contamination! The author's exultation, considering the age in which he flourished, and his religious orthodoxy, and the odium which the Marhattas had brought upon themselves, is pardonable :

"Let us admire that Providence, which by Divine ways of its own, could bring about such an unexpected change. Three years before, while Balaji and his nephew Sadaseo, were alive, the Marhatta name was so much respected from the bottom of Deccan up to the walls of Lahore, that no man could be found daring enough to lay his hand upon a straw belonging to a man of that nation; and behold! a short time after Poonah itself, the capital of that formidable Marhatta Empire, falls a prey to gangs of plunderers, and those buildings [temples], that had cost lacs upon lacs, are plundered and sacked, and then given for food to a devouring fire." [III, 401.]

But the Marhattas were not the only evil-doers, and the vast fabric of the Moghul Empire had already come to pieces and the capital itself had been overrun by the Marhattas under Mulhar Rao Holkar

"Maleka-zemani, daughter to Ferokshiyar, and consort to Muhamad Shah, with the other princesses of the imperial family, as well as a vast number of ladies of the highest distinction, fell into Holkar's hands. That General treated them with the highest respect, and even abstained from touching either their persons or even those jewels with which they were covered, to an immense amount, and this abstinence of his is an indubitable fact; but it is no less certain, that an indelible disgrace befell the honour of the Imperial House of Timur that day; and that those sublime gates, on the threshold of which kings and sovereigns, together with all mankind, had been accustomed to rub their foreheads in token of respect, became from henceforward an object of derision, and a standing mark for the kicks of the vilest men. But such are

God's dispensations, let us submit to them." (III, 338.)

The following extract will show how the author explains the want of delicacy of feeling which was to be observed among the Marhattas of those days:

"If anything can give a proper idea of the delicacy of feeling, and of the noble notions of that singular people, it is probably some authentic particulars which we know of Balaji Rao's way of living. This man, who had become absolute in Hindustan as well as in Deccan, was fond of bread made of Bajra, and had no kind of relish for that made of wheat. He lived on raw brinjals, on unripe mangoes, and on raw red pepper, upon which delicacies he used to feed heartily. Let the reader guess the taste of the whole nation by this specimen of its chiefs. As the Brahmans are beggars by origin and it is a standing obligation amongst them, both to ask and to receive alms, the whole race has accustomed itself from generation to generation to such kinds of dainties and beggary with its concomitants, want of taste and want of delicacy, stick close to all individuals, and is become a part of their nature, and although they have come to command kingdoms, and to rule over empires, they are still the beggars they have been. Go to any of them from the lowest clerk to the highest man in the office, and to the Minister of State, and the first words which you shall hear from them are always these: 'What have you brought for me—have you brought anything for me?' And should any man go empty-handed to them, they would stripe him of his turban and coat, and then recommend him devoutly to God Almighty." (IV, 23-4.)

It is Colonel Tod, who in his *Annals of Rajasthan*, (Vol. II, Chap. vi, *Annals of Amber*) has said:—

"But a new enemy had now arisen, and though of their own faith, far more destructive than even the intolerant Islamite." "Marhatta actors succeeded to Pathans and Moghuls: heirs to their worst feelings, without one particle of their magnanimity or courtesy."

Though undoubtedly Golam Hossein's views of the Marhattas were coloured by his personal predilections, he is not wanting in sympathy with the Rajputs, and the following story of Rajput chivalry, as recounted by our author, may be quoted as an instance in point. It happened about the year 1161 A.D., when Sadat Khan, Viceroy of Ajmir under Mahomed Shah, was defeated by Raja Ram Singh.

"It was already noon day; the sun shone with intolerable ardour, and the cannon and muskets became so hot that there was no handling any of them. A cessation of arms, as if by common consent, took place. Shadat Khan's men, pressed by thirst, in a country where water is scarce, dispersed everywhere and numbers approached inadvertently close to the Rajputs in search of that refreshment. The Rajputs,

perceiving their distress, by the parchedness of their faces, and the lolling of their tongues, had the generosity to send people to show them some springs hidden in the sand; and these men, after having refreshed plentifully, both man and horse, would carry them back to the spot where they had taken them up, and would dismiss them with these words: "*Begone and avaunt! For now we are enemies again.*"..... This behaviour of the Rajputs does them a deal of honour; but such a generosity is in their character!" (III, 316-17.)

The history of the establishment of the principality of Rohilkhund is instructive reading to Hindus, who carry their superstitions even into war, and suffer accordingly. The founder was Ali Mahomed Khan, who had assumed the name of Rohilla, which was the name of a clan of Afghans.

"This man, originally a son of a Gentoo Ahir, and adopted by an Afghan of no higher pedigree than himself, had a fund of bravery and capacity, which rendered him worthy of command. He availed himself of the neglect and supineness so conspicuous in the Vizier Camereddin Khan's character, to carry his point, and to establish his power firmly in his new dominions on the other side of the Ganga, which he peopled with a multitude of Afghans that flocked to him from all parts, and henceforward took his name."

Raja Harmend was sent by the Vizier to subdue the Rohillas. The Raja "advanced with intention to fight; nor were the two armies at a great distance, when the Hindus, who not only are careful observers of the meteors and phenomena of the air, as well as of the motions of celestial bodies, but who trust so far to the conclusions they draw from them, as to think that they concern their happiness in this world as well as in the other; the Brahmans, I say, who abounded in the Raja's army, where they bore a sway, opposed themselves to his moving farther, and requested his waiting for the favourable moment."

"It is observable, that intelligence being brought the Raja that the Afghans were approaching in a hostile manner, the man who was then consulting his idols, answered, that this was not a fighting day for them, and went on with his devotions. Meanwhile the Afghans entered the intrenchment, and commenced killing and sacking and plundering everything in their way. In this confusion Motiram, a Hindu commander, mounted his horse with a few of his men, and opposed the enemy; but he was cut down with his followers, and he hastened with them into the regions of eternity. Harmend, all this while, was in his oratory, and occupied with his devotions with which he went on; and without attempting to get up, and to interrupt his prayers, he suffered himself to be cut down by the astonished Afghans. Rohilla, having in this manner dispersed all that multitude in a little time, found his power established by a victory

equally great and easy, and his force recruited by the addition of a treasure in money, and a great train of artillery." (III, 233-36).

Nor was this a solitary instance. In 1765, the Nizam Salabat Jung, with his Deputy General Ramdas, who had raised him to the throne, and the French, attacked Balaji Rao Peshwa at Poona.

"It was in Maharam, in which whole month the moon had remained eclipsed; and the Marhattas together with their General having been endlessly busy in performing the religious duties enjoined on such a particular phenomenon, they were set upon in the night with so much success, that they lost a vast number of men, which the French consumed in shoals at the fire-altars of their artillery. Balaji Rao, who was actually busy at his devotions, and naked, had hardly time to throw himself upon an unsaddled mare, on which he saved his life, by flying with all his might. The implements of his worship, which were all in gold, fell in the hands of both the Mussalmen and the Nazareans [French]. (III, 323.)

While professed military men, though Brahmins by caste, lost their lives by attending to their devotions when they should have been fighting, we read in several places of Sannyasi armies, and of "two Gossains, who had under their command a body of six or seven thousand Fakirs [Sannyasis], as brave as themselves," and of the valiant ascetic Rajendra Guru, who had defended the fort of Allahabad with the utmost bravery and heroism.

Before we proceed to the purely political History of Bengal at the dawn of the British rule, we shall quote a few observations of the author on the principal characters among his contemporaries, all of whom he knew, not only by repute, but personally. The greatest figure on the stage, which fills the largest part of his canvas, was undoubtedly Alivardi Khan, for whom Golam Hossein has nothing but praise, and deservedly so; next, though by a long interval, comes Mirkasem, whose greatest fault lay in his extreme suspiciousness which alienated friends and foes alike. Golam Hossein was distinctly of opinion that if any of Alivardi's three nephews, who were able men, and Governors of Azimabad, Purneah and Murshidabad respectively, had survived him and were placed on the throne, the kingdom would not have come to so sudden and tragic an end. For Serajud-dowlah, and Mir Jaffer, and Miran, he had nothing but contempt. Mahamad Reza Khan was equally worthless, but Maharaja Shitab Ray was our author's prime favourite. "I always thought him the most deserving, and

the ablest man amongst the most eminent men of Hindostan." It may not be generally known that at heart Shitab Ray was a Moslem of the Shiah persuasion, and had the imperial power of the Moghuls not been tottering to decay, he would probably have openly avowed his faith. The estimate of our author of Maharaja Nanda Kumar's character agrees with that of Anglo-Indian historians. He "was a shrewd, powerful man, deeply versed in business, informed of every secret," "a man of wicked disposition, and an infamous character." In the old days, he had been Prime-Minister to Nawab Seraj-ud-dowlah. For Warren Hastings ('Mester Hustin') the author as well as the translator have nothing but praise. "This man, who in strength of genius, extent of knowledge, beauty of style, and propriety of manners, had no equal in these times." Already the Nawab of Bengal had become a mere puppet; Mubarak-ed-dowlah, the fourth son of Mir Jaffer, "is always dissolved in all kinds of effminating delicacies, and always immersed in the pleasures of the table, or in the company of dancing women; this is his whole care, being perfectly indifferent to everything else, either in this world or in the other." The following extract on Oudh in Nawab Asaf-ed-dowlah's time will show the author's keen-sightedness in matters pertaining to politics:

"He knew that he was precisely the man which the English wanted at the head of a sovereignty; a man incapable of any business at all, save that of enjoying his pleasures; and sensible that they would never endure patiently that any injury should be done him, he was resolved to leave on the shoulders of his commanders and ministers the whole burthen of governing, and to reserve for himself only the sweets of it. The English on their side, who are a shrewd, keensighted set of people, let him take his own course, and even paid a regard to the rank and station of that strange species of favourites with which he was so much enamoured. Without minding their special business with him, they [the English] contended themselves with governing with an absolute sway everything relative to revenue and war, and with disciplining troops, and keeping them at all times in readiness for action. Under the veil of such an imbecile prince, they are in fact the sole masters of all the revenue offices, and of all the districts of the country, as well as of every preparative for war. And what is singular, both parties seem to be satisfied, and pleased with their lot. All that cannot be denied. But it cannot be denied neither, that meanwhile in consequence of such a partition, that house of Sujah-ed-Dowlah, which had been heretofore inhabited by a real Lieutenant of the ancient and glorious Emperors of Hindostan, which had afforded bread and employment to a lakh of soldiers, and to a thousand eminent commanders and noblemen; that

house that had constantly presented a sure source to so many ruined families of the first rank; that house which seemed a copy in miniature of the imperial palace of Hindostan; that house had now become a den of thieves, and a tavern for the vilest of mankind...it is undeniable that Shujahed-Dowlah...had afforded a subsistence to twenty or thirty thousand horse, and to fifty or sixty thousand foot; that his camp afforded fortunes to a multitude of merchants, and a ready livelihood to an infinity of craftsmen; and that it bore all the appearance of an imperial camp. Now, how fallen! His capital looks like a deserted village, with here and there some wretched, famished inhabitants..." (IV, 83-4.)

The significance of the grant of the Dewani to the East India Company was not lost on the acute mind of the author. The whole passage may be quoted with advantage:

"Taking Shitab Ray with him, Lord Clive journeyed to Illahabad, where he had the honour to pay his respects to the Emperor. After which he visited the Vizier; and having exchanged with him some sumptuous entertainments and several curious and magnificent presents, he explained the project he had in his mind, and asked that the Company should be invested with the Divanship of the three provinces of Bengal, Bihar and Orissa, of which he requested the proper patents from the Vizier and the Emperor. As both the Emperor and the Vizier were already subdued in their minds by the superior prowess and courage of the English, as well as overawed by the strength of mind and penetration of Lord Clive's (two articles in which they were greatly overmatched), they were obliged to grant the request, although reluctantly. Having therefore ordered the Sanads or Patents to be drawn up in the manner that had been desired, they delivered them in the hands of Lord Clive. By these Patents twentyfive lakhs a year were settled as the imperial tribute, or quit-rent over the three provinces, for the future; and the Company's acknowledgment and bond for the same, which are the owner's voucher, were drawn up under their seal, and entered in the imperial registers. Thus a business of such a magnitude, as left neither pretence nor subterfuge, and which at any other time would have required the sending wise ambassadors and able negotiators, as well as a deal of parley and conference with the Company and the King of England, and much negotiation and contention with the Ministers, was done and finished in less time than would have been taken up for the sale of a jackass, or of a beast of burden, or of a head of cattle. The Lord having accomplished his purpose, returned to the seat of his command, which is called Calcutta; and left for his agent at the Emperor's Court, Colonel Usmutt (Smith), who after the Lord's departure for England, received the title of General, and became entrusted with the command of the English army. His office was only that of an Agent near the Emperor's person, but in fact he was his master and lord to all intents and purposes; and he was himself so sensible of his power, that he took his abode within the castle, and in the imperial palace, whilst the emperor was obliged to remain without; where to conceal his shame, he amused himself in finishing with brick and stone, some

buildings which he had heretofore commenced. But even there he was not free from insult. For the Colonel being one day displeased with the noise which the imperial kettle-drums and other warlike instruments made in the place appointed for them over the gate of the castle, sent them order to cease, and forbade their playing any more; with which order those poor men thought proper to comply, and henceforward they remained without performing their duty and without bread—(Verse)

"Have patience: everyone shall have his turn for five days." (III, 9-10.)

Dissensions having broken out between Raghunath Rao, brother of Balaji Rao, and the party of the princess who was his daughter-in-law, Raghunath "fled to the English of the factory of Bombay, where he entered into an agreement with them, and was received under their protection.

Nor is this a novel event. It is in consequence of such and the like divisions that most of the strongholds, nay, almost the whole of Hindostan, have come into the possession of the English. For instance, two princes contend for the same country, and one of them applies to the English, and informs them of the way and method of becoming masters of it. By his insinuations and by their assistance, he draws to himself some of the leading men of the country, who being his friends, are already fast attached to his person; and meanwhile the English having concluded to their own mind some treaty and agreement with him, they for sometime abide by those terms, until they have acquired a good insight into the government and customs of the country, as well as a thorough acquaintance with the several parties in it; and then they discipline an army and getting themselves supported by one party, they soon overcome the other, and little by little introduce themselves into the country, and make a conquest of it. And although their introducer should prove too shrewd for them, and should give them the slip, still they never dispute with him; but being a set of men always wise and always in temper, they patiently wait until by his death some unworthy son comes to succeed him; at which time under his name and without opening any dispute with him, or creating any ill renown to themselves, they complete the conquest, and have the art to finish their business in such a sly manner, that no reproach can be made to them. By which means the downfall of the people of those parts, especially of the great and powerful ones, is soon obtained by the hands of one another; and all this is brought about so artfully, that the idiots set up by them, unaware of the above management, do of their own accord and motion work at the ruin of their equals; and meanwhile the English who seem quite passive, as if suffering themselves to be lead, are in fact giving motion to the machine and turning those sots into so many objects of endless contempt and raillery, both in Hindostan and in Europe." (III, 93-4.)

We moderns pride ourselves on our knowledge of politics but we do not remember to have read anywhere a more telling summary of the way in which the East India

Company gained a foot-hold in India and ultimately the sovereignty of the entire continent.

We are apt to think that it is only in recent times that the attention of the people of the country has been drawn to the drain of money from India to England. But here is what Syed Golam Hossein says of the year 1769 A. D. :—

"On this occasion it was observed that money had commenced to become scarce in Bengal; whether this scarcity be owing to the oppressions and exactions committed by the rulers, or to the stinginess of the public expense, or lastly to the vast exportation of coin which is carried every year to the country of England; it being common to see every year five or six Englishmen or even more, who repair to their homes, with large fortunes. Lakhs piled upon lakhs have therefore been drained from this country; nor is the cheapness of grain to impose on the imagination. It arises from nothing else but the scarcity of coin, and the paucity of men and cattle." (III, 33.)

The author notice the charges brought in England against Governor Vansittart [called by him Shems-ed-dowlah] amongst which one

was that he refused trade in salt duty-free on the Company's account. Vansittart entered a vigorous defence, and replied that already the Company enjoyed a monopoly in various branches of trade throughout the country, and he therefore left the salt trade to the people.

"My views, he added, have always been, that there might remain some veil over our system, and that every man in Bengal should not become our personal enemy. In one word, I was fearful lest the whole nation, already oppressed by our traders, and by the Company's encroachments, might be driven to despair, on finding that our knife has cut deep, and to the very bone."

To this the author adds the sage reflection, so modern in its tenor :

"In fact these sentences were very pithy, and these admonitions proved full of penetration and good sense. And what if his adversaries had been told, that ruling and government need the assent and satisfaction of the governed, and that it was far from finding its account in the injury and ruin of the subject?" (III, 37-8.)

BIBLIOPHILE.

TERENCE MACSWINEY

(BRIXTON PRISON. OCTOBER 1920.)

Defiantly he shattered Earth's life shell,
That men grown callous to vile miseries,
Whom logic's brutish bias solaces,
Might know that for the Truth men 'll mock at Hell;
That million hearts might cry and their lips tell,
Blood spilled for blood, lust hounding lust, how these
Are man's barbaric stale inanities,
And Love alone can storm Hate's citadel.
He lives exultant! he is to our dream
Reality; when the constellations burn,
His thought is manifest in every gleam:
Calumny and torture shall no longer spurn
His stainless courage, and our poisoned days
Are purified by the splendour of his praise.

ROLF GARDINER.

[The writer is a boy of 10 or 12.]

FACILITIES FOR STUDY IN GERMANY

SINCE my return from Europe I have been asked by many people about the internal condition of Germany and about the facilities offered by the German universities and technological institutions to Indian students. Writing in general term is often apt to be risky, yet it can be confidently asserted, that at the present moment Germany presents unique opportunities to Indian students for education in all its branches. The excellence of German educational institutions is quite well known and the present low value of the mark enables the Indian student to live in Germany more cheaply than anywhere else in the world.

In September last, when I left Berlin, a student could live in a very luxurious style on 2000 marks per month. A furnished room cost about 200 to 300 marks per month, breakfast and dinner cost about 600 to 800 marks. If one stays as a paying guest in a family, the breakfast and (sometimes dinner) are to be taken at home, and generally the quality of food is rather bad unless special arrangements are made beforehand. In such cases, one has to take a rather sumptuous lunch, and this, along with afternoon tea, may cost another 800 marks. Altogether, a student could not require more than 2000 marks. I have known many poor German students living on 600—800 marks per month. The mark was then at 250 to the pound so that I had to spend about 8 pounds per month. At the present time, owing to the still lower value of the mark, it is still less, but it must be borne in mind that with the fall in price of the mark, the value of all commodities, when reckoned in marks, rises considerably.

It is always good to have a fair knowledge of the German language. People who have no experience of travelling do not often realise the difficulties. If you do not know the language of the country in which you are travelling, you are not only deaf and dumb, but to a certain extent blind as well. You are deaf because the sounds about you do not make any impression on your ear; you are dumb because you cannot open your mouth. And you are also to a certain extent blind

because all letters about you are Hebrew or Greek to you.

It is true that most educated Germans can read English books, but speaking English correctly is a rather rarer phenomenon. I have met very few people capable of that feat. When they speak they speak it in their own way, which is quite unintelligible to ears unused to German accents. I have met people who have arrived in Germany without the slightest knowledge of the language, and had to spend full one year before they can understand their fellow students or follow the lectures of professors. From the educational standpoint this time is simply wasted, for he has to concentrate all his energy on learning the language and has no time left to devote to the work for which he has been sent. It is needless to add that all lectures are delivered in German.

Students arriving with some knowledge of German ought to engage a coach for quickly picking up conversational German. It is always better to have a clear-cut programme beforehand. It is necessary to add here that all technical institutions are very much crowded; for after the war the prospects of earning one's bread by following a purely literary or scientific career have become so meagre that only students with independent means come to the University. Promising students mostly go to the technical institutions if they can find a place in them. The difficulties of admission in these institutions are therefore very great, and I was told by a German professor that next to Germans, preference is always given to Germany's late comrades in arms, viz., Austrians, Hungarians, Turks and Bulgarians. It may be added here that in all German universities, there is a large number of students from all the eastern states of Europe and from Turkey, Egypt, China and Japan.

If a student wants to study in a technical high school, he ought to open correspondence with the authorities beforehand; if he wants to study a particular subject—say oil-technology—he ought to correspond with the professor-in-charge of the subject. The name of the professor may be obtained from a

calendar of German universities and technical high schools published by Robert Kiepert, book-seller, Hardenburgstrasse 4 and 5, Charlottenburg, Berlin.

For the choice of the particular university or technical high school, no general directions can be given. The advanced students are expected to know the names of the best authorities on their respective subjects, the place they are stationed in, and ought to make their choice accordingly. It may often happen that in a particular subject a provincial university like Gottingen or Bonn may afford more facilities than the better known universities of Berlin or Munich. Thus the aerological laboratory at Gottingen under Prof. Prandtl is the best of its kind in Germany (Germans say, in the world), and a student proceeding to study this subject in Germany, will be in mistake if he allows himself to be attracted away by the mere name of Berlin. From my personal knowledge I have found that the physical laboratories at Leipzig and Gottingen, and Munich are much bigger, more commodious, more luxuriously fitted with apparatus and laboratory appliances than Berlin. In small places, students often receive more attention and help from professors than in big towns, where professors have generally too many pupils to attend to.

At the present time many Indians wish to go to Germany for learning factory work and industrial methods, and I have been asked if German manufacturers would admit them in their factories.

It is needless to add that no manufacturer would willingly impart his trade secret to a foreigner, but there are often other loop-holes. If the German manufacturer can be convinced that by imparting the knowledge of his methods of manufacture to an Indian and thus enabling him to set up a factory in India, neither he nor any of his compatriots will suffer any loss, but on the other hand, it will only lead to the ruin of the trade of some of their ex-enemy countries, they may admit the Indian students to such of his secrets of manufacture as are already known to these enemy-countries. Representatives of firms buying machineries in Germany have also a very good opportunity of learning German manufacturing methods, because the firms from which they buy the machines generally arrange for their instruction with some of their own clients in Germany. Sometimes a heavy premium may

also enable a student to get into the factory.

The treatment accorded to me by the German professors, students, and other men I happened to mix with, have been universally polite and cordial. I worked for six months in the Institute of Physical Chemistry at Berlin as the guest of Prof. Nerust, the present Rector of the Berlin University. He and his assistants placed the resources of the laboratory at my disposal, and were always ready to help me in cases of difficulty.

Of course, if I wanted anything extra, I had to buy it out of my own pocket, for after the war the laboratory grants have dwindled to such a small amount that it is hardly sufficient for their own students. At the time I left Germany, two other students from Calcutta, Messrs. K. Bagchi and H. P. Chowdhury were working in Botany at the Imperial Institute of Biology. Mr. Dilip Kumar Roy, son of our late poet Dwijendra Lal Roy, who had already passed his Musical Tripos at Cambridge, had come to Berlin to complete his musical studies. He was taking private lessons in Piano and Violin preparatory to joining the Musical High School. Mr. Jogendra Kumar Chowdhury, M.Sc., late chief chemist of Digboi Oil Company and Mr. W. Korde from Baroda were studying oil technology at the Technical High School at Berlin, and Dr. Nikhilranjan Sen had gone to Munich for special training in Physics. These gentlemen had all gone there without any introduction or recommendation letter, and were greatly satisfied with the facilities offered them and the excellent treatment they were receiving from the professors with whom they were working.

In concluding I may add for the benefit of my readers, that an association of Indian students has recently been started at Berlin with Mr. Jogendra Kumar Chowdhury, M.Sc., as Secretary. The Parsi millionaire, Mr. S. R. Bomanjee who happened to be at Berlin at that time, has made a donation of 10,000 marks to the association. One of its object is to furnish Indian students intending to proceed to Germany with all the informations they may be in need of, and Mr. Chowdhury will be glad if some of the readers of this article commands his services. His address is Wullenweber Strasse 12, bei Schmidt, Berlin, N. W. 87.

MEGHNAD SAHA.

"THE POST OFFICE"

THE following review of the "Post Office" appeared in the "Preussische Jahrbuch" in connexion with the production of the play in the Volksbühne (People's Theatre) of Berlin. The Poet, while in Berlin, was invited to come and see the play, which invitation he accepted. I had the privilege of accompanying him to the theatre that evening, and could observe how immensely pleased he was with the production. He praised the acting very highly and said that he had seen this play produced in England and America but nowhere was it done so well as in Berlin. The "Preussische Jahrbuch" is a very high class journal devoted to literature, philosophy and general criticism, edited by Prof. Hans Delbrück, Professor of History in the University of Berlin. In this connexion, I may perhaps be allowed to mention an incident which may be of interest to the readers of *The Modern Review*. During the late war I was in Germany, and during this whole time I was only once lucky to receive a copy of *The Modern Review*, in 1917, and this number, to my great joy, contained the article by the Poet on "The Spirit of Japan", and also the poem "The Sunset of the Century". I had the article translated by a friend of mine—a German Professor—and we sent it to the Editor of the "Preussische Jahrbuch" for publication with much misgiving as to whether it would be accepted, for there were many hard, unpalatable indictments against Western Civilisation and War in general in this article, and this was a patriotic journal, though very dignified and never of the chauvinistic type. It required no doubt great moral courage to publish this article during the war in such a journal, which was not pacifist or socialistic in its tone. But to our surprise the article was accepted most cordially, and appeared in the next month's issue and was given the place of honour. The "Sunset of the Century" appeared in a few daily papers.—A. M. B.

Our sincerest thanks are due to Director Kaysler of the "Volksbühne", for having given us Tagore's "Post Office"—the most profound poetical work of

this writer. This Indian play is of great simplicity, free from all literary decoration.

What touches us so deeply in this play is the manner in which the world and mankind appear to the eyes of a dying child. For it is a fact, that many people see and value life truly, for the first time, on the approach of death. The men of this generation, who have survived the war, know this to be true. As the hand of death touched them, they felt suddenly transformed and saw their lives in a new light. Everyday-happenings of life appeared as sacred, discontentments of former days vanished away, and simple half-forgotten things were desired with a new longing. They realised for the first time, what they had once possessed. They felt anew the longed for divine spark in their former selves. The much-maligned everyday existence, which seemed so hard to bear, began to take colour before their eyes, and in the presence of death was lit up with a magic light. Tagore's *Amal* also has this prophetic insight of those consecrated to death. He feels the spirit of God in everyday existence and thus becomes a vessel for the Divinity with its offering overflowing to everybody who comes near him. A child inexperienced, mortally ill, phantastic, without knowledge of "Reality", has the wonderful power to change the hearts of men. Madhav, his adoptive father, the commonplace unimaginative money-maker, receives through him a sacred purpose in life. The Grandfather becomes a visionary Fakir, who lies out of love. The Watchman who otherwise drives terror into the hearts of everybody, becomes kind, informs the boy of the Post Office and promises him a letter from the King. Most touching is the conversion of the Milkman. His work presses hard upon him. As *Amal* calls him without intending to buy some milk, he answers irritated, "Oh! what waste of time!" But as he presently hears with wonder how the sick child longs with all his heart to sell milk from door to door—a work that is so full of drudgery and without joy for him; as he is pressed to take *Amal* with him to his village to teach him selling curds,—his work suddenly becomes light and full of meaning. He presents him with a cup of curds, and leaves him with the words,—"You have taught me how one can be happy while selling curds." Scenes like these illuminate clearly the position that Tagore takes in the spiritual life of India. For him the world is not merely a world of appearances; he does not believe in the illusory veil of *Maya*. In every event of this world, breathes the spirit of God. We cannot find him only in soulless rigid asceticism, or in *Nirvana*. We must feel this presence in this visible world—in flowers, in animals and mountains. For the veil of *Maya* is itself the creation of God. To this new Indian seer—whose creed is the joyful acceptance of the world—even the most depressing everyday existence is filled with the spirit of God. His *Amal* teaches men to find this God in the commonplace events of life; and we all listen to him

deeply moved, for it concerns us almost vitally to find this living God.

Before this play of Tagore we all remain silent in speechless adoration, for we are touched to the heart. Not only do the characters of the play move round the sickly Amal in an inimitably wonderful dramatic unity, but even we feel the extraordinary transmuting power of this child of faith and begin suddenly anew to seek God in our daily life. Waves of deep spiritual emotions flood into our souls and move us deeply. Here we have in fact a drama of inner forces which we Westerners have almost lost. Even Shakespeare's wonderful power of character-delineation disappears sometimes behind a drama of mere external actions. Take the instance of Richard III. This wonderful drama of masterly characterisations expresses itself only in external actions. Exciting moments strain our nerves to the utmost, external actions proceed to a crisis, culminating in a catastrophe. The play teems with external actions. The senses are too much occupied, while there is scarcely a soul-touching gentler moment that makes our heart-strings to vibrate. The drama of the inner forces reduces external actions to a minimum; it is no drama for the senses, it endeavours to show the interplay of human souls upon one another. The characters are not so much self-conscious active individuals, as beings who, in virtue of a sudden spiritual quality of their souls, influence their surroundings almost unconsciously. "Exert influence without action" as Laotse would say. The inspiration for a drama of this nature finds Tagore in the attitude of the Eastern mind towards life. To the Westerners the types of great men are always those who conquer the outer world, who are men of action, and who, by nature, are imbued with the fighting spirit. So the Westerners must of necessity evolve the drama of external actions. When in Europe anybody perceives a new truth he must perforce go out into the world to fight for it, to force everyone to accept it. In the East, on the other hand, when anybody is touched with the light of truth, he first retires into solitude for deep contemplation in order to realise the truth fully in his own inner self. A wide world lies between these two paths. To the Eastern nature the path of external activity and propaganda and fight is just as much foreign as to the Westerners the path of inner realisation and fulfilment. The East demands from her great men, that they first realise the Truth in their

own selves and perfect their lives according to that light, before they bring forth the truth to the people. Only then will the creation of a poet give forth life in inexhaustible fulness when he has first realised and perfected the Truth in his own life. Only then can arise such a drama of inner vitality and organic unity as we find and praise in Tagore. Our dramatists lose themselves in a formless chaos, whenever they touch a religious subject. As examples, I remind the reader of Schmidtbon's "Passions" or Hofmaunthal's "Vedermann" written after the style of the English Morality Play "Everyman". These poets have not felt or realised in their own hearts their religious truths which they want to communicate to the audience. They have received these truths only from second-hand sources. The wonderful simplicity and immediacy of Truth that flows out of a work tinged with the poet's own heart's blood, and his innermost experiences is lacking in their productions, and their words do not penetrate into the hearts of the simple man. But, about Tagore, we know how his lyrics set to music by himself are sung by his whole people. Only the deepest realisations of the Divinity in his own life enables the poet to produce a work that attains such utter simplicity and finds such universal response.

To some of the ultra-modern critics whose tastes have been vitiated by modern sex dramas, the character of Amal appeared too insipid and sex-less. But the audience of "The Post Office" in any case thought otherwise. They followed the play with breathless interest. Never did I see in a theatre so many genuine tears shed. There was nothing hysterical about it, but the spontaneous expression of hearts deeply moved. Thus even through the imperfect medium of foreign interpretation, the poetic truth of the play moved the audience. Tagore's Amal found a very true interpreter in Lucie Manheims. There was no attempt at making an effect. Tagore's conception of unadorned simplicity found expression in her.

A tender note from the Eastern fields of cultures lingered in us. Not from the awe-inspiring world of Buddha or Laotse. No, but from the much humbler harp of an Indian poet, who in a moment of inner illumination confesses to his God, "I know my songs give thee great joy, and only as a singer I can approach thee."

[Translated by Arabinda Mohan Bose.]

TRUTH

THE TRUTH is a fine thing; it should be stuck to like adhesive plaster—but there is a right and a wrong way to tell it. There are folks who have an idea it is their duty, or that it is very brave, always to blurt out unpleasant truths. They seem to like to wound folks' feelings. Just because a man has a long

nose is no reason for getting him in front of a crowd and then saying, "Bill, you've got the longest nose I ever saw." It's the truth, doubtless, but it's not the kind George Washington made his reputation with.

—The American Boy.

WHAT RUSSIA IS DOING TO HELP HERSELF IN THE FAMINE

By "SANTI DEVL."

THIRTY million people in fifteen provinces of the vast Russian Republic struck by blighting, devastating famine: What does this picture convey to the comfortable world outside, for whom the memory, the very word famine has become obsolete. Only the people of India, that southern neighbour of Russia, whose rich fields yield abundant harvests, but whose miserable people, oppressed by a foreign bureaucracy, are visited almost yearly by this death-dealing spectre of hunger,—only they can picture adequately the terrible suffering that famine entails upon a stricken population.

In the most fertile grain regions of Russia, in that region of the Volga and in the Ukraine, once called the granary of Europe, the great summer drought completed the work of seven years' war and revolution. Every army that swept the country, took its toll from the erstwhile prosperous peasantry of these districts. Grain, cattle, horses needful for ploughing, all were swallowed up in the imperious maw of War. German troops, White Guards and the Red Army, not to mention innumerable robber-bands that wage guerrilla warfare, have in turn swept over the country, capturing and recapturing the same towns in months of incessant fighting. Only the wary peasant, oblivious alike to every faction, hugging the land that the Revolution had given him, stored away in caves and cellars the precious seed-grains that would yield him the next year's harvest. In these rich plains, another harvest would make good the plunderings of war. Then came the drought! Hotly, mercilessly, the sun shone down upon the scorching, withering crops, burning them, drying them up, destroying utterly what the earth had yielded so abundantly. The temperature in Sarateff was equal to that of Cairo. The Russian mujik, stolid, patient, impassive, saw the year's food supply wither before his sight, saw the very seed-grains for the next year's harvest gone with his food. Cellar and barn were empty; the long, long winter lay before him, with

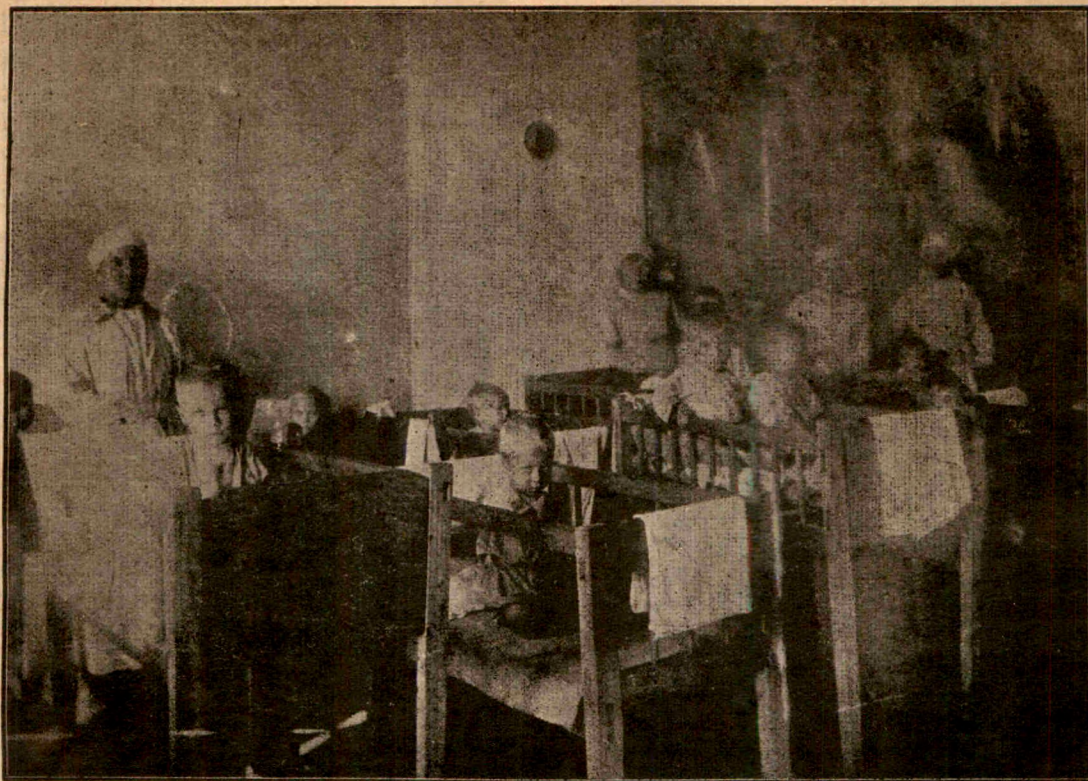
its prospect of interminable snow and ice, of a cold unendurable except for the strongest constitutions, and which, coupled with hunger, meant death. Suddenly, the dread whisper "Famine", began to run from door to door, from village to village, from province to province. War and Revolution had left no reserve stock to a region that had once supplied all of Russia and half of Europe with its bread. July, August, September, dragged their weary course of rainless, blinding heat, uncheered by the busy work and merry festivals of the harvesting. The famine that was whispered in June became a terrible reality in September. The call for help had been sent to the center, to Moscow, and thence to the outer world, but long before help could arrive, the terror-stricken populace began to migrate to the north, south, east and west,—to Moscow, to Turkestan, to the Caucasus, to Siberia,—wherever a relative, a friend, an acquaintance or the mere prospect of food beckoned a thousand miles distance. With the advance of autumn, the exodus became a flight. Villages were abandoned for the towns, where food could still be bought at famine-prices. Every highway saw its train of men, women and children, struggling laboriously forward, they themselves knew not whither, carrying their little wealth upon their backs, in bundles, or dragging the heavy peasant carts whose patient shaft-horse had long since died or been killed and eaten. Every railway station was congested, families, abandoned children, the aged and sick camping patiently for weeks about the stationyard in the vain expectation that some day there would be room for them to board the train and travel magically to some fabled region of plenty. The suffering of these people defies description. All they possessed had been abandoned in vague terror. Completely furnished houses were given away in exchange for two poods of the blackest flour. Cows and horses still left to them had been eaten long ago. Now they lived on live marmets, refuse, grasses, and flour pounded from tree-bark, which they baked

into hard, black cakes, or boiled as soup. The old and infirm succumbed first. Then the children, mothers, unable to endure their sight of their sufferings, abandoned them utterly, and those who were babies found an early death. Those who were older clung to each other, tried pathetically to provide for themselves, searching out bits of dead fish or rotting meat in refuse-heaps, sharing with each other what little they secured, and finally dying in the last nestled embrace of childish companionship. People died in the villages, on the road, in the railway stations, five and six hundred a day. But those who survived pushed on, doggedly, blindly, urged by that strongest of human instincts, self-preservation. And despite the heavy toll of life exacted on the way, thousands began to arrive in all the great centers,—in Moscow, in Petrograd, eastward to Turkestan and Siberia.

And while they struggled for themselves, these Russian peasants, relief from without was being organized, began to arrive, and to be distributed in the most congested districts. The story of foreign help is being written in the daily press of the world. It is not here the purpose to describe the cheering efficiency and promptitude of the American Relief Association, nor yet of the Quakers, who have long been helping the Russian children. These things can be read and appreciated in their proper place. That which remains unwritten and unestimated is the relief which Russia herself is administering to the famine-stricken, the great, herculean effort of this marvellous people to overcome this last and greatest disaster inflicted by Nature, when the worst that man could do in the shape of war, intrigue and counter-revolution, had been triumphantly met and conquered. The Russian Communist Party, that indefatigable band of twentieth century Jesuits, had turned from the arts of war to these of well-earned peace, and had thrown the whole machine of organization, discipline and militant zeal into the task of reconstruction, when news of this latest disaster came like a blight from the south,—Famine in fifteen provinces,—famine in the granary of Russia, and therefore for the whole of Russia before the six months' winter would be ended,—famine and scarcity for the ensuing years unless seed-grains could be secured in time for the winter planting. And Russia has been in a state of perpetual starvation

during the last three years. All the available food had been during this time commandeered by the Soviet Government and carefully distributed through its organizations to a population divided into seven categories of usefulness to the fighting republic, and rationed accordingly. The children, the sick, the Red Army soldier and the worker ranked first for on the list, for these were the very bone and sinew of the Socialist State. The very last of all was, naturally, the unproductive and parasitic bourgeois who refused to work and whose ration was seldom more than herring a week, when herrings were available. Despite the network of food-collection and food-distributing agencies which the Communists had spread throughout Russia despite the careful rationing and nice discrimination in the requirements of the population, despite the fighting spirit that performed miracles of work and overcame unheard-of difficulties on practically empty stomachs, each year brought hunger at the end of the long cold winter, each year new thousands of the physically unfit succumbed to the privation, cold and unaccustomed hardships of revolutionary life. The European blockade of Russia, and the external intrigues that fostered internal trouble exacted a greater toll of death than the actual losses on the battlefield throughout the last seven years.

Famine under such conditions,—with absolutely no reserve force either of food or energy, with all the tasks of reconstruction postponed during the three years' fight for existence against external foes, staring the new Republic in the face,—famine at such a time would have downed the staunchest government in history. But the Russian Communist Party is more than a government. It is a fighting creed, to which each member is sworn with a discipline and devotion more absolute than inspired the Knights of the Crusades. The prospect seemed hopeless; but then so had the success of the Revolution when in the dark days of 1918, the armies of Kolchak and Yudenitch pressed down upon Moscow and Petrograd, the last stronghold of the Proletarian State. A mighty effort in the face of the impossible, had beaten them back, had reconquered Russia, had made the Red Army the greatest fighting force in Europe. Hopeless, too, had seemed the difficulties created by the Allied Blockade when for lack of food and medicaments, people had died like flies. Hopeless had seemed the



Feeding the Helpless Famine-Sufferers in Russia.

greed and lust of the Germans at Brest-Litovsk when Trotsky, with tears in his eyes, was forced to sign an imperialist peace, but peace must be had on at least one front at any price. Hopeless had seemed the impenetrable ice of indifference, of scorn and implacable hatred of the capitalist world, whose non-recognition of the first Socialist Soviet Republic made trade and credit impossible for a country whose factories and fields and railways cried for machinery to start production going once more. But the staunch Defenders of the Communist Faith have never yet acknowledged the existence of the Impossible, nor surrendered themselves to hopelessness. Just as they saved the Republic, just as they built up an army and by sheer genius of hard work and indomitable love, launched on the building of a new society with foreign armies at their very door, so did they accept the Famine, sent forth a call for help to the outer world, and then proceeded to tackle the problem of feeding thirty millions of starving people from the slender resources of the Red Republic.

While the Allied Councils were wrangling among themselves whether to make help conditional upon Russian recognition of the Czarist debts, the Russian Communist Party throughout the Republic was mobilizing itself for immediate relief-work on an unprecedented scale. Organized evacuation of workers from the stricken provinces was commenced, and concentration camps for receiving and caring for refugees were established along all the principal routes of travel. The Communist Parties of every province, district and town became the nuclei for relief work; supplies were collected, received, and distributed; reports of the needs of each region sent to the Central Russian Relief Organization in Moscow. Transport was adapted to the new exigencies, so that the children, the sick and the aged could be sent away from the most congested districts to the receiving stations of the principal cities. Special Relief Trains were fitted out to be rushed to the different hunger-centers, bearing trained workers, doctors, supplies of food and clothing. The greatest single act of the energetic campaign



A Soviet Home for Children.

up to date has been the throwing of twelve million poods of seed-grains into the famine districts in time for the fall planting. Those who know the Russian peasant well state that every seed will be scrupulously planted, even though the sower may never live to reap his crop, so great is the peasant-instinct of conservation for the coming year. By September, over a million workers had been evacuated to Baku, Batum, Siberia and Turkestan, while relief work in the famine districts was well under way.

The greatest genius of the Russian Communists is their extraordinary ability under fire to make all sections of the population work towards a given end. Their powers of organization in a crisis are truly remarkable. So we find that famine-relief, under Communist guidance, is the principal pre-occupation to-day of every organization, from Government offices to the Red Army, the schools and the Trade Unions. Famine committees exist in every institution, working under centralized Communist direction, reaching every strata of the population. In the larger cities, the

work of relief follows along traditional lines: collections of food, clothing, money; sewing-circles, the giving of entertainments and exhibitions to which admittance is charged and collections taken for the sufferer; the deduction from every salary received of ten per cent, and from every food ration of a certain percentage of food-stuff to be sent to the stricken areas. (But in addition to these usual measures there are others peculiarly Russian and especially moving in view of the vicarious work and sacrifice involved.) A "Relief Week" was set aside in October for the whole of Russia to concentrate all its productive strength and energy on help for the starving. During this week, the entire product of labor, the whole energies of the nation, were given to the famine victims. Workers contributed their time and labor, the Soviet Government the material; hundreds of thousands of collections, of entertainments, of gifts poured into the Relief Organization new resources for continuing the fight. The Russian people always respond best to extraordinary demands upon their strength and ability. Relief



Famine-Sufferers Along the Volga.

Week is but one instance of this fact ; another is the peculiarly Russian institution of "Sabotniks" and "Vosprosniks", or Saturdayings and Sundayings, in which people who have worked all week give cheerfully another four or five hours from their week-end rest to perform some special task. Sabotniks have been much used to increase production during the darkest days of the Republic, and they are again called into play to meet the famine emergency. Not only Saturdays and Sundays, but overtime on week-days, meaning night work and less of needed rest, are being cheerfully contributed by the workers of the various cities, to relieve the present crisis. A report of what some of these workers contribute through their Trade Union organizations makes interesting reading. For example, the railway-workers of various districts, by overtime and Sabotniks, repaired cars and locomotives to be used in relief-transport. The typesetters and printers of Yievpatoria, by working overtime, are issuing a newspaper devoted to the famine. The minors of a certain district, by working on two holidays, contributed 14,500 poods of coal

for the sufferers. The Trade Unions of Bobruisk organized a Labor Day for all the factories of that district, during which the clothing workers made articles to the value of 15,500,000 rubles ; the shoemakers contributed shoes, the cigarette-workers cigarettes, the metal workers ploughs and utensils ; the glass-workers glasses and bowls ; etc., etc. The Union of Medical Workers appointed specialists and nurses to fight epidemics and improve sanitation in the famine districts. The Union of Educational Workers mobilized its members for special famine work among children. In Petrograd, the Art Workers Union organized a special day in all theatres, operas, circuses, cinemas and other amusement places, whose proceeds were given to the famine relief, being over 28,000,000 rubles. The All-Russian Union of Art Workers made a rule that every member must take part not less than one day a month in some entertainment for the sufferers. The Agricultural Workers Union of Vietibsk arranged to care for 5,000 children from the Volga, on Soviet and Communal Farms ; while the Trade Unions of another city have like-

wise agreed to receive children from the famine districts and who will be in the care of the various industrial unions, the carpenters preparing the houses and furniture, the clothing workers the clothes, etc. These are but a few examples, selected at random, of the constant producing and giving that is so marked a feature of Russian life to-day. To fully appreciate the sacrifice involved, it is necessary to bear clearly in mind the background of Russian contemporary life,—the four years of revolution, of struggle to defend the Republic, the constant privation and hardship, the perpetual fatigue of the workers caused by undernourishment in a severe climate. Already the Russian winter has set in. Snow lies white and heavy on the earth, and icicles hang from the eaves of houses. The long period of cold has commenced and hunger faces everyone before the winter ends. But the Russian revolutionary spirit does not flag; there is still a margin of energy to give for this latest demand upon the national strength.

Like the Trade Unions, the Red Army is mobilized for active service on the economic front. The Revolutionary War Council of the Republic has organized a Central Military Relief Committee, to which are attached local relief committees from all the different divisions, regiments and army units. The cavalry divisions are sent out on food-collecting expeditions, which is distributed through the local relief units. In the first two months of the famine, two cavalry divisions alone collected over 100,000,000 rubles and 13,000 poods of food-stuff. The Red Soldiers and Sailors of Moscow and Petrograd collected in the same short period 822,000,000 rubles; gold, silver and jewelry to be sold for the benefit of the sufferers; 40,000 poods of food-stuff, cigarettes, matches, heads of live-stock, etc., etc. The Caucasian Division sent 42,000,000 rubles and quantities of bread deducted from their own rations. One of the Russian Army regiments collected from among its members besides money and food, all gold watches, rings, gloves, boots, etc., for sending to the needy ones. Every army division contributes one day's food allowance out of every month, just as the Trade Unions contribute one day's wages. In the Moscow Cavalry School the students agreed to give three days' allowance of bread and sugar. It is a common form of army relief for a regiment or a division to establish a

children's home for receiving refugee orphans for whose care they become entirely responsible. Army laundries, bath houses and barbers offer their services to the city population and turn the proceeds into the Famine Fund.

The peasants of villages outside the famine area have caught the universal spirit of mutual help, and through the Peasants Soviet organizations they are also contributing to the relief of the famine-stricken. Food-stuff and livestock is the commonest form taken by the peasant's relief, but we find such instances as that of the Commune Presviet, which decided to bring from the famine area one child for each family living in the commune. Officials and employees contribute money and parts of their rations. The peasants of Orlov decided to give one pound of food in addition to every forty pounds given to the Government as food-tax. The peasants of another village donated 600 poods of rye and their labor to lead it on the railway carts to be shipped to the famine regions. The Kirghis, those peasants of the Eastern Steppes, in their third convention decided to "express and show our feelings of solidarity for the famine victims by donating 300 sheep, 50 milch-cows, 50 horses and 500 sheep-skins." In a peasant's convention in Altai, the delegates moved to give away everything in order to save the starving. The resolution was prefaced by the remark of the President of the convention: "We were victorious over Koltchak, we will also be the victors over Hunger." At a peasant meeting of Irkutsk, it was decided to give one pood of food from the ploughing of every acre, making about 35,000 poods.

But it is in the work to save the starving children that the best efforts of the Russian Republic are expended, just as in every project undertaken since the Revolution, the children have received first consideration. Very early the harrowing reports of the condition of the young famine sufferers began to pour into the Central Relief Committee. Parents drowned themselves together with their children in the rivers; children were found strangled, probably by their own parents, who chose this short-cut out of their misery. Groups of children were found wandering like wild creatures in the woods and fields, feeding themselves on roots and grasses. A great

rush began towards the children's homes and colonies, established since the first days of the Revolution by the Soviet Government. These soon became overcrowded. New ones were established as rapidly as conditions permitted but it was not possible to accommodate all. In one province, out of 218,000 hungry children, but 22,000 could be cared for, in the homes and colonies. In another, the number of homeless children rose to 280,000 within three months. Obviously, drastic steps had to be taken to relieve the situation. The course decided upon was evacuation. Thirty thousand children were given first right to transportation from Kirgisk to Turkestan. One thousand more were sent to Moscow. There still remained in the Volga region 20,000 orphans and 140,000 children who stayed with their parents but were suffering hunger. Petrograd, the "Red City", has found accommodation for 8,500 famine-children, besides its own normal child-caring institutions. A Committee was organized for receiving and disposing of all incoming refugees at the railway stations. Special houses were set apart for child accommodation where doctors and nurses examined them and kept them under supervision for several weeks, before sending them to the various children's homes being opened to receive them. Special difficulties are encountered with the arrival of children from the Tartar and other oriental Republics who speak no Russian, but who must be equally provided for.

Five medico-feeding trains were equipped and sent out to the heart of the famine regions, viz., Kazan, Samara, Simbirsk, Cheliabinsk and Orenburg. These trains are so arranged as to become, on their arrival, feeding and medical stations for child relief. Food is given first to mothers with babies at the breast, and up to three years of age. Then food is given to children of other ages, and finally, to organized groups, colonies and schools. The distribution takes place partly in the dining car of the train, and partly in barracks connected with the train termini. Food rations for children consist of soup or cereal, half a pound of bread and cocoa with sugar. Sick children receive first care, and are given treatment in the Medical car attached to the train. These trains feed on an average 100,000 children a month.

The local, provincial, district and municipal famine relief commissions have each taken steps

to gather together the homeless and hungry children within their areas, and to house, feed and clothe as many as possible, and the rest either ship away to non-famine districts where they will be cared for by the State, or to provide for through feeding centers where at least one meal a day and warm clothing is supplied to the hungry children. Money and resources for this relief work pours in from all over Russia, from the Education Commissariat, from the Schools, Trade Unions, Red Army, the peasantry and the general Relief Organization. Locally, various means are used to obtain supplies; in one town, the local authorities decreed a tax on all food products, the proceeds to go to the children and the sick. The greatest idea for the far-reaching relief for Russia's starving children has been advanced by Maxim Gorky in an appeal sent out to the various relief organizations. "Let the children of Russia and the world come to the aid of the little victims of the famine districts," is his plan. "An army of hungry children are waiting for help. Let children the world over respond to the cries of their little comrades. Every child should do what it can. The hungry ones are in need, not only of food, but of clothing, shoes, school books, pencils and toys. Under the guidance of teachers, school girls can sew children's shirts. In these schools where there are workshops, a hundred useful articles can be made for the sufferers. All the children's homes, children's colonies, children's clubs and schools of Russia should be kept busy at this work. A hundred thousand children, each preparing one thing, could work wonders. Who will start it? The children themselves are unable to start the organization work. It is up to the cultural workers and teachers to organize them. What a wonderful opportunity to display the international solidarity of childhood!"

And as though in response to this idea, Children's Sub-Committees for famine relief have sprung up in every part of Russia. Not only the Organization of Russian Youths, which counts over half a million members, and which has played such a great role in the history of the Russian Revolution, but the younger children of the schools and colonies have caught the generous fever of enthusiasm to help the helpless, and food collections, sewing-clubs, knitting and other forms of help are being organized by the Russian children.

No one who lives in this great country of revolutionary ideals and achievement, can fail to be inspired by this latest example of ability to rise to a crisis, to overcome catastrophe bravely, by enlisting the energies and enthu-

siasm of every section of the people. In this contagious zeal lies the true secret of the success of the Russian Communist Party, which is the backbone of the Russian Revolution.

THE CANCER OF THE MODERN WORLD

IT is necessary to go, either to Africa, or to the Southern parts of the United States of America, in order to understand to the full extent the havoc that is being wrought by the disease of race segregation, which is spreading like a virulent cancer in the body of humanity.

In the past ages of mankind, India had her own share in creating and spreading this evil. The 'untouchables' are still unredeemed, and the problem of their redemption is the greatest that faces India itself in the modern age,—far greater even than that of Hindu-Muslim unity.

Europe was infected also with the same race poison throughout the Middle Ages, when Jew-baiting became a public sport among Christians, and the Jewish ghetto was a strictly segregated area in every Christian city. The same vicious race-hatred against the Jew is still rampant in Central and Eastern Europe. Massacres of defenceless Jews still go on, almost unchecked.

But the most seriously alarming portent of our own age is the spread of this basic evil in a new form, which threatens to infect the whole world and lead to a world race-conflict. For the white race, in almost every part of the earth's surface, is more and more arrogating to itself a special place in the Sun. The people of Africa have been already forced into submission, and the attempt is being made to fasten the same distinction of colour and race upon the whole of Southern Asia.

For many years past there has fallen to my own lot the painful necessity of tracing this poison down to its very source in the

body of the human race. All the while I have tried to diagnose it, the disease has appeared to me more and more clearly to be a monstrous growth. When it has come before me in its most inhuman forms in Africa, it has been hard indeed to refrain from explosions of anger at the deadly insults levelled against our common human nature, which is made in God's image and bears God's impress. The offence of race hatred, as it is seen there in all its nakedness, is so rank, so cowardly, so insensate. And yet such anger will not heal. Evil cannot be overcome by evil, nor hatred by hatred. It is only love that can finally conquer.

I have recently come back from the very midst of these environments where racial hate is rampant. The mental bewilderment is still painfully fresh and this article is likely to carry marks of confusion upon its surface. But while I try to explain the symptoms I have noticed, my hope is that I shall avoid any stirring up of fresh racial passion. Yet it is necessary to probe deep, if the wrong itself is to be healed.

I will give one instance out of my experience, which may stand for a thousand others. When I was returning from Uganda, across the great Lake Victoria Nyanza, I had embarked on board the S. S. Clenent Hill at Jinja and had said good-bye to the Indian friends who had come down to the pier to bid me farewell. Just after we had started, I noticed upon deck a Sikh Officer carrying in his arms his baby child. When I went to speak to him, the baby smiled and instinctively I took the little one in my

arms and nursed him while we went on talking. The mother came forward,—a shy and timid Punjabi lady. She was pleased to see her baby smiling and laughing and we talked for a little while about her home in the Punjab, which I had visited long ago.

When I went to the other end of the ship, one of the European passengers came up to me and said: "I should like to tell you something. Do you realise that when we saw you take that black child in your arms, we felt like murdering you? Do you know that I could have caught you by the back of the neck and pitched you into the sea? Look here! You've got to remember that we, white people, don't do that sort of thing in East Africa. And what is more, we won't stand it either!"

This kind of talk had become so familiar with me in East Africa, that it hardly came as a shock, though it was a glaringly naked instance of the racial evil. The brutality of it was none the less sickening. When I had calmed down, I tried to reason with him, but arguments could make no impression upon such a mind. It had become racially hardened.

While I have related faithfully this story, at the same time the fact should be clearly understood, that all over Africa there are European men and women,—Christian men and women,—who are standing out bravely against this racial wrong. But they are in the minority and it goes hard with them. They have to endure much and to suffer persecution. The tide is all the while against them.

At this point, I would like to quote an extract from a London paper called "The Outlook" which has appeared to me to give in its vulgarly coarse way, an almost exact presentation of what I might call the average 'white' mentality, when it is brought sharp up against the human demand for racial equality.

"Reports," it states, "from Kenya, that the Indian population demands equality of rights, are frequently appearing in the Press. This agitation is subsidised from Bombay and enjoys the platonic support of the India Office."

I would pause for a moment and mark

that word 'platonic'. It is a stroke of unconscious literary genius in the writer to have used it; for it so accurately describes the relation.

"But whatever the India Office may do," the writer proceeds, "and whatever Commissions may report, the ten thousand white settlers in Kenya do not propose to accept equality with the more prosperous Indians. They will *not* accept it. They are determined to keep the upper-hand in Kenya; just as the whites in California are determined to keep the upper-hand there, or the whites who rule the Black Belt in the Southern United States are determined to keep the upperhand there."

It will be noted, that the tone is exactly the same as that which has its logical issue in lynching as a salutary method of upholding white prestige.

"Rather than submit," the writer goes on, "to the demands made by the Indians, the white men of Kenya will take action on their own responsibility. There could be no doubt as to the result of such a move. The African natives of Kenya would like nothing better than to cut the throats of the Indian immigrants. Plain speaking in this matter is badly needed over here in London. Only disaster will follow, if the present Indian propaganda results in measures being taken in Great Britain that might provoke the whites of Kenya to desperation."

This extract was eagerly seized and quoted with delight in the East African newspapers. One of these newspapers wrote, that it came as a 'draught of new wine' after the gush of cheap sentimentality on the part of other writers concerning Indian claims in Kenya.

That phrase, 'a draught of new wine,' is pathologically correct. For this new racialism on the part of Englishmen (who would otherwise have been humane and civilised) is an intoxication, a fanaticism, a religious mania. It gains much of its hot atmosphere and poisonous fumes from excited stories concerning the protection of the chastity of the white women. Yet the same atmosphere permits atrocious acts of cruelty towards coloured men, and

also the defenceless submission of the coloured women to the white men's bestial lusts.

The threat with which the quotation from the London *Outlook* ends is no empty one. The fact is perfectly well known to every Government official in Kenya Colony, and also to the heads of both the Colonial Office and the India Office in London, and to the Government of India in Delhi, that an armed rebellion was fully planned and matured in Kenya Colony during the months of August and September, 1921. The Highlands were to be seized by force of arms and the offer was to be made to the South African Union Government that Kenya should be allowed to become a part of the South African Union itself, sharing its much coveted privilege of altogether excluding the Asiatic. What embarrassment such an offer would have meant to General Smuts in his struggle against General Hertzog, the Boer Republican leader, may be easily imagined!

Nor must it be now assumed that this threat of armed rebellion is abandoned. Mutterings are still heard of it in almost every speech and the warning is constantly given that the white race must not be driven to desperation. The Governor of Kenya Colony, Sir Edward Northey, has called for a truce; and that word 'truce' exactly describes the present position. In the measured utterances of European legislative members of Council Indians have been described as 'the enemy.' The passion of hostility shows no sign of diminution even during the truce itself. European women as well as men threaten to take up their rifles, if the worst comes to the worst,—that is to say, if Indians are given equal rights. It may well be that theatrical stage management is mixed with this threatening attitude; but there is also a great deal that is in deadly earnest.

As for the statement, that the African natives would 'like nothing better than to cut the throats of Indian immigrants to Kenya', it is an example of the wish being father to the thought. Africans would like nothing of the kind. Great

gatherings of Africans came to welcome me in many places simply on account of my recognised position as a helper of the Indian cause. I have seen again and again Africans mingling with the Indians; at festivals and gatherings to which the Indians had themselves invited them.

Africans were welcomed at every meeting which I addressed in every part of Kenya and Uganda. Indeed why should they not be doubly welcome? They suffer from the same indignities; they feel the same wrongs. They themselves, of their own accord, expressed to me in their own way, in different petitions, this fact of their friendship with the Indian Community. "The Indians and the missionaries are our greatest friends." Thus they addressed me, and again their words of greeting ran, "Send us more Indians to our country. We find them a moral people. We can get on with them better than with Europeans."

The truth is, that while the European settler is continually trying to imagine that the African is fond of the white man, (in spite of the flogging that is always going on) he is at the same time in constant fear of a native rising in rebellion and massacre. Such rebellions have happened so often in Africa, that the white man's fear is well grounded. The white man's hatred of the Indian is due largely to the secret daily anxiety, lest the Indian should foment the passion of murder and rebellion in the African mind against their common enemy, the white man. To prevent this, the European settler often uses every means in his power to encourage the African native to look down upon and despise the Indian. He also knows full well that the moment the Indian receives any racial equality with the white man, the African (who is quick to notice such things) will mark at once the change of status. Then the African will seek for the same status, and the Indian will be his helper in the struggle. This is why the white man will resist to the end any racial equality with the Indian. To him it is the thin end of the wedge. It would mean that his power, not only over the Indian, but (what is of far greater importance)

over the African, had vanished. And power, when once exercised and enjoyed, is rarely given up without a bitter conflict.

The picture which I have just drawn will show to my readers in India, if they will try to visualise it, what panics and alarms, what terrors and madnnesses these racial passions lead to when they are once let loose upon the Earth. Mother Earth herself smiles radiant in sunshine and beauty, but man lives in one long nightmare of fear; the daylight with its purity is not for him, when his inner nature becomes obsessed by such passions as these. His mind becomes darkened and demonic, rather than sanely human. The old fears, which had haunted the human race in the primitive days of witch-craft and devil-dancing, return in a new form. We read with horror in America of the nightly rider of the Ku-klux-klan, and of dark deeds of lynching and burning alive of innocent men and women in these race-infected areas. In East Africa things have not yet got to such a pass as this; but the mentality due to racialism is the same, and sooner or later the same consequences are almost certain to follow.

There was one more interesting fact which came to my notice during my last visit to East Africa. Just as the Pan-African Congress in Liverpool had endeavoured to create a world-wide interest in the African problem, from the African point of view, claiming the sympathy of civilised people, so in the same way the white ruling race in East Africa has been endeavouring to obtain the sympathy and support of white ruling races in other parts of the world for its own propaganda. Just before I came away from East Africa, a special European settlers' deputation had returned from a long journey through every province in South and Central Africa. They had been explaining the deadly peril to white race supremacy that was involved, if the Indians received any slightest measure of racial equality in Kenya Colony. Propaganda was being carried on, at the same time, in England and in the United States. Every reactionary force in the modern world was frantically appealed to

against the weak allowance of such a victory for the coloured races. It has been of interest to me to find articles sent from Kenya published in the leading English-edited papers in India itself, describing to Englishmen in India the danger which threatened the white race.

But by far the most stunning blow which the European settlers have had dealt to them was the treachery (as they themselves openly called it) of Australia, Canada and New Zealand at the Imperial Conference in London last year. These settlers felt that the big Dominions had been traitors to the white race itself. It is hardly too much to use the word 'furious' concerning the invective they poured upon those Dominions for thus voting, along with Great Britain, against South Africa at the conference, and expressing themselves in favour of Indian citizenship for those Indians who were domiciled in the Dominions and Colonies. This vote of the three White Dominions, given against them, cut the ground under their own feet. For they had been quoting magniloquently in their own favour the reciprocity resolution (in its earlier form) passed by the Imperial Conference, wherein it was stated that each Dominion, including India, had the inherent right of restricting immigration. They had twisted this into a mandate to the *Europeans* in Kenya Colony to restrict *Indians* from entering the Colony at all. They had proclaimed that this was the final word of the highest authority in the whole of the British Empire. Imagine therefore their discomfiture when the same highest authority in the Empire declared that Indian citizenship in the Colonies and Dominions was desirable, and that disabilities which stood in the way of India's equal partnership in that Empire must be removed. The only consolation they were able to obtain was this, that South Africa was made an exception to the resolution. Since that time the European settlers in Kenya have been doing their utmost to get themselves included under the head of South Africa, as an exception. This is why they were ready to make that mad and desperate revolt in August

and September last. This also explains their demand to be taken into the South African Union as an integral part of that Union. For they were ready to sacrifice

everything else, if only the white race supremacy itself remained unbroken.

C. F. ANDREWS.

Calicut.

A STORY IN FOUR CHAPTERS

BY RABINDRANATH TAGORE.

I

THE UNCLE.

WHEN I first met Satish he appeared to me like a constellation of stars, his eyes shining, his tapering fingers like flames of fire, his face glowing with a youthful radiance. I was surprised to find that most of his fellow students hated him for no other fault than that he resembled himself more than he resembled others. With men, as with insects, taking the colour of the surroundings is often the best means of self-protection.

The students in the hostel, where I lived, could easily guess my reverence for Satish. This caused them discomfort and they never missed an opportunity of reviling him in my hearing. If you have a speck of dust in your eye, it is best not to rub it. And when words smart, it is best to leave them unanswered.

But, one day, the calumny against Satish was so gross that I could not remain silent.

Yet the trouble was, that I hardly knew anything about Satish; we seldom even had a word between us; while some of the other students were his close neighbours, and some his distant relatives. These affirmed, with assurance, that what they said was true; and I asserted, with even greater assurance, that it was incredible. Whereupon all my fellow inmates of the hostel bared their arms, and cried: "What impertinence!"

That night I was vexed to tears. Next day, in an interval between lectures, when Satish was reading a book, lying at full length on the grass in College Square, I went up to him and, without a word of introduction, blurted out my agitation in a confused manner, scarcely knowing what I said.

Satish shut his book and looked in my face. Those who have not seen his eyes will not know what that look was like. He said to me: "Those who libel me do so,

not because they love to know the truth, but because they love to believe evil of me. Therefore it is useless to try to prove to them that the calumny is untrue."

"But," I protested, "must not the liars be —"

"They are not liars," interrupted Satish.

"I had a poor young neighbour," he went on, "who had epileptic fits. Last winter I gave him a blanket. My servant came to me, in a furious temper, and told me that the boy only feigned the disease. These students, who malign me, are like that servant of mine. They believe what they say. Possibly my fate has awarded me an extra blanket which they think would have suited them better."

I ventured on the question: "Is it true what they say, that you are an atheist?"

He said: "Yes."

I had to hang my head. What about my vehement assertion that Satish could not possibly be an atheist?

I had received two severe blows at the outset of my short acquaintance with Satish. I had imagined that he was a Brahman, but came to know that Satish belonged to a Bania family, and I in whose veins flowed a bluer blood was bound duly to despise all Banias. Secondly, I had a rooted belief that atheists were worse than murderers, nay, worse even than beef-eaters.

Nobody could have imagined, even in a dream, that I would ever sit down and take my meals with a Bania student, or that my fanatical zeal in the creed of atheism would surpass even that of my instructor. Yet both these things came to pass.

Wilkins was our Professor in the College.

His learning was as high as his opinion of his pupils was low. He felt that it was a menial occupation to teach literature to Bengali students. That is why, even in our Shakespeare class, he would give us the synonym for 'cat' as "a quadruped of the feline species." But Satish was excused from taking down these notes. The Professor told him: "I will make good to you the hours wasted in this class, when you come to my room."

The other less favoured students used to ascribe this partiality for Satish to his fair complexion and to his profession of atheism. Some of the more worldly-wise among them went to Wilkins' study, with a great show of enthusiasm, to borrow from him some book on Positivism. But he refused, saying that it would be beyond their understanding. That they should be held unfit even to cultivate atheism, made their minds all the more bitter against Satish.

(2)

Jagamohan was Satish's uncle. He was a notorious atheist of that time. It would be inadequate to say that he did not believe in God,—rather he vehemently believed in 'No God.' As the business of a Captain in the Navy is more to sink ships than to steer clear, so it was Jagamohan's business to sink the creed of theism, wherever it put its head above water.

The order of his arguments ran like this :

If there be a God, then we must owe our intelligence to him.

But our intelligence clearly tells us that there is no God.

Therefore God himself tells us that there is no God.

"Yet you Hindus," he would conclude, "have the effrontery to contradict God by asserting that he exists. For this sin, three and thirty million gods and goddesses rightly serve you people, by twisting your ears for your presumption."

Jagamohan was married when he was a mere boy. Before his wife died he had read Malthus. He never married again.

His younger brother, Harimohan, was the father of Satish. Harimohan's nature was so exactly the opposite of his elder brother's, that people might suspect me of fabricating it for the purpose of writing this story. But only stories have to be always on their guard to sustain their reader's confidence. Facts have no such responsibility

and laugh at incredulity. So, in this world, instances of two brothers, as exactly the opposite of one another as morning and evening, are by no means lacking.

Harimohan, in his infancy, had been a weakly child. His parents had tried to keep him safe from the attacks of all maladies by barricading him behind amulets and charms, dust taken from holy shrines, and blessings bought from innumerable Brahmans at enormous expense. When Harimohan grew up, he was physically robust enough, yet the tradition of his poor health lingered on in the family. So nobody claimed from him anything more arduous than that he should continue to live; and right dutifully did he fulfil all expectations by holding on to his life. At the same time, he never ceased to display the label that life in his case was more fragile than in most other mortals, and thus managed to divert towards himself the undivided attention of all his aunts and his mother. He had specially prepared meals served to him, and had less work, and more rest, than other members of the family. He was not allowed to forget for a moment that he was under the special protection, not only of his aforesaid mother and aunts, but also of the countless gods and goddesses presiding in the three regions of earth, sky and heaven. He thus acquired an attitude of prayerful dependence towards all the powers of the world, both seen and unseen: from police sub-inspectors, wealthy neighbours, and highly placed officials, to sacred cows and Brahmans.

Jagamohan's anxieties went altogether in the opposite direction. He would give a wide berth to men of power, lest the slightest suspicion of snobbishness should come near him. It was this same sentiment which had greatly to do with his defiance of the gods. His knees were too stiff to bend before those from whom favour could be expected.

Harimohan got himself married at the proper time,—that is to say, long before the time. After three sisters and three brothers, Satish was born. Everybody was struck by his resemblance to his uncle, and Jagamohan took possession of him as if he were his own son.

At first, Harimohan was glad of this, having regard to the educational advantage of the arrangement; for Jagamohan had the reputation of being the most eminent scholar of that period. He seemed to live within the

shell of his English books. It was easy to find the rooms he occupied in the house, by the rows of books about the walls; just as it is easy to know the bed of a stream by its lines of pebbles.

Harimohan petted and spoilt his eldest son, Purandar, to his heart's content. He had an impression that Purandar was too delicate to survive the shock of being denied anything he wanted. His education was neglected. No time was lost in getting him married; but that did not help to keep him within the connubial limits. Harimohan's daughter-in-law did not fail to express her emphatic disapprobation of her husband's excursions out of bounds, but Harimohan would only get angry with her and ascribe his son's conduct to her want of tact and charm.

Jagamohan took entire charge of Satish to save him from similar paternal solicitude. Satish acquired a mastery of the English language while he was still a child, and the inflammatory doctrines of Mill and Bentham set his brain on fire, till he began to burn like a living torch of atheism.

Jagamohan treated Satish, not as a ward, but as his boon companion. He held the opinion that veneration in human nature was a superstition, specially designed to make men into slaves. Some son-in-law of the family happened to write him a letter, with the usual formal beginning:

To the gracious feet of—

Jagamohan, in answer, proceeded to instruct him in this wise:

My dear Noren,

Neither you, nor I, know what special significance it gives to the feet to call them 'gracious'. Therefore the epithet is worse than useless and had better be dropped. And then it is apt to give your correspondent a nervous shock when you address your letter only to his feet, completely ignoring their owner. Please to understand that, so long as my feet are attached to my body, you should never dissociate them from their context. Next, you should bear in mind that human feet have not the advantage of prehensibility, and it is sheer madness to offer anything to them, confounding their natural function. Lastly, your use of the word 'feet' in the honorific plural instead of the dual inflection, may denote special reverence on your part (because there are animals with four feet which have your particular veneration) but I consider it my duty to disabuse your mind of all errors concerning my own zoological identity.

Yours,
Jagamohan.

Jagamohan used to discuss with Satish subjects which are usually kept out of sight in polite conversation. If people objected to this plainness of speech with one so young, he would say that, just as you can only drive away hornets by breaking up their nest, so you can only get rid of the shamefulness of certain subjects by breaking through the shame itself.

When Satish had completed his college course, Harimohan tried his best to extricate him from his uncle's influence. But when once the noose is round the neck, it only grows tighter by pulling at it. Harimohan became more and more annoyed with his brother, the more Satish proved recalcitrant. If this atheism of his son and elder brother had been merely a matter of private opinion, Harimohan could have tolerated it. He was quite ready to pass off dishes of fowl as 'kid curry'.* But matters had now become so desperate, that even lies were powerless to whitewash the culprits. What brought things to a head was this.

The positive side of Jagamohan's atheistic creed consisted in doing good to others. He felt a special pride in it, because doing good, for an atheist, was a matter of unmitigated loss. It had no allurements of merit, and no deterrents of punishment, in the hereafter. If he was asked, what concern he had in bringing about 'the greatest happiness of the greatest number,' he used to answer that his best incentive was, that he could expect nothing in return. He would say to Satish: "Baba,† we are atheists, so the very pride of it should keep us stainless. Because we have no respect for any being higher than ourselves, we must all the more respect ourselves."

There were some leather shops in the neighbourhood kept by Mussalman dealers. The uncle and nephew bestirred themselves with great zeal and at considerable expense in doing good to these untouchable leather dealers. This made Harimohan beside himself with indignation. Since he knew that any appeal to scriptures, or to tradition, would have no effect upon these two

* In Bengal, kid curry may be eaten by Hindus without blame, but the flesh of the domestic fowl is one of the prohibited meats.

† A term of endearment, literally 'father'.

renegades, he complained to his brother concerning such wasting of their patrimony.

"When my expenditure," his brother answered, "comes up to the amount you have spent upon your full-fed Brahman priests, we shall be quits."

One day, Harimohan's people were surprised to find preparations going on in Jagamohan's quarters for a grand feast. The cooks and waiters were all Mussalmans. Harimohan called for his son and taxed him angrily: "I hear that you are going to give a feast to your respected friends, the leather-dealers."

Satish replied that he was far too poor to think of such a thing. It was his uncle who had invited them.

Satish's elder brother, Purandar, was equally indignant. He threatened to drive all these unclean guests away.

When Harimohan expressed his protest to his brother the latter answered: "I never make any objection to your offering food to your idols. You should make none to my offering food to my gods."

"Your gods!" exclaimed Harimohan.

"Yes, my gods," his brother repeated.

"Have you turned Theist* all of a sudden?" sneered Harimohan.

"No!" retorted his brother. "Theists worship a God who is invisible. You idolators worship gods who are visible, but dumb and deaf. The gods I worship are both visible and audible, and it is impossible not to believe in them."

"Do you mean to say," cried Harimohan, "that these mussulman leather-dealers are really your gods?"

"Yes, indeed," said Jagamohan. "You shall see their miraculous power when I put food before them. They will actually swallow it, which I defy your gods to do. It delights my heart to see my gods perform such divine wonders. If you have not become morally blind, it will delight your heart also."

Purandar came to his uncle and swore in a high-pitched voice that he was prepared to take desperate measures to put a stop to the proceedings.

Jagamohan laughed at him: "You monkey! Just you try to lay hands on my gods, and you will instantly discover how powerful they

are. I shall not have to trouble to defend them."

Purandar was even a greater coward than his father. He played the tyrant only where he felt sure of receiving submission. In this case he could not screw up courage enough to risk a quarrel with his Mussalman neighbours. So he went over to Satish, instead, and reviled him. Satish gazed at him with those wonderful eyes of his, and remained silent.

The feast was a great success.

(3)

Harimohan could not take this insult passively. He declared war. The property on whose income the whole family subsisted was a temple endowment. Harimohan brought a suit in the law court against his brother, accusing him of grave breaches of orthodox propriety which made him unworthy of continuing as a beneficiary of a Hindu religious endowment. Harimohan had as many witnesses as ever he wished. The whole Hindu neighbourhood was ready to support him.

Jagamohan professed in open court, that he had no faith in gods or idols of any description whatever: that all eatable food was for him food to be eaten: that he never bothered his head to find out the particular limb of Brahma from which the Mussalmans had issued, and so had not the smallest hesitation in taking food in their company.

The judge decreed Jagamohan to be unfit to take any benefit from this temple property. Jagamohan's lawyers assured him that this decision could be upset by an appeal to the higher court. But Jagamohan refused to appeal. He said he would rather not cheat even the gods whom he did not believe in. Only those, who had the intelligence to believe such things, could have the conscience to betray them.

His friends asked him: "How are you going to maintain yourself?"

He answered: "If I have nothing else left to swallow, I shall be content to gulp down my last breaths."

After this, a partition was made of the family house. A wall was raised from the ground floor to the uppermost story, dividing the house into two parts.

Harimohan had great faith in the selfish sanity of prudence in human nature. He was certain that the savour of good living would tempt Satish into his golden trap, away

* Meaning monotheist, *i.e.*, one who does not believe in caste or ritualistic observances and thus is looked upon as a non-Hindu by the orthodox.

from the empty nest of Jagamohan. But Satish gave another proof that he had inherited neither his father's conscience, nor his sanity. He remained with his uncle.

Jagamohan had become so accustomed to look upon Satish as his own, that he took it as a matter of course when he found him remaining on his side after the partition.

But Harimohan knew his brother's temperament very well. He went about explaining to people that the reason why Jagamohan did not let go his hold on Satish was in order to make a good thing out of his brother by keeping his son as a kind of hostage. Harimohan almost shed tears as he complained to his neighbours: "Could my brother ever imagine that I was going to let him starve, that he should go to the length of concocting this diabolical plot against me? However, I shall now wait and see whether he is cleverer than I am."

Harimohan's insinuations, helped on by mutual friends, duly reached his brother's ears. Jagamohan was surprised at his own stupidity in not anticipating such a move on his brother's part.

He said: "Good bye, Satish."

Satish was absolutely certain that nothing could make Jagamohan change his mind, so he had to take his leave, after having spent his eighteen years of life in his uncle's company.

When Satish had put his books and things on the top of the carriage and driven away, Jagamohan shut the door of his room and flung himself on the floor. When evening came, and the old servant knocked at the door with the lighted lamp, he got no answer.

Alas for the greatest happiness of the greatest number! The estimate in number is not all that counts in human affairs. The man who gains 'one' may go beyond all arithmetic, when the heart does the sum. When Satish took his departure, he at once became infinite to Jagamohan.

Satish went into a students' lodging to share a room with one of his friends. Harimohan shed tears while meditating on the neglect of filial duties in this god-forsaken age. Harimohan had a very tender heart.

After the partition, Purandar dedicated a room in their portion of the house to the family god. It gave him a peculiar pleasure to know that his uncle must be execrating him for the noise raised every morning and evening by the sacred conches and prayer gongs.

In order to maintain himself, Satish secured a post as a private tutor. Jagamohan obtained an appointment as headmaster of a high school. And it became a religious duty with Harimohan and Purandar to persuade parents and guardians to take away their boys from the malign influence of the atheist, Jagamohan.

(4)

One day, after a long interval of absence, Satish came to Jagamohan. These two had given up the usual form of greeting* which passes between younger and elder. Jagamohan embraced Satish and led him to a chair and asked him for the news.

There was news indeed!

A girl named Nonibala had taken shelter with her widowed mother in the house of the mother's brother. So long as her mother lived, there was no trouble. But a short time ago her mother had died. Her cousins were rascals. One of their friends had taken away this girl. Then after a while, suspecting her of infidelity, he made her life a constant torture. This had happened in the house next to the one where Satish had his tutorship. Satish wanted to save her from this misery, but he had no money or shelter of his own. Therefore he had come to his uncle. The girl was about to give birth to a child.

Jagamohan, when he heard the story, was filled with indignation. He was not the man to calculate coldly the consequence of his deeds, and he at once said to his nephew: "I have the room in which I keep my books. I can put the girl there."

"But what about your books?" Satish asked in surprise.

Very few books, however, were now remaining. During the time while he had been unable to secure an appointment, he had been obliged to eke out a living by selling his books.

Jagamohan said: "Bring the girl here at once."

"She is waiting downstairs; I have brought her here."

Jagamohan ran downstairs, and found the girl crouching in a corner, wrapped in her sari, looking like a bundle of clothes.

* This greeting in Bengal is for the younger to touch the feet of the elder and for the latter to give his blessing in return.

Jagamohan, greeted her at once in his deep bass voice : "Come, little mother,* why do you sit in the dust?"

The girl covered her face and burst into tears. Jagamohan was not a man to give way to emotion, but his eyes were wet as he turned to Satish, and said : "The burden that this girl is bearing is ours."

Then he continued to the girl : "Mother, don't be shy with me. My schoolfellows used to call me 'Mad Jagai', and I am the same madcap even now."

Without the least hesitation, he took the girl by both her hands and raised her. The veil dropped from off her head. Her face was fresh and infantile, in its youthfulness, —there was no line of hardness or vice in it. The inner purity of her heart had not been stained, just as a speck of dust does not soil a flower.

Jagamohan took Nonibala to his upper room, and addressed her thus : "Mother, look what a state my room is in ! The floor is all unswept. Everything is upside down ; and as for myself, I have no fixed hour for my bath or my meals. Now that you have come to my house, everything will be put right ; and even this mad Jagai will be made respectable."

Nonibala had never felt before, even when her mother lived, how much one person could be to another ; because her mother had looked upon her, not so much as a daughter, but as a young girl who had to be watched.

Jagamohan employed an elderly woman servant to help Nonibala. At first Noni was afraid, lest Jagamohan should refuse to take food from her hand, because of her impurity. But as it turned out, he refused to take his meals unless they were cooked and served by his little mother.

Jagamohan was aware that a great wave of calumny was about to break over his head. Noni also felt that it was inevitable, and she had no peace of mind. Within a day or two it began.

The servant who waited on her had at first supposed that Noni was Jagamohan's daughter. But she came one day and said hard things to Noni, and resigned her service in contempt. Nani became pale with fear, thinking of Jagamohan.

Jagamohan said to her : "My little mother,

* Way of addressing a daughter, or one situated as a daughter.

the full moon is up in the horizon of my life, so the time is ripe for the flood tide of revilement. But, however muddy the water may become, it will never stain my moonlight."

An aunt of Jagamohan's came from Harimohan's quarters muttering : "Jagai, what a disgrace, what a disgrace ! Wipe off this stain of sin from your house."

Jagamohan answered : "You are pious people, and this feeling is worthy of you. But, if I drive away all relics of sin, what will become of this sinner?"

Some old woman of a grandmother came to him with the advice : "Send the wench away to the hospital. Harimohan is ready to bear all the cost."

"But she is my mother," replied Jagamohan. "Because someone else is ready to pay the expenses, should I send my mother to the hospital?"

The grandmother opened her eyes wide. "Who is this you call your mother?" she asked, in surprise.

Jagamohan replied : "One who nourishes life within her womb and is risking her own life to give birth to a child. I cannot call the other scoundrel-parent of the child 'Father'. He can only cause trouble, keeping himself safely out of it."

Harimohan's whole body shrank at the utter infamy of the thing. That a fallen woman should be sheltered only on the other side of the wall, and in the midst of a household sacred to the memory of generations of mothers and grandmothers ! The disgrace was intolerable.

Harimohan at once surmised that Satish was mixed up in this affair, and that his uncle was encouraging him in his shameful conduct. He was so sure of his facts that he went about spreading the news. Jagamohan did not say a single word to contradict him.

"For us, atheists," he said, "the only heaven waiting for good deeds is calumny."

The more the rumour of Jagamohan's doings became distorted, the more he seemed to enjoy it, and his laughter rang loud in the sky. It was hardly possible for Harimohan, and respectable people of his class, to imagine that the uncle could go so far as to jest openly on such a subject and indulge in loud unseemly buffoonery about it with his own nephew.

Though Purandar so long had been carefully avoiding his uncle's part of the house, he

vowed that he would never rest now till he had driven the girl away from her shelter.

At the time when Jagamohan had to go to his school, he would shut up all access to his quarters, and he would come back the moment he had any leisure, to see how Noni was faring.

One day, at noon, Purandar, with the help of a bamboo ladder crossed the boundary parapet over the terrace roof and jumped down on Jagamohan's side of the house. Nonibala was resting after the mid-day meal. The door of her room was open. When Purandar, coming down from the terrace, caught sight of her sleeping figure he gave a great start and shouted: "Ah, I see, so you are here, are you?"

Noni woke up and saw Purandar before her. She went pale as death and her limbs stiffened, leaving her powerless to rise, or to utter a single word.

Purandar, trembling with rage, shouted again: "Noni!"

Just then Jagamohan entered the room from behind. "Get out of this house," he commanded.

Purandar's whole body began to swell up like an angry cat. Jagamohan insisted: "If you don't get out at once, I will call in the police."

Purandar darted a terrible glance at Noni as he went away. Noni fainted.

Jagamohan now understood the whole situation. He found out by his questions that Satish had been aware that Purandar had seduced Noni: but fearing an angry outbreak he had not informed Jagamohan of the fact.

For days after this incident Noni trembled like a bamboo leaf. Then she gave birth to a dead child.

One midnight Purandar had driven Noni from the room kicking her in a fit of temper. Since then he had sought her in vain. When he suddenly found her in his uncle's house, he was seized with an uncontrollable passion of jealousy. He was sure that Satish had enticed her away from him, to keep her for his own pleasure, and had then put her in that very house in order to insult him. This was more than any mortal man could bear.

Harimohan heard all about it. Indeed, Purandar never took any pains to hide these doings from him: for the father looked upon the son's moral aberrations with a kindly indulgence. But Harimohan thought

it contrary to all notions of decency for Satish to snatch away this girl whom his elder brother, Purandar, had looked upon with favour. He devoutly hoped that Purandar would be successful in recovering his spoil.

It was the time of the Christmas holidays. Jagamohan attended Noni night and day. One evening he was translating a novel of Sir Walter Scott's to her, when Purandar burst into the room with another young man.

On Jagamohan threatening to call for the police, the young man said: "I am Noni's cousin. I have come to take her with me."

Jagamohan caught hold of Purandar by the neck and shoved him out of the room and down the stairs. He then turned to the other young man, shouting: "You are a villain and a scoundrel! You assert this cousin's right of yours in order to wreck her life, not to protect her."

The young man hurried away. But when he had got to a safe distance, he swore that he would take legal proceedings in order to rescue his ward.

"Open, O earth, and hide me away!" was Noni's prayer.*

Jagamohan called Satish and said to him: "Let me leave this place and go to some up-country town with Noni. It will kill her if this is repeated."

Satish pointed out that his brother was certain to follow her, once he got the clue.

"Then what do you propose?" asked Jagamohan.

"Let me marry Noni."

"Marry Noni!"

"Yes, according to the civil marriage rites."

Jagamohan stood up, went to Satish and pressed him to his heart.

Since the partition of the house, Harimohan had not once been over to see his elder brother. But that day he came in, dishevelled, and said: "Dada,† what disaster is this you are planning?"

"I am saving everybody from disaster," replied Jagamohan.

"Satish is just like a son to you," Harimohan pleaded. "Yet you can have the heart to let him be married to that woman of the street!"

* Sita, in the Ramayan, uttered this cry in the extremity of her insult.

† Elder brother.

"Yes," rejoined Jagamohan, "I have brought him up as my own son, and I consider that my pains have borne fruit at last."

"Dada," said Harimohan, "I humbly acknowledge defeat at your hands. I am willing to write away half my property to you, if only you will not take revenge on me like this."

Jagamohan started up from his chair as he bellowed out: "You want to throw me your dirty leavings, as you throw a dog a bone! I am an atheist,—remember that! I am not a pious man like you! I neither take revenge, nor beg for favours."

Harimohan hastened round to his son's lodgings. He cried out to him: "Satish! What in the world are you about to do? Can you think of no other way of ruining yourself? Are you determined to plunge the whole family into this hideous shame?"

Satish calmly answered: "I have no particular desire to marry. I am doing it in order to save the family from hideous shame."

Harimohan was shocked: "Have you not the least spark of conscience left in you? That girl, who is almost like a wife to your brother —"

Satish caught him up sharply: "Wife!" he exclaimed. "Pollute not that word, sir, I pray you."

After that Harimohan became wildly abusive, and Satish remained silent.

What troubled Harimohan most was that Purandar openly advertised his intention to commit suicide, if Satish married Noni. Purandar's wife merely told her husband with her compliments that this would be the best solution of a difficult problem, if only he could muster up the courage to do it!

Satish had sedulously maintained a distance from Noni all these days, but when the proposed marriage was settled, Jagamohan suggested that Satish and Noni should try to know each other better, before they were united in wedlock. Satish consented.

Jagamohan fixed a day for their first talk together. He said to Noni: "My little

mother, you must dress yourself up for the occasion."

Noni bent her eyes to the ground, hesitating.

"No, no," he insisted, "don't be shy, Noni. I have a great longing to see you nicely dressed, and you really must satisfy my desire." He had specially selected a Benares silk *sari* with a suitable bodice and veil for Noni. These he now handed her.

Noni prostrated herself at his feet. This made Jagamohan get up hurriedly.

He snatched away his feet from her embrace, protesting: "I am afraid, Noni, I have miserably failed in clearing your mind of all this superstitious reverence. I may be your elder in age, but don't you know you are greater than I am, for you are my mother?"

He then kissed her on the forehead, telling her: "I have an invitation to dine out, and I shall be late coming back this evening."

Noni clasped his hand. "Baba, I want your blessing to-night," was all she said.

"Mother," replied Jagamohan, "I see that you are determined to turn me into a believer in my old age. I wouldn't give a brass-farthing for a blessing, myself. Yet I cannot help blessing you, every time I look on you."

Jagamohan put his hand under her chin, and raised her face, and gazed into it silently, while the tears ran down her cheeks.

(5)

In the evening a man ran up to the place where Jagamohan was having his dinner, and brought him back to his house.

He found the dead body of Noni, stretched on the bed, dressed in the things he had given her. In her hand was a letter. Satish was standing by her head. Jagamohan opened the letter and read:

Baba, forgive me. I cannot do what you wanted. I have tried my best, for your sake, but I could never forget him. My thousand salutations to your gracious feet.

Nonibala, the sinner.

(To be continued)

CHANCE AND PLAN

CHANCE brings fortune to some men and we have got into the habit of overvaluing it. The difference between depending on luck, and relying upon an intelligent plan, is just the difference between waiting in a boat for a

fish to jump in, and going to a good place to fish with all the proper tackle and bait. Sometimes fish jump into boats, but a heap more are caught in the regular way on hooks.

—The American Boy.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

THE INDIAN PROBLEM: *G. A. Natesan & Co., Madras. Price Re. 1.* NON-CO-OPERATION: *Price As. 8.* INDIANS IN SOUTH AFRICA: *Price As. 8.* THE CLAIM FOR INDEPENDENCE: *Price As. 8. Ganesh & Co., Madras.*

"The Indian Problem" contains a collection of Mr. C. F. Andrews' articles and discourses, including the second and the fourth of the above brochures. It has a handsome frontispiece, and gives, in a handy form and at a cheap price, the writer's views on the many questions now engaging the attention of the country. Of all Mr. Andrews' views, those on independence deserve the first place, as they are the most outspoken and sincere expression of a magnanimous soul saturated with sympathy for the downtrodden and oppressed, and conscious of the blessings of the liberty which he himself enjoys. Mr. Andrews is convinced that "independence, and nothing short of independence, must be the final aim," however Indians themselves may flinch at that word for fear of sedition, and that "for the fulness of Indian personality, independence is the only goal."

"To me, personally, it has been almost an inexplicable phenomenon to find in India so deeply rooted this obsession of the mind, that whatever may be happening in other countries, the British rule in India is permanent.....In the days that are rapidly approaching, we shall be surprised and shocked that we could have acquiesced so long in the absurdly fanciful idea, that a people in Southern Asia with a cultured past of its own and an ancient civilization, whose numbers were 320,000,000 souls, could ever, by its own choice, be permanently bound to an island in the North Sea for its protection. Historians at some future day may possibly tell the story how leading Indians, in their despair of conditions at home, were actually hugging the chains that fastened them to the British Empire: how they took pride in the fact that they were 'British Subjects' and 'British Citizens'. Historians will state truthfully that these things were happening at that very time when Indians were being treated like helots, and outcasts in South Africa; when the last shreds of self-respect were being stripped from domiciled Indians in Natal; when Europeans in East Africa were using threats of violence to prevent Indians from retaining land rights in the highlands of Kenya Colony. It will surely appear

inconceivable to such historians, that Indians would have sunk so low in character as to boast, even in such days as these, of the fact that they were 'British'. Now, at last, however late in the day, this strange hypnotic spell has been broken."

Indians are "foreigners, and must always remain foreigners, in the midst of an Empire of Kinsmen..... Self-government, on a Dominion basis, would not mean the same for India as it would mean for Australia and Canada. India would be outvoted on almost every vital issue."

Speaking of an able young Indian who spoke of England as 'home', and wore stiff English costume even in hot weather, Mr. Andrews says, "My whole soul revolted from the picture of such a denationalised existence. At first I felt a certain contempt. But in a moment, my contempt had turned into pity. For how inwardly wretched he was! What an outcast! What a pariah!.....He had no soil in which to grow. He could never really make England 'home' and he knew it and felt it.....Yes, it was pity rather than contempt that he needed! The whole thing was a tragedy; it was worse than physical death.....For here was spiritual death—the lifelong agony of a tortured soul.....It is an outrage on humanity. There is no truth in it. The sooner it is done away with, and a healthy, self-respecting, natural, Indian life substituted for it, the better."

"The retention of India within the British Empire permanently and integrally, cannot possibly be for India's own sake; it must be for the self-aggrandisement of the English race. This has really been the meaning of that phrase, (which I have heard Indians themselves quoting as if with pride) that India was 'the brightest jewel in the British Crown'. This constantly repeated expression ought to bring a flush of shame to Indians instead of pride." "The 'white' settlers [of East Africa] would rather leave the country altogether than submit to live side by side, on equal terms, with Indians whom they despise."

"This subjection was a servitude of the soul, more insidious perhaps than any outward slavery and none the less literally true." "The whole atmosphere of education is tainted with hypocrisy and lies." The teachers "teach lip-loyalty." "The double life of the teachers is imparted to the pupils. For the pupils quickly learn from their teachers to give lip-service to Government on special occasions."

"I could not satisfy myself, in any slightest degree, that this age-long poverty and misery of

India was decreasing under the British domination. There were a thousand things which told me the very opposite story."

"The conclusion which has been forced upon me is this: India can never, as things are at present, have an honoured seat and place of welcome within the colonies of the British Empire."

Mr. Andrews does not think that Diarchy has brought any real change of heart in the bureaucracy with its fatal policy of distrust and total loss of touch with the sentiments and ideals of the people. India was rapidly losing its individuality and was taking in its stead, without true assimilation, the barren nature of a foreign culture. "Now she is realising that to go forward any further along that course is to follow the path of suicide and destruction. Therefore she is making the Great Refusal, which is called Non-Co-operation." It is the people's challenge, which says, in so many words: "You absolutely refuse to cooperate with us. You do not regard our opinion in the least. You hold icily aloof. The only course left open to us is to cease to co-operate with you. We shall go our own way, you can go yours. We don't seek either your help, or your money, or your favour."

In South Africa, the Government of India representative Mr. Lalit Sen was at first unable to obtain a room in the hotel, and Mr. Andrews thinks that the Rt. Hon'ble Mr. Srinivasa Sastri's refusal to go to South Africa was due to a similar reason, for even Mr. Gokhale had to engage a three berth cabin by himself alone in order to travel to South Africa by steamer. The Japanese are allowed all the privileges of the European and they are feared and treated with the utmost respect, but the colonials keep aloof from them. For the Indians, there is no such respect in South Africa. Repatriation of the emigrants is no remedy, as Mr. Andrews has now found out, for India is too poor to maintain them, and in South Africa the Indian labouring classes have better prospects of education, and our efforts should be concentrated on the education problem, and we should, in Mr. Andrews' opinion, send out teachers in large numbers to South and East Africa.

THE PSYCHOLOGY OF EMPIRE. REFORM OR REVOLUTION: By Bernard Houghton, I. C. S. (Retired). S. Ganesan. Triplicane, Madras. 1921.

Mr. Houghton is one of the best known friends of India and Burma. He is of opinion that the Empire-idea is entirely evil. "Evil it is for the subject peoples, in that it humiliates them, crushes their national life, suggests to them that they are by nature inferior. Evil, too, it is for the master nation in which it breeds arrogance, hatred of neighbours, the creed that might is right, and militarism and all that militarism means."

"Diarchy is merely bureaucracy painted white, the essence of freedom is power and that power still rests in the hands of officials. Face to face with reformers the bureaucrats play for time, give small concessions and make vague promises, and in the meantime try to quench the spirit of the leaders by repression. After some out-work has been won, they take care to throw up another fortification and generally to strengthen their position. The Rowlatt Act, and the

rules under the Reform Act, are such bulwarks against democracy." "In short, the stratagem of reformers is bad. It does not kindle the emotion of the people and so brings into action a bare tithe of the total forces available. In addition, it gives the enemy time to dissipate such energy as there is, to strengthen his defences, and sometimes even to regain lost ground." A revolution, on the other hand, may be entirely peaceful, and need not entail the shedding of a single drop of blood, but the spirit of man, once he is aroused, can mock the might of kings and overcome the wildest odds. In the bloodless war for liberty, it is vital to concentrate our efforts on the enemy's citadel, and a peaceful revolution aims at a complete transfer of power. Moreover, the great wave of feeling begotten by a revolution is not limited merely to the field of government. Through all the regions of human thought it bursts, vivifying, inspiring, and animating. This is the crown and glory of the great peaceful revolution to which Mahatma Gandhi now leads the people of India."

INDIA AND THE EMPIRE: By Edward Carpenter. Arka Publishing House, Madras.

This is a reprint of an Essay written in 1900. It quotes Mr. Hyndman's masterly statistical surveys of India's financial position, and dwells chiefly on the crushing Indian drain, and concludes: "The cry of 'Empire' is the crazy cry of imbecile and tottering Authority, not only in England... The case of India—the ruin of India, where, if ever nation had splendid opportunities, England had—proves the falseness, the craziness of the cry."

MY MOTHERLAND: By Prof. T. L. Vaswani. Ganesh & Co., Madras. Price Rs. 1-8-0.

This beautifully printed and handsomely bound volume contains a collection of Prof. Vaswani's short sermons or Essays on Politics, culture, non-co-operation, and allied subjects. The author is a man of light and when cultured men like him throw in their lot whole-heartedly with the non-co-operation movement many will be disposed to revise their adverse estimate of it. It is a book eminently fit to be placed in the hands of our advanced students.

THE MEANING OF SWARAJ OR SELF-GOVERNMENT: By Bhagavan Das. The Gyan Mandal Press, Benares. Price annas six.

Lala Bhagavan Das is another man of light and leading whose deep erudition, philosophical bent of mind, and abstention from the storm and stress of politics were wellknown. He, too, has joined the N. C. O. movement, and is now in jail. Mrs. Besant is one of his admirers, for he was a shining light among the theosophists. An analysis of the so-called democracy of the West from his pen is bound to prove instructive, and readers who hold a conservative opinion on the subject will find his pages thoroughly stimulating.

GANDHISM OPPOSED: By Argus. Published by Shiva Prasad Baruah, M. L. C. (Assam). Thacker Spink & Co., Rs 1-8-0.

The book is excellently printed on thick paper, and as its title shows, it is an attempt to belittle the non-co-operation movement. Mr. Gandhi, with his spirit of detachment and passion for truth, will not fail to

profit by any weak point in his movement which the author may have exposed to view, and the book, in spite of its one-sided and partisan character, has its value, as it draws pointed attention to the other side of the shield which in the hurry of the moment so many are apt to overlook.

GREATER INDIA: By Rabindranath Tagore. S. Ganesan, Madras. 1921. Price Rs 2-8 0.

This beautifully got up volume contains English translations of some of Tagore's Bengali lectures delivered during the Partition of Bengal agitation. The translations, we believe, were originally published in the *Modern Review*, though there is no acknowledgment of the fact in this volume. The frontispiece is an up-to-date portrait of the great poet. To Bengali readers it is unnecessary to give an idea of the contents of this volume. Foreign readers would do well to read it from cover to cover as the rich store of political wisdom interspersed throughout its pages cannot be adequately summarised.

PUNJABI'S HANDY DIARY FOR 1922. N. H. Punjabi & Co., Karachi. Rs. 2.

One full page for each day, thick glazed ruled paper, strong binding, with useful appendices containing a variety of information are some of the features of this Diary.

INDIA IN CHAINS: By Prof. T. L. Vaswani. Ganesh & Co., Madras. Price Rs. 1-8.

As usual with the publications of this firm, the book is neatly printed and nicely bound. 'Breaking the Bonds', 'Is Democracy Alien to the Indian Ideal?', 'Democracy in Aryan India', 'The Nation and the State', 'India's Challenge', 'India's Ultimatum', 'The Duty of Resistance', are some of the short chapters of which the book is composed. Prof. Vaswani writes in a terse, vigorous style, and his essays are replete with good things, which pour forth from the abundance of the rich store-house of his cultured mind. The book is sure to be welcome to every non-co-operator, and will prove bracing and inspiring reading to all.

FROM A MODERN UNIVERSITY: By Arthur Smithells, Professor of Chemistry in the University of Leeds. Oxford University Press. 1921.

This volume (pp. 124) contains a collection of addresses given during the last fifteen years on the aims and aspirations of science. The author wields a facile pen, though a scientist by profession, and is studiously moderate in his choice of words; nevertheless, reading his book, we have been surprised to find how much of prejudice still lingers in the English mind against what are supposed to be the materialistic and mercenary tendencies of his profession. In this respect Germany has forged far ahead, as the writer has shown in his last lecture on German science. One of the addresses is on the Place of Science in Indian National Life, and was delivered in March 1914 at the Bombay University. Here he combats the opinion expressed in an article in the *Hindustan Review* that not one of the great scientific investigators had any 'practical' end in view. "If you really look into the history of science you will find that there is a very large proportion of the highest, the most important, the most theoretical science, that has arisen from the effort of science to solve practical problems." Speaking

of a country like India, the learned professor was distinctly of opinion that "the first claim on high science is for research directed to real and urgent national problems" [e. g., agriculture and public health]. "I believe that only in science will you find the intellectual weapons with which you can combat the greatest evils from which this country suffers..... health and industry, clear thinking and courageous thinking, and a love of all that is true and good and beautiful, these things, I believe, result from the right pursuit of science." Science has its dreamer of duties like Faraday, who was more of a poet than a practical man; nor is science harsh, malodorous, mundane and unimaginative, and the writer admits that the teaching of science "must be imbued with a high intellectual spirit and informed by a disinterested love of truth." He also appreciates the beauty and grandeur of the ancient English Universities of Oxford and Cambridge. "The beauty of the place, the noble buildings, the traditions that they breathe, the great names of the past and occasionally of the present, that stir the imagination; and then the daily life, at work, at play, the meals in stately halls, the quaint and ancient customs, the crowd of kindred spirits, the seeming religious background of it all." Oxford, to men like Lord Morley, is "a temple of disinterested learning, a place haunted by the spirits of mighty men, the place where the flower of English youth assembled, young men with different destinies, different hopes, different ideals, who got to know one another, influenced and stimulated one another, where character was formed and strengthened, aspirations gained, and the whole man influenced for good service in the world." Nevertheless, the author thinks it desirable, in the highest interest of the nation, that the universities should have a modern side, that the antagonism between the conventional University man and the conventional man of business, should be removed by the association of men of thought with men of action, and English education should be freed from the incalculable injury done to it by the isolation of the ancient seats of learning whose curricula were framed in days when science in its modern sense did not exist, and the people were divided into the followers of the learned professions and mere handicraftsmen. Prof. Smithells is, at the same time, not in favour of technological institutes for the teaching of science, for he does not think that the study of science should be divorced from the humanities, and though science would gain immensely by vitalising contact with the practical world he urges men of business, who endow chairs for the benefit of certain industries, not to be too impatient for results, for the surest way to get the desired discoveries to be made is "by treasuring your men of genius, and letting them work in the light of their genius."

"The spectacle of German industry [e. g., the coal-tar industry and synthetic dyes] to-day discloses an intimacy and degree of association between science and practice as the world has never seen, and such as is not yet approached in any other country." The Universities have reformed their ways. "They came to see that things did not merely happen, that there were unseen but discoverable causes, that a knowledge of causes gave the power of control, of variation, of improvement, of initiation." "If you visit the twenty-one German Universities you not only find professors of science but you find them surrounded with eager

workers often of mature years, engaged in original investigation, creating a real atmosphere of research. You feel that the great business of the Universities is not to retail knowledge but to discover new knowledge and to train young men in the art of discovery."

Science has not gained the regard of the man of letters, because it is not supposed to confer much benefit on the human spirit, however much it may minister to material wellbeing. Even German writers of eminence have not been without their doubts: "We have indeed," says one, "made progress in the domain of industry, commerce and material life, but on the other hand; the old German quality of striving after the essence of things, the hidden soul of phenomena, and the delight in this endeavour, free from all secondary ends is more and more being lost. "We Germans," says another, "have ceased to be the nation of thinkers, of poets, and dreamers, we aim now only at the domination and the exploitation of nature...Have we Germans kept a harmonious balance between the economic and the moral side of our development, as was once the case with the Greeks! No; with the enormous increase of wealth dark shadows have fallen on our national life. In the nation, as in the individual, we see with the increase of wealth the decrease of moral feeling and moral power." The way to avoid this danger, according to the author is to cultivate science by all means, but to avoid its detachment and intensive cultivation for practical ends apart from other realms of knowledge.

POLITICUS.

THE RISING TIDE OF COLOR: By *Lothrop Stoddard*. (Scribners.)

While there is a strong, well-directed movement for rousing class-consciousness, a dangerous game in literary field has been that of writing about racial conflicts.

In a period when nations are at least making attempts towards the amelioration of inter racial problems, the pseudo-scientists are accentuating the situation in a manner that is prejudicial to the human progress.

Dr. Lothrop Stoddard's book on "The Rising Tide of Color" is the product of the attitude of a mind which seeks to widen rather than abridge the gulf of misunderstanding. A cleverly placed thread of purpose runs through all the pages of his book. A hidden and camouflaged mine of motive which he sets may founder the sailing ship of exploration of the innocent, simple layman.

He talks of the 'white race', but he does not establish what 'white race' is. He desires, however, to make an impression on the psychology of the white population. He talks of the Nordic race which the research of European scholars identified the founders of our civilization with a race of tall, white-skinned barbarians, possessing regular features, brown or blond hair, and light eyes.

Mr. Madison Grant in his introduction to the book says: "The Alpines, Mediterraneans, Nordic races have more or less mixed with the Mongolian races." The question therefore suggests, "What constitutes white man."

Houston Stewart Chamberlain conceives modern Germany as racially almost purely Nordic; and outside the German linguistic cultural group, the existence of Nordic races is practically nil.

To this Dr. Stoddard replies that only 9,000,000 out of 70,000,000 were purely Nordic in character in Germany. He says, "to let Teuton propaganda grill us into thinking of Germany as the Nordic fatherland is both a danger and an absurdity."

The very thing will hold good on India, where Nordic colonization prevailed on the South of the Himalayas. Brown-skinned Indo-Aryans, in the estimation of Dr. Stoddard, are no longer in the category of Nordic races, though it is only in India where Indo-Aryan religion and profound philosophical thoughts exist.

No country in Europe has any pure Nordic blood, excepting, of course, as Mr. Grant says, in England or America, where there are Democratic ideals among an homogeneous population of Nordic blood.

The cat is out of the bag. They desire to see that the Anglo-Saxon race must be saved from its degeneracy by rousing a false consciousness in the name of the white race.

Is there any purity of race? Emphatically no.

".....the process of adoption, naturalization, assimilation, has gone on everywhere. No nation can boast of absolute purity of blood. No existing nation is in the physiologist's sense of purity, purely Celtic, Teutonic, Slavonic, or anything else. All races have assimilated a greater or less amount of foreign elements...we may again say that from purely scientific or physiological point of view, not only is language no test of race, but that, at all events among the great nations of the world, there is no such thing as purity of race at all." (Freeman's Historical Essays, 3rd series, S. V. Race and Language, p. 178.)

Dr. Stoddard looks with suspicion on the rise and growth of Slavic, Jews, Latin, Hungarians; and Jugoslavia and other races. As the Scandinavians are not aggressive, he touches very lightly on them.

One who reads carefully the book can clearly perceive that it is written distinctly for Anglo-Saxonism, and protection of its imperial interests.

'White man' or 'White race' being a myth, for the tinge of white color can be found in almost every part of the world, it is not the rising tide of color—it is the rising tide of Anti-imperialism.

The racial antipathy is overshadowed by the economic antagonism. When the world is buttressed by the militaristic, aggressive and imperialistic nations, it is but natural that the conflicts will be inevitable. Affinity and alliances are not based on racial questions.

Though the Chinese and Japanese have racial affinity, yet Dr. Stoddard himself says, "Chinese national feeling is today genuinely aroused against Japan, and resentment over Japanese encroachments is bitter and wide-spread." He continues that "this economic superiority of the Chinaman shown not only with other races, but with his yellow kindred as well. As regards the Japanese, John Chinaman has proved to the hilt. Wherever the two have met in economic competition, John has won hands down. Even in Japanese colonies like Korea and Formosa, the Japanese, with all the backing of their government behind them, have been worsted." Yet "yellow peril" haunts the mind of Dr. Stoddard lest "they may arrive at surprisingly sudden agreements."

He admits that the Chinese are superior to the Japanese in adaptability and "Japan would be exposed to increasing Chinese competition since the Chinaman

excels the Japanese in trade as well as in migrant colonization." There is a population-pressure in the Far East which is overridden by imperialism of Britain. There are two avenues of escape from that congested condition. One is : freeing the territories from Britain and its imperial domination so that free development is possible, another is migration to unsettled territories. The yellow races will unite together, if they do so, not due to racial feeling or color affinity, but due to economic interests which are mostly threatened by the English. The Tokio Hochi rightly says that "the tyranny of the Anglo-Saxons at the Peace Conference is such that it has angered both Gods and men."

If we travel from Yellow-land to Brown man's land, we find the diversity of character. "Racially it has," says Dr. Stoddard, "been a vast melting-pot, or series of melting-pots." "In fact, there is to-day no generalized brown type-norm as there are generalized yellow or white type-norms, but rather a series of types clearly distinguished from one another."

Where the germ of conflict remains hidden will be evident from the following statement :—

"At Versailles, the European powers showed unequivocally that they had no intention of relaxing their hold upon the Near and Middle East. By a number of secret treaties negotiated during the war, the Ottoman Empire had been virtually partitioned between the-victorious Allies, and these secret treaties formed the basis of the Versailles settlement. Furthermore, Egypt had been declared a British protectorate at the very beginning of the European struggle, while the Versailles Conference had scarcely adjourned before England announced an "agreement" with Persia which made that country another British protectorate in fact, if not in name. The upshot was, as already stated, that the Near and Middle East were subjects to European (English) political domination as never before."

Leone Caetani, Duke of Lermone, says, "the entire oriental world from China to the Mediterranean is in ferment. Everywhere the hidden fire of anti-European hatred is burning." And why? Political aggrandizement.

Dr. Stoddard shows that 'practically all Englishmen are agreed that Egypt with the Suez Canal is the vital link between the eastern and western halves of the British Empire, and they therefore consider the permanent occupation of Egypt an absolute necessity. There is thus a clear deadlock between British Imperial and Egyptian national convictions."

"India is likewise," he continues, "in a state of profound unrest. The vast peninsula has been controlled by England for almost two centuries, yet here again the last two decades have witnessed a rapidly increasing movement against British rule. As for Indian independence, the average Englishman cannot abide the thought, holding it fatal both for the British Empire and for India itself. The result has been that England has failed to meet Indian demands, and this in turn, has aroused an acute recrudescence of dissatisfaction and unrest. The British Government has contested with coercive legislation like the Rowlatt Acts and has sternly repressed rioting and terrorism. British authority is still supreme in India. But it is an authority resting more and more upon force."

"If the brown men struck for a week," says Townsend, "the British Empire would collapse like a house of cards and every ruling man would be a starving

prisoner in his own house. He could not move or feed himself or get water."

The basic factor is not, therefore, race, but politics. Dr. Stoddard painfully draws conclusion in regard to racial alliances. The Hindus have no grudge against any other European nation excepting the English. The natural growth of every nation depends upon freedom and independence. That is the stepping stone. If the Hindus, Egyptians, Persians, and other Asian nations desire to survive, they must cut the knot of bondage.

England conjuringly desires to have other European nations fight her own battles. Though very few Europeans have any privileges and rights in India, the British Government always mentions in official documents "Europeans" to camouflage the name of the English.

Antagonistic feeling that is growing among the various peoples in Asia against England is due to political domination and aggression. Unfortunately and unscientifically Dr. Stoddard is trying to bring a factor which is not true.

Going to the black-man's region Dr. Stoddard finds him inferior both to European and Asian races. "The originating powers of the European," says he, "and the Asiatic are not in him." But he is obsessed with the idea that Asians, being imbued with cosmopolitan spirit, may take the blackman in their sides. There is no racial or cultural affinity between the black and the brown, yet they may form an alliance.

"It remains to be seen whether the Arab, allying himself with the blacks, can oust his white rival. That some such move will be attempted, in view of the brown world's renaissance in general and the extraordinary activity of the Arab peoples in particular, seems a foregone conclusion."

Alliance is only possible because of political subjugation and dominance. Dr. Stoddard's erroneous conclusion takes us into the whirlpool of Pan-Anglo-Saxon propaganda. In future the people will form alliances—no matter what color they may have, or what race they may belong—by the influence of economic interests. Salvation of the rank and file lies in their ability to co-ordinate all the forces irrespective of caste, color or creed.

SURENDRA KARR.

THE PHILOSOPHY AND THEOLOGY OF AVERRÖES. *Tractata translated from the Arabic by Mohammed Jamilur-Rehman, M. A., Professor of Islamic History, Hyderabad. (The Gaekwad Studies in Religion and Philosophy XI.) Published by A. G. Wedgery, the College, Baroda. Pp. 308.*

It contains.

I. A Decisive Discourse on the Delineation of the Relation between Religion and Philosophy.

(a) Appendix : On the Problem of Eternal Knowledge which Averroes has mentioned in his 'Decisive Discourse'.

II. An exposition of the Methods of Argument concerning the Doctrines of the Faith, and a Determination of Doubts and misleading Innovation brought into the Faith through Interpretation.

The first book is a translation of Averroes' Kitab Fasl-a'l Maqal wa Taqrir ma bain'a'l Shariata wa'l Hikmati mina'l Ittisal as edited in the Arabic Text by D. H. Muller in "Philosophie und Theologie Von Averroes." The second book is a translation of

Al-Kashf'an Manhij il-Adillah fi Aqaid-il Millah, we Tarif ma Waqa fiha bi Hasb il-Ta'wil min Shubhil Muzighah wa Bid'ill Mudillah.

At last some of the works of Averroes, the great Moslem Philosopher, have appeared in the English dress, and the philosophic world will be grateful to the translator.

Averroes was born in Cordova in 1120 (or 1126 according to some) and died in 1198. "During his life he was a part of the time a physician, a part of the time a supreme Judge, now on most intimate terms with the reigning monarch and again almost an exile on account of a breach of etiquette. In every position, however, he busied himself with philosophy, and thereby brought upon himself the hatred and persecution of his countrymen" (Erdmann). "He was accused of cultivating the philosophy and science of antiquity to the prejudice of the Mehomedan religion and was banished. A strict prohibition was issued against the study of Greek Philosophy and whatever works on logic and metaphysics were discovered, were delivered to the flames" (Ueberweg). He paraphrased or commented on almost all the didactic writings of Aristotle and hence was called "the Commentator." He shows for Aristotle the most unconditional reverence which almost amounts to worship. "He considers him, as the founders of religions are wont to be considered, as the man whom alone, among all men, God permitted to reach the highest summit of perfection. Aristotle was, in his opinion, the founder and perfecter of scientific knowledge" (Ueberweg). He believed (i) in the eternity of matter and of the universe; (ii) and the unity of the intellect of the individual man with the universal spirit. "The view that the human race is immortal while the individual partakes of immortality, as Plato and Aristotle say of animals, through propagation alone—the philosopher continuing to live in his doctrine—does not appear to Averroes to be dangerous to morality. On the contrary, it is the best protection against that servility of conduct which has in view only rewards and punishments. The wise man acts without regard to such things, impelled by the love of virtue alone. Averroes acknowledges that there are weak persons who need the common religious ideas" (Erdmann).

Averroes' books are instructive and are specially recommended to Moslem philosophic students.

THE POSITIVE BACKGROUND OF HINDU SOCIOLOGY, BOOK II. PART I. POLITICAL: By Benoy Kumar Sarkar. (*The Sacred Books of the Hindus*, Vol. XXV. July to September 1920; Nos. 133 to 135.) Published by Sathindra Nath Basu at the Panini Office Bahadurganj, Allahabad, Pp 126. Price Rs. 3. (Annual Subscription to the Series Rs. 12. As. 12)

It is a scholarly introduction to the political philosophy of the ancient Hindus. It will explode the pet theories of the disparagers of Hindu civilisation. We quote below a few passages from this book:—

"According to Sukra, the Hindu Mencius, the ruler has been made by Brahma (the highest God) but a servant of the people, getting his revenue as remuneration. His sovereignty, however, is only for the protection of the people." The king is described as a wage-earner by Baudhayana in his law book. As a corollary to this notion, the king, like any

other public servant or individual in the state, is liable to fines for violation of the law. This is stated categorically by Manu.

The rights and interests of the people are, according to the practice in the Mahabharata, safeguarded by the ministry. It is almost a postulate with all writers on *niti* that the ministers are the people's representatives and "guardians". They are intended to be a check on the royal power. As Bharadvaja remarks, they constitute the sole prop of the state.

Arbitrary monarchy has no place in Sukra's idea of legitimate authority. "The monarch who follows his own will, is the cause of miseries and soon gets estranged from his kingdom and alienated from his subjects." The result is a revolution in the state. This can be avoided, according to his advice, if the opinion of a "meeting" checks the actions of the king. The wise ruler should, therefore, "abide by the well-thought-out decisions of councillors, office-bearers, subjects and members attending a meeting, never by his own opinions."

Exclusive government by the one is also unequivocally ruled out of order in the Matsya Purana and the Agni Purana. The evils of such a rule are described by Kamandaka who, as a writer of *Niti-sastra*, is older than Sukra. Even in Kautilya's *Artha-sastra*, the Bible of imperialism, the Council of ministers is an essential estate of the realm.

Logically therefore, the Hindu political thinkers have been, as a rule, advocates of active resistance. According to Kautilya, the nemesis of tyranny is expulsion. The Mahabharata justifies regicide on the part of the people, if the King is not a 'protector' and 'leader' but one who 'spoils' or ruins and 'demolishes' or destroys. And *Sukraniti* is as emphatic as the Mahabharata in its advice to the people regarding the treatment of a tyrant. "If the King is an enemy of virtue, morality and strength, the people should expel him as the ruiner of the state." (Pp. 43-45)

The author also shows that "republics with sovereign authority must have originated very early in India. Some of them survived with complete or modified independence down to the 4th century B.C."

We draw the attention of the students of Political Philosophy to this valuable production.

THE PHILOSOPHY OF SHANKARA (*The Sujna Gokulji Zala Vedanta Prize Essay*): By Moganlal A. Buch, M. A. (*The Gaekwad Studies in Religion and Philosophy*, VI.) Published by A. G. Widgery, The College, Baroda. Pp. 276.

The book contains an Introduction (pp. 1—16) and seven chapters under the following heads:—

(i) Eastern and Western Philosophy: Their starting points, methods and results. (ii) Shankara's attitude towards other opposed systems. (iii) Metaphysics. (iv) The Doctrine of Maya. (v) Ethical Conceptions in Advaitism. (vi) A Comparison of Shankara's System with some modern philosophies. (vii) How far is Shankara's system a philosophy in the modern sense of the term? Shankara's Epistemology.

It is a scholarly exposition of the philosophy of Shankara and is confidently recommended to the students of philosophy and theology.

CHARACTER BUILDING : *A Practical Course by Ernest Wood. Published by the Theosophical Publishing House. Pp. 84. Price not known.*

A useful booklet.

DOZEN WEAPONS : *By K. S. Seshagiri Iyer. Pp. 43. Paper. Price Eight annas. To be had of Mr. Vasudeva Sastry, Sanskrit Teacher, Tiruvannamalai (North Arcot District).*

The weapons are spiritual.

ETHICAL RELIGION : *By Mahatma Gandhi. Published by S. Ganesan, Triplicane, Madras.*

It is an English version of the Mahatma's "Nithi Dharma" in Hindi. The translator is Mr. A. Ramaiyer, M. A., Lecturer, National College, Trichinopoly. The booklet contains the following sections : (i) Introduction. (ii) The Obligation of Morality. (iii) The Highest Morality. (iv) What is a moral action? (v) The Law that is above all Laws. (vi) Religion and Morality. (vii) Darwin and Morality. (viii) Morality and Universal good. (ix) Conclusion. These are preceded by a lecture delivered in New York by Rev. J. H. Holmes, Minister of the Community Church, New York; the title of the lecture being Mohandas Karamchand Gandhi; An Appreciation. (Pp. V—XXXIII.)

NON-CO-OPERATION AND THE SPIRIT OF CHRIST : *By F. E. Neill. (Association Press, Y. M. C. A.; 5, Russell Street, Calcutta.) No. 4 of the Pamphlets for the Times. Pp. 14; price four annas.*

It is a study of the movement from the Christian standpoint. For a period of three months a group of twelve persons met together at intervals of a fortnight for the purpose of studying Non-co-operation. Some members of the group were avowed Non-co-operationists, some had sympathy with certain aspects of the movement, and some were opposed to it. The paper is an attempt to suggest the lines along which the group conducted its study.

Worth reading.

WOMAN SUFFRAGE IN BENGAL : *By Mrs. Kumudini Basu, B. A., (6, College Square, Calcutta.)*

An able and spirited defence by the well-known secretary to the Bangiya Naree Samaj. The objects of the Naree Samaj are :—(i) To carry on the agitation for woman suffrage and take necessary measures for the removal of all social inequalities and disabilities under which the women of Bengal are suffering at present and for the amelioration of their condition, as well as for their general welfare and. (ii) To educate women for the purpose of self-realisation, self-development and social service. The office-bearers are :—Mrs. Kamini Roy, B.A. (President), Mrs. Mrinalini Sen (Vice President), Mrs. Kumudini Basu, B.A. (Secretary), Miss Jyotirmoyee Ganguli, M.A. (Asst. Secretary), and Mrs. Priyambada Devi, B.A. (Treasurer).

We heartily support the movement and wish it every success.

The pamphlet is recommended to all well-wishers of the country.

A REVOLUTION IN EDUCATION : *By Dr. Harish Chandra, Ph. D. (Berlin), Director, Techno-Chemical Research Laboratory, Dehra-Dun. Price, Rs. 6.*

It contains—

(i) Introduction (6 pages). (ii) An Ideal Study of Chemistry and its Application to Arts and Industries (pp. 23—a pamphlet). (iii) The ways and means of imparting an Ideal Education to boys and girls (a pamphlet—pp. 47). (iv) Boy's Home Training (a pamphlet—pp. 29). (v) The Scheme of Ideal Education (pp. 237).

MAHES CHANDRA GHOSH.

THE ECONOMICS OF TENANCY LAW AND ESTATE MANAGEMENT—Being a course of public lectures delivered in the University of Allahabad, February to April, 1921—by H. Stanley Jevons, M. A., etc., University Professor of Economics and Editor of the "Indian Journal of Economics". Price Re. 1-8. Published by the Economics Department of the University of Allahabad.

This 'Bulletin' of the Economics department of the Allahabad University contains eight lectures delivered by Professors Stanley Jevons and an appendix. The appendix gives two descriptive lists of books relating to agrarian questions in foreign countries and in India.

The first two lectures (numbered by mistake as I and III, which has been pointed out in the 'contents') are more or less theoretical or speculative in character and would be studied by students with profit and pleasure. The other chapters deserve more serious study as they bear on important agrarian questions which are agitating the country at the present moment, such as the question of granting occupancy rights to tenants in Oudh, Tenancy Reform in the United Provinces, *Estate Management*, and so forth. The keynote of these lectures is given by the author in the following sentence. "I am altogether against introducing the occupancy system in Oudh, and believe that it must be gradually abolished in the Province of Agra. Divided control over land means stagnation" (p. 4). As an alternative to this means of ameliorating the condition of tenants he would introduce the English law of tenancy and practice of estate management in India (page 35), which mean the grant of unlimited power of ejectment to the landlords and the conversion of all tenants into tenants at will, yearly tenants as he says, who could be ejected at the end of the year by legal notice. As a check against unnecessary ejectments Professor Jevons proposes to grant the tenants not only compensation for disturbance but a further compensation for loss of prospective profits (page 74). Of course for a successful working of the scheme outlined by the professor in his lectures and for successfully suppressing illegal practices by landlords, he would institute some sort of special control over

estates where such practices thrive. He would for this purpose empower the state to remove the landlord from control of his estate where he is found to be oppressive and immoral in his dealings with the tenantry. In extreme cases he would have the authority to sell the estate to the highest bidder among suitable candidates.

All this reads perfectly plausible and the professor has in his usual lucid style given these ideas a beautiful setting. There can be no question too that many of his ideas regarding estate management; e. g., those regarding the training of Estate agents, colonisation of waste land, standardisation of leases would repay careful perusal from a practical point of view. But the main question remains how far it would but be just or feasible to abolish occupancy rights and to introduce the English system of yearly leases, giving the landlord power to eject the tenant by 12 months' notice with other reservations mentioned above. The principal objections against this scheme may be summarised thus:—

1. It is against the spirit of Indian Tenancy Law. Occupancy rights have been in existence in India, since the beginning of British rule and is now recognised in some form or other in all parts of India. It is too late for the Oudh landlords now to set up vested right against the demand for occupancy rights. The State has granted proprietary rights to the Talukdars and it is within the competence of the State to grant occupancy rights to tenants. The theory that the State is the owner of all land is alien to India where the right of the man who clears the jungle and brings the land into cultivation is considered paramount over that of every other man. The King can only claim a share in the profits for the protection he grants. Landlordism, as Professor Jevons would introduce it in India, never existed in this country and whatever may be its success in England which is not an agricultural country, there is no precedent for saying that it would succeed in India. At any rate there is no justification for making the landlords the masters of the tenants in the English sense.

2. There is no justification for saying that agriculture would never attain a high standard if the country was peopled with peasant proprietors.

The agriculturists in the Berar have attained a higher degree of efficiency with a ryotwari tenure than areas under the management of landlords.

3. The grant of compensation for disturbance is not a novelty in Indian tenancy law as the author says (page 59), but it has been tried in the Central Provinces as far back as 1883. The Tenancy Act of that year, in Section 58 thereof, made provision for

compensation for disturbance over and above compensation for improvements. But this provision failed to achieve its object and in the Act of 1898 powers were given to courts to fix reasonable rent when the landlord asked for enhancement. In the present Act (1920), occupancy rights have been granted to all ordinary tenants. This shows the tendency of events and Professor Jevons' scheme for abolition of occupancy rights is a retrograde proposal in the light of experience.

4. Professor Jevons' scheme has not been tried in any agricultural country. In fact the tendency in all agricultural countries seems to have been in the direction of granting fixity of tenures.

5. For the successful working of the Professor's scheme, an ideal body of landlords would be necessary, on his own showing, which would be almost impossible to achieve.

These are some of the patent defects in the scheme propounded by the learned professor. But though the scheme may be impracticable in execution, there is much in these lectures which deserves our careful consideration and I would ask all serious students of the agrarian question to read this bulletin. The author has however chosen an unfortunate moment for the publication of these lectures when the country has been rent in twain over the Oudh Tenancy Bill and when partizan spirit is rife. His book may easily be mistaken as propagandistic in aim.

B. CHATTERJI.

THE YOUNG ENCHANTED: By Hugh Walpole. Macmillan's Empire Library.

It is a bright and attractive novel which Mr. Hugh Walpole has written, taking as the basis of his story, the lives of a brother and sister who have just entered life and find themselves "enchanted" by love, drawn in rapturous appreciation to many individuals with all the enthusiasm of youth. Henry becomes Private Secretary to a noble Knight, Sir Charles Duncombe and finds many adorable qualities in him as well as in his sister; he is charmed by a Danish girl whom he rescues from her wicked mother, and though he is not to marry her, feels supremely happy in the good turn he has been able to do her at a serious crisis in her life. Millicent, the sister, is not less fortunate though her pretty engagement to Mr. Baxter is broken by the discovery of some ugly secrets about his past. She finds happiness under Victoria in whose household she has taken service and is also drawn in sympathy to an old friend of her brother's, Peter, who has had terrible misfortunes in life. The central characters are very attractive indeed, Henry in spite of his crude exterior and Millicent in spite of her occasional fits of temper. Quite an interesting

aspect of the book is the side light it throws on the literary circles of London, many persons appearing in the story being budding novelists and poets. The novel is not free from defects. For one thing, Mr. Walpole has not a fine sense of artistic economy and characters and incidents are sometimes introduced to no purpose. There is no reason again, for instance, why he should be so fond of pince-nez—though we find from his portrait on the cover that he wears them himself. Another curious mannerism of his is to describe the looks of people at particular moments as meaning a host of things—very much more elaborately expressive than the famous shake of Lord Burleigh's head in *Sheridan*. But the novel is on the whole a very readable and attractive one.

MODERN EDUCATIONAL SERIES: By R. D. Patel. Published by the author, Nanpura, Surat.

There are not many series of books published in India calculated to further the cause of popular education and we therefore offer a cordial welcome to this series of pamphlets prepared with admirable trouble and patience by the author. The pamphlets are on THE CLAIMS OF SCIENCE IN NATIONAL LIFE, THE PLEASURES OF SCIENCE, ART AND INDUSTRIAL TRAINING, MORAL INSTRUCTION AND HOW TO IMPART IT, FIRST STEPS IN EVOLUTION AND POPULAR EDUCATION. The pamphlets are well-written and should prove useful.

POLITICAL PAMPHLETS: By various writers. Tagore & Co., Madras.

The present political crisis in the country has naturally evoked a considerable body of controversial literature and Messrs. Tagore & Co., of Madras, have made a number of contributions to the same. Mr. C. F. Andrews writes on the *Meaning of Non-Co-operation*. Mr. D. N. Banerjea on the *Resurrection of the Congress* and Mr. Bernard Houghton, that warm friend of Indian aspirations writes on *Advance India*. It was a good thought to have reprinted chapters from Count Leo Tolstoy on the *Slavery of Our Times* and the articles of Sir Rabindranath Tagore, Mahatma Gandhi, Mr. C. F. Andrews and Mr. Dwijendranath Tagore on the question of destroying foreign cloth, under the title *The Ethics of Destruction*. Mr. Dayal writes on Karl Marx as a "modern Rishi." The pamphlets are neatly got up and should prove very useful to the student of current politics in India.

THE SURPRISED WIFE: A. Jagannatha Das, M. A. India Printing Works, Madras.

It is an attempt at writing a social drama of modern Indian life. While there are no serious faults to find with regard to the language of the piece, it must be said that the incidents have an air of improbability from the beginning to the end and the book is by no

means valuable or faithful as a picture of South Indian social life.

YOUTHFUL VERSES: By Nariman Sethna. Published by the author, Salapose Road, Bombay.

The best comment on the effusions is the title itself—they are *Youthful Verses*—that is all.

THE SONG OF CHARKA: By Sri Sarala Devi Chaudhurani. (Ganesh & Co. Price 4 as.)

Mahatma Gandhi's conception of the *Charka* as the symbol of the economic regeneration of India as well as the weapon for the winning of Swaraj for the country is undoubtedly one capable of poetic inspiration, and if we are not mistaken, it has appealed already to some poets in the vernaculars. Sri Sarala Devi's pamphlet is a sermon and an appeal on its use. It has however two serious limitations—it is in ordinary prose devoid of any attempt at rhapsody entitling the use of *Song* in the title and it has not the unity of thought and treatment so essential to a lyric conception.

SWAMI RAMA TIRTHA: By S. R. Sharma. Dharma Prakash Press. Price Rs. 1-1-0.

This religious teacher whose personality created such a profound impression on the minds of his contemporaries in India some years ago has left a large circle of admirers all over the country. Here is an interesting description of the man and his teachings interspersed with profuse extracts from his own writings. The personality of Swami Rama Tirtha was as sweet as it was inspiring and the sketch will appeal even to those who are not professed students of Religion.

THE LEASTS OF GOD: By Zero. The Panini Office, Allahabad.

A book of grave philosophical reflections on the problems of life and death, displaying a clear grasp of moral principles as well as of the currents of modern thought.

MADRASI'S GUIDE TO HINDUSTANI: By Anandram. Oriental Publishing Company, Karachi, 8 as.

An excellent handbook which will be welcomed in Southern India where the difficulties of learning Hindi are great.

P. SESHADRI.

POETS OF JOHN COMPANY: By T. O. D. Dunn. Thacker Spink & Co. Rs. 5.

Mr. Dunn deserves to be congratulated on this excellent anthology of English poems by writers in India in the days of the East India Company. Beginning with the work of the two early pioneers, Sir William Jones and John Leyden, representative pieces are there from all the well-known writers of the period, collected with considerable trouble by the labours of Mr.

Dunn,—several of the original works being now out of print and almost inaccessible to the general reader. Bishop Heber whose *Evening Walk in Bengal* and *Lines Addressed to My Wife* are unfortunately the only two pieces on Indian subjects written by him during his stay in India; Derozio, the unfortunate Anglo-Indian poet who found an early grave before the fulfilment of his hopes for his own poetic success or his fallen motherland; David Richardson to whom thoughts of gratitude will go from many a son of Bengal for the impetus he gave to English education in the early part of the nineteenth century—all are there, though one would wish for more pieces from them even if it resulted in the omission of some of the poems of anonymous authorship which we find included in the volume. Sir Alfred Lyall and H. G. Keene are also included, obviously because they were born before the dissolution of the Company though their work was actually under the Crown. It is a pity that all the early crudities of the spelling of Sanskrit names of the *Ode to Narayana* by Sir William Jones should have been preserved. One of the striking things about Derozio is his love for India of whom he always considered himself a devoted son; but Mr. Dunn's selection does not enable one to understand this most essential feature of his life and character. Derozio's lament on the fallen state of his country is very well-known:

My country, in thy days of glory past,
A beauteous halo circled round thy brow
And worshipped as a deity thou wast, —
Where is the glory, where that reverence now?
The eagle pinion is chained down at last
And grovelling in the low dust art thou:
The minstrel hath no wreath to wreath for thee
Save the sad story of thy misery.

But Mr. Dunn does not care to take note of the piece. It is possible to draw attention to similar serious omissions. In a book of this kind, there should obviously have been some notes, brief biographical sketches of the writers, many of whom are unfamiliar figures to the average reader; and what is even more important than these, a Bibliography of the works themselves; but none of these things are there. Mr. Dunn might also have taken note of the writers on the subject in recent years, for instance, of Mr. Oaten who is a member of his own service in Bengal and whose *Lé Bas Prize Essay on Anglo-Indian Literature* is in a way a successful predecessor of Mr. Dunn's work in the line. But Mr. Dunn deserves our gratitude for what he has actually accomplished and the book furnishes delightful reading for hours. A word of praise is also due to the admirable get-up of the volume by Messrs. Thacker Spink & Co., and the beautiful cover-design by Mr. W. I. Keir. It is a fine companion for holiday-reading and will also make a nice gift-book.

ASOKA AND OTHER POEMS: By Principal N. V. Thadani, M. A., *The Hindu College, Delhi*. Published by the author. Price Rs. 2.

There are only a few figures among the monarchs of the world who can aspire to rank with the great Buddhist emperor Asoka in the lasting benefits he has conferred upon mankind. Principal Thadani has therefore wisely sought inspiration for his latest volume of verse from this great hero and has accomplished something better than his two earlier books, *The Triumph Of Delhi* and *Krishna's Flute*. The episode which forms the subject-matter of the poem on Asoka is the one relating to his repentance after the general wide-spread massacre of people he had ordered at the triumphant conclusion of his wars in Kalinga and is told in good and forcible verse. There is evidence of command of real poetic vocabulary, as where he writes:

"The crimson cloud of war had from the north

Blinded the light of day."

Or again,

"For many a heart
Ran purple in its rage, and with a wrath
Tumultuous, sought to burst its heaving sides
With words of fierce defiance; scathe and scorn."

He is equally successful in the delineation of pathos:

"As a hunter gazes on the dam
With large deep eyes of anguish, following him

As he doth bear her little fawn away
That yearns to meet its mother."

The other poems in the volume show an equal level of poetic merit and *India* with its striking beginning:

Hast thou heard the call, O Mother? Arise for
march of the Day.

Hast thou heard the trumpet, Mother, blown
from the depths of the soul?

is not the only good poem among the smaller pieces. *Radha* and *Krishna* is another poem which will make a special appeal to Hindus. The author will probably be well-advised in limiting his zeal for metrical variety.

IDEALS OF INDIAN WOMANHOOD: By Panchanan Bhattacharya. Goldquin & Co., Calcutta.

Noble ideals of womanhood are among the most cherished possessions of Indian inheritance from the past and they will undoubtedly bear repeated appreciation. The volume under review is an attractive presentation of this ever-inspiring theme by one who, it is clear, has not only delved deep into the traditions and literature of the past but has also a good command of narrative power in English. From the age of the *Ramayana* and the *Mahabharata* to our own times, the writer has glanced on various immortal heroines of Indian history,

Sita and Savitri, Samyukta and Padmini, Durgabati, and Mira Bai are all there, their loves and sacrifices told with vividness and spiritual insight. It is probably only in the last section, entitled, the *Cycle of Transition*, that there is a certain want of sense of proportion in the choice of the subjects. The volume has an appreciative Foreword from the pen of Sir Ashutosh Chaudhuri.

VERA: By the Author of *Elizabeth and Her Garden*. Macmillan's Empire Library.

The reviewing of 'novels of the season' is by no means generally an enviable occupation, and the reading of Vera especially is an experience on which this writer does not congratulate himself. From the opening chapters, where Everard Wemyss, fresh from the accidental death of his wife, is making love to Lucy even when her father is dead in the house, to the end where the lover has been transformed into the caddish husband, there is nothing to recommend the novel. There are touches of morbid feeling constantly haunting some of the characters and the hero is a disgusting fellow without any touch of grandeur about his wickedness—in fact, it is difficult to restrain oneself when reading the descriptions of his ill-treatment of the newly-married bride even during the honeymoon. The provocation is all the greater, in view of his self-complacency and his being allowed by the author to be able to retain such a nice girl as Lucy who is unfortunately tamer than any British girl the author could have seen in real life. If the purpose of a good novel is to depict a hero who deserves to be horse-whipped for his outrageous behaviour to his wife, the author has produced one and not otherwise! We are sure we have not under-rated the merits of the book.

THE SCOURGE OF CHRIST: By Paul Richard. Messrs. Ganesh and Co., Madras. Price Rs. 3.

The title of the book is of course due to the well-known episode in the Bible, in the Book of St. John, of Jesus Christ clearing the House of God of all intruders with a scourge of small cords. "And found in the temple those that sold oxen and sheep and doves and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my father's house, an house of merchandise." Monsieur Richard is apparently anxious to draw attention to the materialistic tendencies of the age which would deserve the scourge of Christ and he does it in a series of maxims and epigrams embodying the truths of religion

and philosophy. Some of them are too reminiscent of the Bible; some are echoes of the well-known sayings of the prophets, but these probably are features which do not detract very much from the value of the book. Some of the sayings are pregnant paradoxes worthy of thoughtful analysis. There is a section devoted to the *Gospel of Nations* in which Monsieur Richard says many wise things which will interest the politicians of to-day. Here is his description of Empire and Colonies: "Colonies—far-off countries in which the clothes of Europeans turn white and their hearts black. 'Colonial Empire'—the deadly sin of the nation * * *

Ye have heard that it has been said: Thou shalt not commit adultery; but I say unto you that everyone who looketh to lust after the land of other people hath already committed adultery in his heart. If one part of thine empire causes thee to stumble, cut it off and cast it from thee; for it is more profitable to enter the future life without colonies than to be cast with all thy members to hell. Nations do not go to hell; hell comes unto them when they sin." We have probably said enough to convince the reader that the book will amply repay perusal and study.

P. SESHADRI.

GUJARATI.

PUNYA PAVAN AKHYAN (પુણ્ય પાવનાચ્યાન): By the late Bhavanishankar Narottam Dwivedi. Published by Girijashankar Manishankar Bhatt, Suratkar. Printed at the Pupandare Pathak Printing Press, Bombay. Thick card-board, Pp. 22. (1921.)

In memory of certain deceased relatives the publisher has reprinted the book with the permission of the heirs of the late Mr. Dwivedi, who has versified this Akhyān, which is a chapter in the *Yoga Vasishtha*, narrating the incidents in the life of the two *rishis*, Pūnya and Pāvān. One of them full of knowledge (Jñān) and the other half-full. It is an interesting little poem. And the publisher proposes to send it gratis to those who care to apply to him.

SIDDHARTHA SANYAS (સિદ્ધર્થ સન્યાસ): By Jagannath Hari Narayan Oza, published by Gangaram Kriparam Shukla, and Printed at the Bharat-varshiya Printing Press, Bombay. Thick card-board. Pp. 80. Price 18-0 (1921.)

It must be a stout heart, blessed with an amount of confidence that can contemplate a verse translation of Arnold's *Light of Asia* into Gujarati, at the hands of an amateur. Even seasoned souls and born poets like Mr. Narsinhrao Divatia must be contemplating the task with trepidation. The gracefulness and this beauty of the original are such a delicate plant that they always suffer in the process of transplantation more or less according to the skill and ability of the transplanter. The author of the book before us is conscious of this drawback in himself, and it is needless therefore to refer to it further. The translation is a first instalment and comprises the first five sections

of the text in English. When compared to the translations of Mr. Divatia, one would find here a style, adapted to the capacity of those who have not soared high into the realms of poetry, in Sanskritised language, and hence likely to be real and understood by many more individuals than those scholarly people—of course fewer in number—who essay "high" poetry.

UPAMITI BHAV PRAPANCHA KATHA (उपमिति भव-प्रपंचा कथा) प्रस्ताव १, २, ३: By Matichand Girdharlal Kapadia, B. A., LL. B., Solicitor, High Court, Bombay. Printed at the Nirnaya Sagar Press, Bombay. Cloth Bound. Pp. 691. Price Rs. 3-0-0 (1921).

In the face of heavy professional engagements Mr. Kapadia has preserved his love for the philosophic literature of his religion undiminished. The substantial volume under review is the result of leisure moments snatched from such work. It is the translation of a Sanskrit book, written by a Jain Acharya, Siddharshi Gani, and sets out in allegorical language the different temptations of the world and the ways of avoiding them and ultimately attain the highest bliss by rising above them. The translation and the footnotes betray close study and intimate knowledge of the Sanskrit language and philosophical terms. In spite of his best endeavours to keep his style as "low" as possible, we are afraid this translator would find that the book would not be read by many and that also by those to whom the subject appeals.

K. M. J.

BENGALI.

ARYA JATIR ADI NIVASA (आर्य जातिर आदि निवास): By Siva Chandra Sil. Published by Nitai Chandra Sil, Silbati, Chinsura. Pp. 38. Paper covers. Price One Rupee.

Uncritical and fantastic.

MAHES CHANDRA GHOSH.

KANARESE.

KANNADA PADYA RATNAVALY, PART I: By G. N. Lakshman Pai. Printed at the M. T. A. Sharada Press, Mangalore. Pp. i—iv, 1—28. Price 3 as. (1921).

The author has composed into verses a few stories commonly found in prose. The attempt is quite laudable. There is a short glossary at the end. The book is no doubt well-fitted for the use of primary schools.

JULIUS CÆSAR: By Tirumale Tatacharya Sarma. Published by K. M. Dasa Prabhu and Sons. Book Sellers, Mangalore. Pp. 1—52. Price as. 6. (1921).

We have much pleasure in recommending this book for the perusal of each and every one who is going to write the substance of an English book in Kanarese. The order of the original is maintained though the dramatic mode is dropped. The story is told in a simple and connected manner with the best possible colloquial language. We wish that the author would venture to treat similarly all the other plays of Shakespeare and give the Kannada public a nice uniform set of the famous English dramatist.

P. A. R.

TAMIL.

HARINI: By A. K. Madhanagopala Dikshidar, Hindu Secondary School, Teppakulam, Trichinopoly. Price Re. 1. Can be had of the author.

We have in these days of nationalism no need for a third-rate contribution to literature like the work before us, drawing the inspiration for the story from supernatural phenomena and Puranic myths.

The author could have, instead of adding notes as he has done, written text itself in a simpler language and made it easily intelligible.

Still one is tempted to congratulate the author on the most naturalness of the language used by the several characters and the abundance of pleasant humours, beautiful imageries and similes. The regret is all the more greater when we find all these beauties are more than counter-balanced by the author's overfondness for alliteration and pun upon words and too plain an expression of lewd thoughts in many a passage of the work.

The printers—Jegam & Co., Dodson Press, Trichinopoly—could have avoided the too many spelling-mistakes and come up to their mark and reputation.

MADHAVAN.

LETTERS FROM ABROAD

BY RABINDRANATH TAGORE.

London,

February 23, 1920.

We have engaged our passage in a Dutch steamer which will sail from New York on the 19th of March. So our career in Europe will begin from the 1st of April, —the All Fools' Day. It is appropriate.

I hope, all the great fools of the world will acknowledge me as one of their confederates. I can claim my seat among them, for I have played a truant all my life and never have had the prudence to consult my account books; I have squandered all that has been given to me and pursued that which was of no use.

My days in this country have not given me any pleasure,—the simple course would have been for me to go straight back home. But why did I not do so? No fool can say why he has been foolish. I have often dreamed of the time when my wayward youth took me to the loneliness of the sand-banks of the Padma, wandering in the neighbourhood of wild ducks under the gaze of the evening star. Certainly, that was not the life of the sane, but it fitted me like a fool's cap lined with dreams. But what an egregious foolishness is this going about Western towns preaching to these knowing people the doctrines of the Fool. The fool who is content to do nothing whatever is at any rate free from care; but the one who tries in vain to change the face of the world knows no peace. I long to go back to my ducks, and yet I madly whirl round these manufacturing towns like a breath of the wild south breeze stirring the leaves of the documents of an attorney's office. Does it not know that these leaves do not shelter the flowers that wait for its whisper of love? Why should I be anything else but a poet? Was I not born a music maker?

Before this page is filled and I am called to the meeting, let me tell you it will not be necessary for you to come to Europe. For we shall not be long in Europe, and therefore the greater part of your travels will be over the seas. Wait for us in the Shantiniketan,—and celebrate the prodigal's return in a fit manner.

*

Chicago,
February 26, 1920.

I feel frightened at the 'Fuji'-tive* mood that seems to have come over you. But my mouth is closed, for I have been playing the truant the last few months, as I have been doing the best part of my life. But what fatality is this which pursues me, that when I am ready to come back to take my part in the last scene of a happy comedy, you ring down

* The joke refers to an intended journey to Fiji
—C. F. Andrews.

the curtain and disappear! It seems that when I land in India Pearson will remain on this side of the Atlantic and you on the other side of the Pacific, and the wind from the East and the wind from the West will both bring to my heart the wail of separation. I think I had some kind of premonition in my mind and was trying to secure you for myself for the full festival of my home-coming by inviting you to join us in our tour. But we all have been entangled in the big enterprise of doing good to the world which unfortunately has such a large area that, in its field of duty, friends need the most powerful telescope to be distantly visible to one another. I have often wondered in my mind whether my path is the path of the good. When I came to this world I had nothing but a reed given to me, which was to find its only value in producing music. I left my school, I neglected my work, but I play with my reed and I played on it "in mere idle sport." But all along I had my one playmate, who also in his play produced music, among leaves, in rushing water, in silence of stars, in tears and laughter rippling into lights and shadows in the stream of human life. While my companion was this eternal Piper, this Spirit of play, I was nearest to the heart of the world, I knew its mother-tongue, and what I sang was caught up by the chorus of the wind and water and the dance-master of life. But now came the school-master in the midst of my dream-world and I was foolish enough to accept his guidance. I laid aside my reed, I left my playground, where the Infinite child is spending his eternity "in mere idle sport." In a moment I became old and carried the burden of wisdom on my back, hawking truths from door to door. But have I been made to carry this burden, I ask myself over and over again, shouting myself hoarse in this noisy world where everybody is crying up his own wares? Pushing the wheelbarrows of propaganda from continent to continent,—is this going to be the climax of a poet's life? It seems to me like an evil dream, from which I occasionally wake up in the dead of night and

groped about in the bed asking myself in consternation,—“Where is my music?”

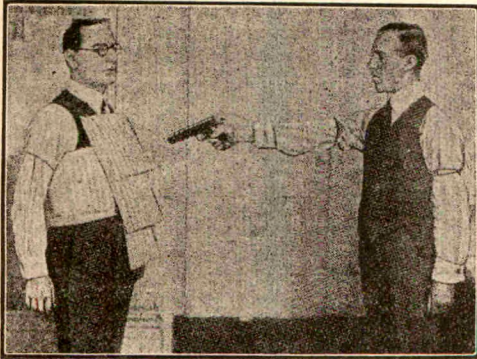
It is lost, but I had no right to lose it, for I did not earn it with the sweat of my brow; it was a gift to me, which I could deserve if I knew how to love it. You know I have said somewhere that “God praises me, when I do good; but God loves me, when I sing.” Praise is reward; it can be measured against the work you render; but love is above all rewards; it is measureless. The poet who is true to his mission, reaps his harvest of love; but the poet, who strays into the path of the good, is dismissed with applause. So I

am to found my International University, —a great work! But I lose my little song, —which loss can never be made up to me. How I wish I could find back my reed and be contemptuously ignored by the busy and the wise as a hopeless ne’er-do-well. When I know for certain, that I shall never be able to go back to that sweet obscurity, which is the birthplace of flowers and bird-songs, I feel home-sick. It is a world which is so near and yet so far away; so easy of access and yet so immensely difficult. Happiness we go on missing in our life, because it is so simple.

GLEANINGS

Bullet-Proof Jacket.

Armor, in the form of a bullet-proof jacket, has been adopted by the police department of New York City. This jacket, made of steel plate, silk, and canvas, and weighing only 6 lb., has deflected pistol bullets fired at close range in tests made in the shooting gallery at the



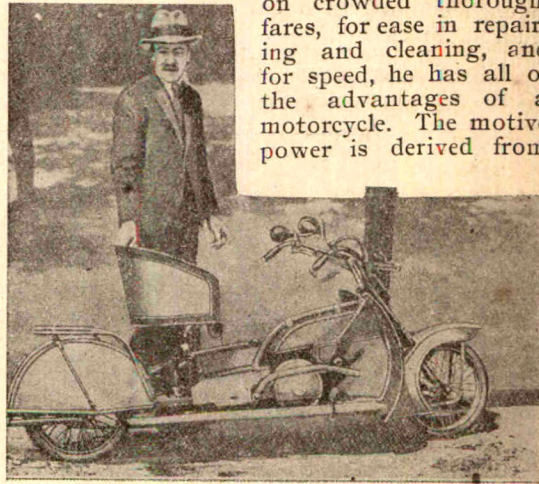
Bullet-proof Jacket.

department headquarters. A belt fits about the body from the armpits to the waist, and three plates extend from the throat to several inches below the belt in front, completely protecting all the vital parts of the body. It is supported by straps over the shoulders, which can be adjusted to fit the individual.

Motorcycle Runabout.

A London resident solves the parking and garage problem with a curious little runabout.

For getting in and out on crowded thoroughfares, for ease in repairing and cleaning, and for speed, he has all of the advantages of a motorcycle. The motive power is derived from



Motor-Cycle Runabout.

a 2½-hp. engine. There is some room for packages under the seat.

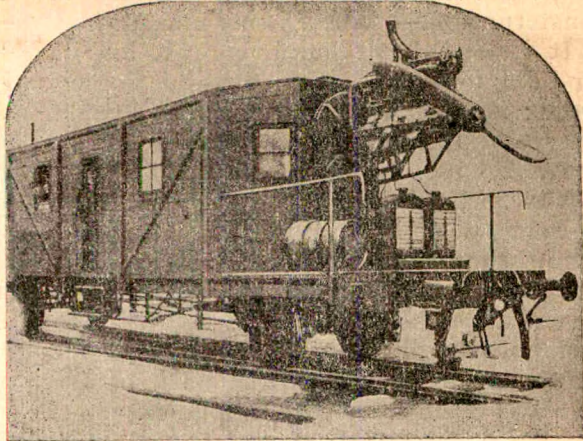
Cheap Umbrellas of Oiled Paper.

An umbrella has recently made its appearance. The top is of heavy oiled paper, which



Umbrellas of Oil Paper.

sheds water effectively, and the handle is of cheap wood. Its cost is far less than the price for pressing a wet and wrinkled suit.



Car Driven by Airplane Propellers.

Railways of Odd Design from All Parts of the World.

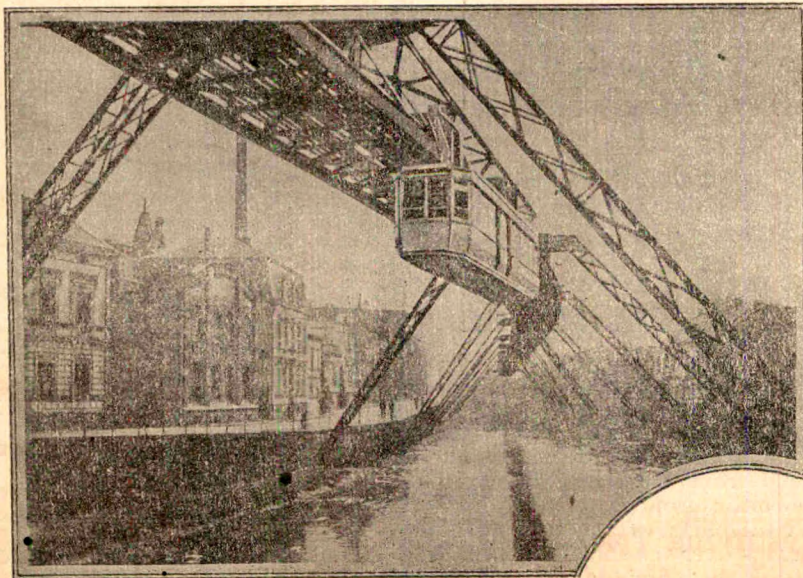
Have you heard of the famous suspended railroad of Elberfeld? By making use of the space above a canal, the elevated road is made possible without obstruction of street traffic.

Two airplane engines and propellers, one on each end drives a car at a speed of two hundred miles an hour. The car runs on a regular scheduled time between Berlin and Hamburg, Germany.

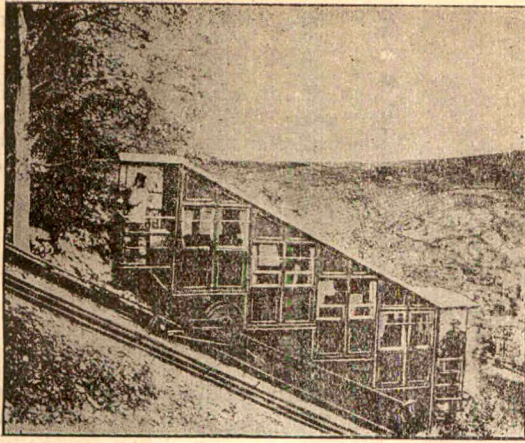
The Malberg railway at Ems is built to conform to the steep slope of the mountain-side. The passenger compartment is built in a series of steps so that the seats are always upright.

Autos now furnish the motive power for the trolleys in Apeldoorn, Holland. Each locomotive is capable of pulling three cars.

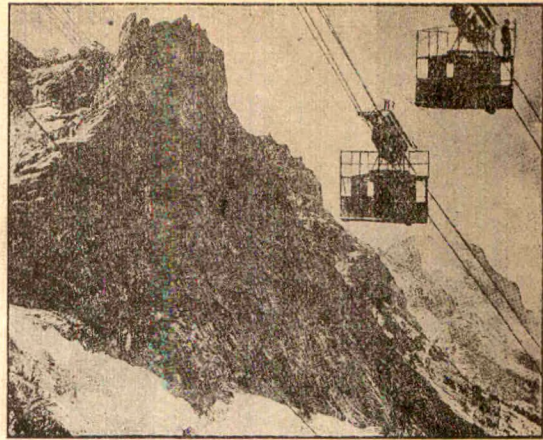
A unique torpedo-shaped hanging trolley does service in Burbank, California. It has a seating capacity for sixteen persons. It is driven by a propeller at one end. Such construction is practical only in California's climate.



Suspended Railroad.

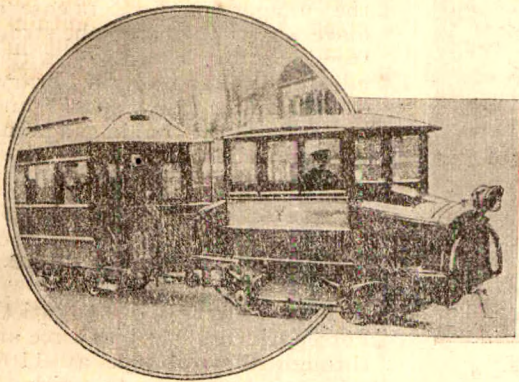


Car Built in a Series of Steps.

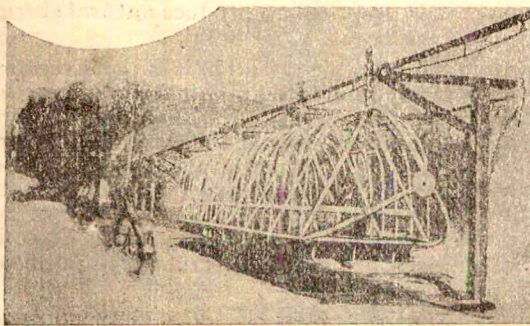


Alpine Cable Railway.

stands on one side of the wall, so that the exact method of passing through cannot be seen. A second screen is placed about the spot on the opposite side where she will emerge. Then the two screens are removed. The woman is standing on the other side of the wall.



Train Pulled by auto.

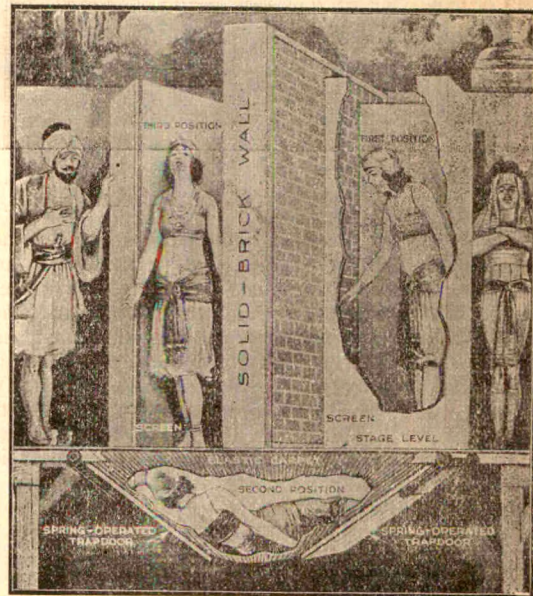


Hanging Trolley.

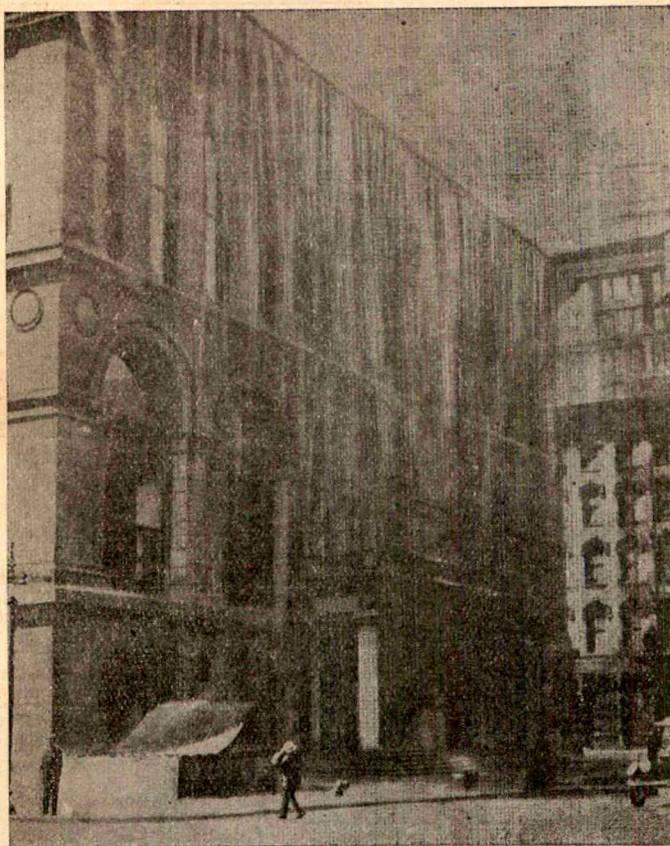
Walking Through a Wall— Mystifying Trick.

At performances in England, a woman apparently accomplishes the impossible feat of passing through a solid brick wall.

A screen is placed about the woman as she



The Three Stages of the Illusion are Shown Here. The First Position, at the Right, Shows the Screen in Place but Cut Away So that the Woman may be Seen About to Pass to the Opposite Side of the Wall. Below, Second Position, She is Passing under the Wall. The Manner in Which the Trapdoors and Elastic Carpet are Used can be Seen. In the Third Position, at the Left, the Passage is Completed, and the Screen Removed to Reveal the Woman on the Other Side of the Wall.



Curtain of Water to Protect Library.

A specially prepared carpet is used, the center of which is of material permitting considerable stretch. This center is directly under the wall and over a special trapdoor, in the stage floor. When the screen is placed, about the woman, she merely sinks to her knees, forcing open the trap by the weight of her body crawls under the wall, and rises to her feet, on the opposite side. The trap is closed by the pressure of heavy steel springs, and the elastic portion of the carpet springs back into place.

Mutilating Plants to Make Them Grow.

English botanists cut rings in the bark of trees in order that more of the nourishment rising from the roots may be diverted to the fruit.

A shallow ring is cut with a sharp knife just through the outer layer of the bark. Great care is taken not to cut into the wood, for this would kill the branch. The cut is then bandaged. The result is that the sap cannot be absorbed by

the bark, but passes on to the buds. At the Ashton Experimental Station in Bristol, England, it has been proved that in skilful hands this treatment makes the bark thinner, and greatly increases the size of the leaves and the productivity of the tree.

Curtain of Water Safeguards Books.

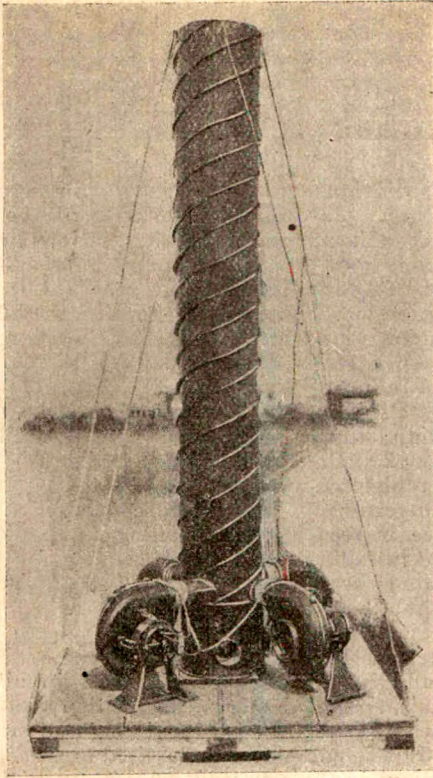
External sprinkler systems have been installed along the eaves of the Chicago Public Library to protect the priceless volumes in the building from the danger of fire. In case a blaze starts in any of the structures near by, a wall of water falls from the roof of the library, extinguishing flying sparks and protecting the building against heat and smoke.

Rain-Making Machine.

Four blowers of one twentieth horsepower each, which force air through a spiral pipe at 1100 cubic feet a minute with a velocity of sixty miles an hour, are the features of a rain-making machine with which it is proposed to produce natural storms by artificial means.

After considerable research, it is the inventor's belief that by forcing warm air from the earth's surface up into high altitudes, an ascending chimney, or miniature tornado center will be created which will eventually produce an area of low barometric pressure with its accompanying fall of rain. By changing the position of air gates in the base of the machine it is expected that a high-barometric storm may be produced whenever desired.

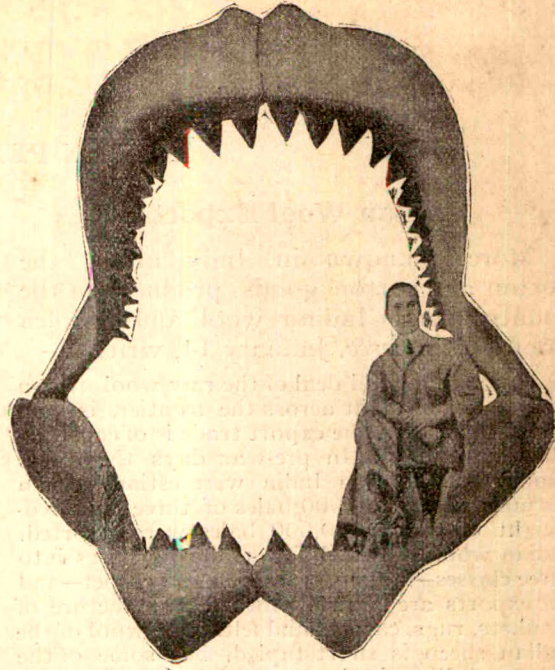
The illustration is a model. The full-sized machine will consist of high towers and motors of five hundred horsepower. While it is probably true that if an area of high or low pressure could be produced artificially, rain would follow, it is very doubtful if any human machine could move the hundreds of millions of tons of air involved in a space of time sufficiently short.



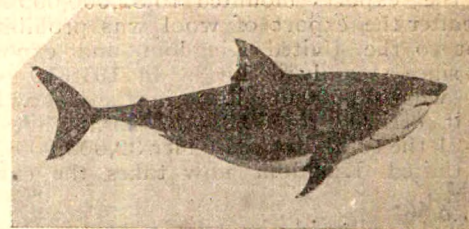
Model of a Rain-Making Machine.

Fossil Shark Could Swallow Small Whale.

This jawbone of a fossil shark set up at the Museum of Natural History in New York City, gives an idea of the monstrous size of some of the fish that inhabited the seas in past ages. From the size of the bones that have been dredged from the ocean bottom it is believed that sharks ninety feet or more in length have existed. The most formidable of all present-day sharks, those found in the



The jawbones and teeth of an extinct shark which swam along the coast of Florida several million years ago. Below, a specimen of the present day small sharks is given.



A Modern Fossil Shark.

tropical seas, seldom attain a length of more than forty feet.

AMERICA

BY CLAUDE MCKAY, A NEGRO POET OF AMERICA.

Although she feeds me bread of bitterness,
And sinks into my throat her tiger's tooth,
Stealing my breath of life, I will confess
I love this cultured hell that tests my youth!
Her vigor flows like tides into my blood,
Giving me strength erect against her hate.
Her bigness sweeps my being like a flood.

Yet as a rebel fronts a king in state,
I stand within her walls with not a shred
Of terror, malice, nor even a word of jeer.
Darkly I gaze into the days ahead
To see her might and granite wonders there,
Beneath the touch of Time's unerring hand,
Like ancient treasures buried in the sand.

INDIAN PERIODICALS

Indian Wool Exports.

More is known in India about the cotton and cotton goods produced in the country than Indian wool and woollen goods. *Commerce*, January 14, writes :—

Although a good deal of the raw wool grown in India, or brought across the frontier, is consumed internally, the export trade is of considerable importance. In pre-war days the total supplies of wool in India were estimated in a normal year at 220,000 bales of three hundred-weight of which 180,000 bales were exported. Indian wool is divided for trade purposes into three classes—merino, crossbred and carpet—and the exports are generally for the manufacture of blankets, rugs, carpets and felt. The wool of the Indian sheep is shortstapled, but some of the better quality of Bikaner wool is good enough for clothing. In the pre-war days the chief customer of Indian wool was the United Kingdom and the total quantity of Indian and trans-frontier wool exported in 1913-14 was 59,000,000 lbs. During the war the demand increased and the exports mounted to 82,000,000 lbs. Thereafter the export of wool was prohibited except to the United Kingdom and exports have since steadily declined. In 1918-19 the total was 63,000,000 lbs.; in the following year it declined to, 52,000,000 lbs.; while in 1920-21 the total dropped under 32,000,000 lbs. The United Kingdom now takes the entire export.

Efforts should be made to consume all Indian wool in India for manufacturing purposes.

P. and O. Mail Contract.

Government's mail contract with the P. and O. Company falls due on January 31, 1924. In view of that fact, the Indian Merchants' Chamber and Bureau, Bombay, has addressed a memorandum to the Secretary to the Government of India, Commerce Department. The following extract from it is taken from *Commerce*, January 14 :—

My committee beg to request the government that the contract when it falls due should not be renewed without giving the various commer-

cial associations and chambers of commerce an opportunity of examining the terms of the said contract and offering their suggestions and recommendations in respect thereof and also in respect of Indian shipping in general. In this connection my committee beg to offer the following suggestions which they hope will receive the most careful consideration of the Government of India :—

(1) Preferential treatment should be given to Indian shipping in the matter of mail contracts. (2) Preference should be given to companies registered in India for the coasting trade. (3) Government should use their utmost influence in securing to shipping companies registered in India preferential treatment for dock dues and berthing charges. (4) Monetary help should be given to Indian owned companies in the form of subsidies, cheap rate of interest, special facilities for ship buildings, and preferential tariff for shipbuilding materials, special facilities for Indian students for learning the art of shipbuilding and navigation. (5) The companies subsidised must encourage Indians in the position of officers. (6) A small committee be appointed to suggest such action as may be necessary for the development of Indian shipping in general.

Match-making Machinery.

A correspondent writes to *Commerce*, January 7, from Comilla :—

In one of your issues, in noticing the registration of a match-making company of Kishoreganj, Mymensing, with a capital of Rs. 20,000, you remarked that the capital was inadequate. You will be glad to know that Dr. Mahendra Ch. Nandi, of Kalikatcha (District Tippera), invented a few years ago match-making machinery suitable for a company with a small capital. Since then he has experimented with his invention with varying success. About two years ago Mr. K. Sinha, the doctor's nephew, took up the task of making machinery and has been engaged in manufacturing safety-matches at Comilla. He has succeeded in improving the machinery and has also furnished a model match factory. Matches have been placed in the market which are in no way inferior to the imported article, in quality and in finish and at cheaper prices. About thirty match-making factories equipped with Dr. Nandi's machinery have been started in different parts of Bengal, Behar and Orissa. The officiating

Director of Industries, Mr. Weston, and the Hon'ble Minister Nawab Nawab Ali Choudhury Khan Bahadur, paid visits to the parent factory and expressed their satisfaction with the progress of the works.

On this the paper observes :—

The match-making industry has been a failure in India hitherto, though several attempts were made with sufficient capital and under distinguished auspices. But the present venture seems to have succeeded, and it is anticipated, our correspondent states, with some degree of confidence, that the industry has now been placed upon a sound footing. The enterprise shows at all events that with a moderate capital for Rs. 7,500 a factory can be run at good profits.

The Irish Peace.

Writing on the Irish peace in the December *Indian Review*, Mr. James H. Cousins says :—

The sum-total of the matter is this. Ireland has won her freedom to co-operate voluntarily with her sister nation by long and never-failing loyalty to the ideal of freedom; and England has won the privilege of free co-operation with her sister nation by recognising the ideal and rising to its level in action. To-day the Soul of Ireland meets the Soul of England—and when the Soul is at one, the hands may forgive the deeds of the past, and grasp one another in the spirit of free-co-operative unity in diversity which is the Law of Life.

Science in English Schools.

Professor Dr. D. N. Mallik contributes to the January *Calcutta Review* a note on Science in English schools in view of the recent discussion in Bengal on vocational education in secondary schools. Says he :—

In practically all the secondary (Grammar) schools I visited, Elementary Science and manual training (including Elementary Drawing) are compulsory, for the last four years of the school course. This is comparatively a modern departure, but all the Head Masters spoke highly of its success. The essential point about school science, as taught in England, is that it is meant to be strictly elementary and is more practical than theoretical, while in the workshop the object sought is not formal carpentry but a training of the hand and the eye.

I have been very much impressed with the need for the introduction of these as a compul-

sory part of our school course, for I feel certain that our present system is so defective mainly because it is based almost entirely on book knowledge and requires our students to learn most things mechanically and unintelligently. They are hardly at all made to think and not at all to use the hand or the eye. When we proceed to consider the methods that are in actual use in English schools, the importance of the matter will be more clearly seen. In the meantime it is necessary to insist on our people that, if real good is to result, it is absolutely necessary that, these subjects should be made a compulsory part of the regular school course as is done in England. It is not at all necessary, it is not in fact desirable, that the University should make them subjects of the matriculation examination. For the work both of the teacher and the student will become mechanical and lose much of its freshness, if elementary science is made the subject of a University Examination. While this may be said to be true of all subjects in general, in the case of elementary science it is especially and emphatically the case. But the Department of Public Instruction can insist on them in its own schools at any rate, as the Board of Education in England as well as the London County Council have done. Thus the regulations of the Board of Education require that "the curriculum (in a secondary school recognised by the Board) must provide instruction in the English language and literature, at least one other language, Geography, History, Mathematics, Science and Drawing. The instruction in science must include practical work by the scholars. Provision should be made for manual instruction and for singing in some portion of the school-curriculum.

Need of Development of Chemical Industries.

Mr. P. Das writes in the January *Calcutta Review* :—

The attention of the general public must be drawn towards the development of the chemical resources of the country, since every industry imaginable has got to depend upon raw materials in which chemical science plays some role in some form or other. Chemical science, in fact, is closely interwoven with almost all the industries of a country more than almost any other science. The public must bear it in mind that national pre-eminence in chemical industry ultimately means a national world supremacy. The country that produces best chemists must, in the long run, be the most powerful and wealthy—because it will have the fewest wastes and unutilised forms of matter, all the best products of commerce manufactured at the lowest cost; its food products will be the most nourishing and the cheapest; its

inhabitants the most healthy and the best developed, thrifty, resourceful, intelligent, utilising their country's resources in the best possible way. Such a country is the least dependent upon other countries, the most prosperous in peace and the most formidable in war.

He instances the cases of Germany and America.

Germany has taught the world an object lesson in this respect. She turned out pharmaceutical and chemical products annually valued at 1,125 crores of rupees. What is the secret of this vast wealth that she has been drawing from all over the world? It is the mobilisation of her practical chemists who harnessed all the resources of Nature available in the country and converted them into national wealth during the time of peace. It is her chemists again that enabled her to keep up the terrible fight against practically the whole world, during the recent war.

Both Germany and America recognised the fact long ago that education of a nation in advanced chemistry and higher physical science is the most paying investment that any country can make, and that competition between civilised nations is merely a competition in science and applications of the same. The results are too well-known to-day to enumerate.

He then contrasts the education given to would-be chemists here and abroad.

The German and the American University regulations made research work profitable for the students who were readily absorbed into various chemical industries afterwards, the majority shining in their respective work and incidentally drawing enormous wealth for the benefit of themselves and their respective countries. Meanwhile, our Universities, following in the footsteps of the Universities of conservative England, are merely multiplying examinations and academic distinctions of all kinds together with expenses, putting all sorts of obstacles in the way of turning out practical men who would have the ability and grit to venture into the field of industrial development of the country. Chemical research in our Universities, like that of England, is yet greatly discouraged by making it most unprofitable for an average student.

The Labour Movement in India.

Professor Nagendranath Gangulee writes in *Karmi*, January :—

In sharp contrast to the labour of the occidental world, Indian labour does not yet possess the class consciousness, and consequently he lacks in that firmness with which the western labourers fight their cause.

But the signs of unrest are now visible. It must be admitted that with necessary factors of living rising in price out of proportion to the increase of wages, and with the unrelenting severity of employers in their treatment of employees, discontent against capitalists and employers is growing in volume. The marked development recently made in India in all spheres of economic activity points to us that the era of industrial revolution has come. While it will bring in its train a period of national prosperity, it is necessary at the present moment to see that industrial concentration does not shake the fundamental basis of our society. In consideration of changes in the conditions of labour in India, the entire socio-economic structure may be seriously affected. The conflict of capital and labour augurs the approach of a terrible disaster in the west, but in India we should be able to strike a balance in their relationship so that the economic struggle may not result in class antagonism.

He thinks that,

In a country where religion and custom unite to soothe the suffering people into acquiescence, the present awakening of labour in India foretells the birth of a new era. At this psychological movement, it is desirable that a group of young men of the country should come forward to organise the labour movement in India. The object of the labour movement is the democratization of industry, and to achieve this end both the industrialist and the labourer must realise their position in the social economy. The former must be able to read the unmistakable evidence of labour awakening in India, and the latter should aim at a solidified "group consciousness."

The labour question in India is still mainly a food question. On enquiry into the inward history of strikes in the various industrial centres in India, one finds that the rising cost of living is, in most cases, the root cause, of the labour unrest. I have heard many employers speak ill of Indian Labour just because he wants a living wage.

But the increasing demand for better conditions for the labourer should not be viewed with alarm; on the contrary, at this period of economic transition, if the Indian labour problem is handled wisely and with sympathy it can be made a real stepping stone in the path of progress. As one who has had occasion to take some part in labour controversies, I believe that employers should ungrudgingly admit the necessity of labour unions; for, if there are reasons for capitalistic combinations, capitalists are not justified in denying the corresponding right of labourers to combine.

Mr. Gangulee concludes his article with the following quotation from Andrew Carnegie's "Gospel of Wealth" :—

"The right of the working men to combine and to form trade unions is no less sacred than the right of the manufacturer to enter into associations and conferences with his fellows, and it must sooner or later be conceded. Indeed it gives one but a poor opinion of the American workman if he permits himself to be deprived of a right which his fellow in England long since conquered for himself. My experience has been that trade unions, upon the whole, are beneficial both to labour and to capital. They certainly educate the working men and give them a truer conception of the relations of Capital and Labour than they can otherwise form. The oldest and best workmen eventually come to the front in these organisations."

I commend the above passage to the employers who refuse to recognise Labour unions recently organised in this country.

The Spirit of Adult Education.

The more illiterate a country is, the greater is the need of adult education in it. Seeing that a British Institute for Adult Education has been established in Great Britain, where the percentage of literacy is 94, a vigorous Adult Education Movement is a far greater necessity in India where the percentage of illiteracy is about equal to that of literacy in Great Britain.

Sir Michael Sadler opens his monthly letter to *Indian Education* for December thus :—

"The spiritual alone is real," said Lord Haldane in inaugurating the British Institute for Adult Education. "We are aiming at equality : not in the narrow sense which nature forbids but in the sense that in everyone the sense of the Divine should be fanned into flame. It is not the mechanical we are aiming at ; it is the spiritual, it is the inspiring. There is no aspect of life, whether it be in literature, whether it be in art, whether it be in religion that is not more and more bringing home to us the necessity of its reconciliation with other branches of knowledge, not in the sense of some concessions being made on each side, or of some authoritative harmony being established, but in the deeper sense that we realise that mind forms an entirety and that branches of knowledge belong to a common tree from which in common they derive their sap and to the life of which they contribute." Democracy, he added, "needs a large outlook. Partial truth is always also partial error. Only the synoptic mind can be relied on as a guide in the complicated affairs of private and of public life."

Founded upon these principles, animated by these ideas, the British Institute for Adult Education will, we hope, accomplish a great work. Its influence is needed in Britain and in the Commonwealth beyond the seas. And it may well be true, as Mr. K. T. Paul argues in his pamphlet *Adult Education : An Urgent Need of Modern India*, that it is destined to play some part in the movement for extending education among the masses of the Indian population. From India, stirred by such a propaganda of the spirit, Britain and the West may hope to learn much. The ancient treasures of Eastern wisdom may be unlocked by the key of a wise adult education.

This is not a vain hope, seeing how large a number of our medieval, and even modern, spiritual teachers, some of them illiterate, were sprung from the "lower" orders of the people, and considering that the Bauls of Bengal, many of whose songs have been translated by Rabindra Nath Tagore, belong to these same "lower" orders, who are lower in the same sense as the basement of an edifice is lower but not less important and essential than the cornice, the frieze, &c.

True Democracy.

In the same letter Sir Michael Sadler tells us :—

Europe at this time is learning more true democracy from Czechoslovakia than from any other country. Huss and Komensky (whom we call Comenius) were the apostles of Czechoslovak democracy. And they have their successors in the living leaders of the new republic and of its universities. Its President, Dr. Masaryk, a great scholar and leader of men, was a coachman's son, and before he went to a secondary school worked in a blacksmith's forge. The most famous living poet of Czechoslovakia is the son of a shoemaker. The Minister of Foreign Affairs Dr. Benes is a peasant's son. And this virile democracy is an educated democracy. It says, "Give to everybody, young or old, the chance to get rid of his ignorance, give him the chance to enlighten his mind, to ennoble his feelings—not only in his own best interests but also, and especially, in the best interests of the nation and through the nation, for the benefit of mankind." Czechoslovakia knows, as Dr. Chudoba of Moravia has recently said, that 'without discipline there is no order, and without order no brotherhood. But the discipline must be the free discipline of a free people.' From Russia, the world has been learning what to avoid : from Czechoslovakia,

with its widespread adult education and self-training, it may learn much that it should endeavour to assimilate and, in an appropriate form, reproduce.

Prejudice Against Higher Education of Women.

One paragraph in Sir Michael's letter, relating to the jubilee of Newnham College, Cambridge, and the higher education of women, runs as follows :—

'The first shall be last.' Oxford, which stumbled in its earliest steps towards the higher education of women, has now admitted women to full rights and degrees in the University. Cambridge is stubborn in her refusal to grant degrees to women, although she led the way in the earlier struggles for their academic opportunity. Great have been the services of Girton College and of Newnham. They were pioneers. And on their roll of service four names shine as illustrious—those of Miss Emily Davies, Miss Clough, (sister of Arthur Hugh Clough), Henry Sidgwick, and Mrs. Sidgwick, sister of Mr. Arthur Balfour. Appropriately the last-named spoke at a garden party when Newnham College celebrated its fiftieth birthday. He spoke as Chancellor of the University and there is a sound of temper in one sentence of his speech : "The question of the university education of women has nothing but sound argument on the one side and nothing but absurd prejudice on the other." Perhaps the urbane Mr. Balfour was misreported. As the Americans say, 'there is more to it' than prejudice. To the higher education of women, no sane man offers objection. But have we found the right formula for the university education of most women, or of most men? And, even if we have found it, does it follow that the best place to give university education to women is in lecture rooms and laboratories crowded by 4,000 men students? These are the questions which the adversaries of admitting women to full rights ask in Cambridge. There is an answer to them. But not all those who put these questions are the victims of mere prejudice.

Sir Michael Sadler does not tell us what questions the wrecking of Newnham College gate, &c., by the male Cambridge undergraduates stood for, and whether that incident was due to prejudice or sanity.

"No Mughal Caste."

Professor Beni Prasad informs the reader in his article on "Mughal Government"

in the first number of the *Journal of Indian History* that there was no "Mughal caste".

The term Mughal dynasty or Mughal administration suggests the idea of a Mughal caste and so far it is a complete misnomer. For the present purpose, indeed, it is immaterial that the term Chagatai Turk is a more correct designation, for it is equally suggestive of class. As a matter of fact, there was no ruling caste in 17th century India, no one caste to which the monarch belonged or on which he primarily relied for support. The contemporary observers were bewildered by the term Mughal, and were led to assign fanciful meanings to it. Salbancke, an East India factor who resided for many years in the country during Jahangir's reign, says that the term included Persians, Turks and Tartars. "Yea, very often they call Christians Mughals also." He, as well as Sir Thomas Roe, says that the term meant "circumcised," that is, it was applicable to all Muhammadans. Bernier remarks that it was enough to have a white complexion and to profess Islam to be called a Mughal. Boullayele Gouz and John Fryer simply give 'white' as the signification of the term. The dark Mughal crowds that hung over the north-west frontier during the 13th and 14th centuries had familiarised the people with the word. During the subsequent centuries it was loosely applied to those who came from the north-west with Babur in 1526. Babur himself was half a Chagatai and half a Mughal. Humayun was born of a Chagatai mother, but Akbar was half a Persian. Jahangir half a Rajput and Shahjehan more of a Rajput than of a Turk. The Mughal officers belonged to various nationalities and to no one predominantly—Turk, Tartar, Persian, Afghan, Indian, Muslim, Hindus of all castes.

THE PURELY OFFICIAL CHARACTER OF THE NOBILITY.

The fundamental fact about this composite nobility is its purely official character. The element of heredity is conspicuous by its absence. Neither the offices nor the titles descended from father to son.

"Force Not the Basis of the Mughal State".

Mr. Beni Prasad holds that force was not the basis of the Mughal State.

It was a physical impossibility that a vast population scattered over a vast country in a million villages and towns should be ruled primarily by force for any length of time. Moreover, in all medieval studies it is to be constantly borne in mind that the disparity

between a state army and an armed rabble was far less in those days than it is now. Force would provoke force and the state might soon be in serious danger. Macaulay has well expressed the idea in a passage which, *mutatis mutandi*, is as applicable to India as to English history and which has only gathered emphasis from the lapse of time. "It is difficult," he writes, "for an Englishman of the nineteenth century to imagine to himself the facility and rapidity with which four hundred years ago, this check (of physical force) was applied. The people have long unlearned the use of arms. The art of war has been carried to a perfection unknown to former ages; and the knowledge of that art is confined to a particular class. A hundred thousand soldiers, well disciplined and commanded, will keep down ten millions of ploughmen and artisans. A few regiments of household troops are sufficient to overawe all the discontented spirits of a large capital. (In the modern state of society) resistance might be regarded as a cure more desperate than almost any remedy which can afflict the state. In the middle ages, on the contrary, resistance was an ordinary remedy for political distempers, a remedy which was always at hand and which, though doubtless sharp at the moment, produced no deep or lasting ill effects. If a popular chief raised his standard in a popular cause, an irregular army could be assembled in a day. Regular army there was none. Every man had a slight tincture of soldiership and scarcely any man more than a slight tincture." Difficult as it is today, it was much more difficult then, to hold down a population by sheer military force. In order to last for more than a century and half, the Mughal empire must have had a more solid basis.

"That basis, however, is not to be sought in religion." "It is neither in religion, nor in force, nor in caste that we can find the basis of seventeenth century Mughal rule. That is to be sought in willing acquiescence of the people at large." One of the conditions of that popular acquiescence was religious freedom.

"Even Aurangzib refrained from its complete subversion." "Another implicit condition of the popular support of Mughal rule was freedom of social life." "A third implicit condition of popular loyalty to the Mughal throne was respect for the immemorial village autonomy which formed the central feature of Indian social and economic organisation up to the eighteenth century."

The whole article should be read to see how the writer supports his position.

Scope of Mughal State Activity.

Dilating on Mughal state activity and its functions, Mr. Beni Prasad writes, in part :—

It maintained thoroughfares; it established some hospitals; it extended profuse encouragement to art and learning. On his accession Jahangir forbade the levy of cesses and tolls which the Jagirdars had imposed for their private gain. He ordained that the bales of merchants were not to be opened on the roads, as was sometimes done, probably for purposes of octroi, without their permission. He commanded the erection of rest-houses and mosques, schools and hospitals, and the appointment of physicians in all the great cities at the expense of the state. If no heirs could be discovered to the property of deceased private persons, the effects were to be applied to the erection of schools and inns, the construction of tanks and wells, and the repair of bridges. Later he erected small walls on the wayside for the convenience of porters after the fashion in Gujarat. He interdicted alcohol and tobacco, and promulgated an edict for the abolition of the horrible practice of making eunuchs in East Bengal.

It is, however, in its relation to art and literature, that the beneficent character of the Government comes out to the best advantage. The Persian chroniclers have preserved long lists of the literati whom the generosity of the Mughal court raised above want, even to affluence. As one runs over the biographies of contemporary Persian and Hindi poets, one is struck by the large number of those who sought and obtained the patronage of the court. In those days no Government in the world had a department of public instruction; the Mughals sought to supply its place by wide patronage of literary merit. Jahangir's keen interest and efforts raised Indian painting to its high water-mark. Roe and Terry were struck with wonder and amazement at the skill of the court painters. The picture galleries at Lahore representing the Imperial family and baronage, would have ranked among the finest in the world. Calligraphy was cultivated as a fine art. Music was enriched.

THE MUGHAL STATE—A CULTURE-STATE

It is evident that the Mughal state had risen from the level of a police-state or law-state, to the rank of a culture-state.

Economic Aspect of the Boycott of Foreign Cloth.

The November number of the *Journal of Indian Industries and Labour* contains

an article by the Hon'ble Professor V. G. Kale, in which he observes :—

The agitation of Lancashire against the enhanced import duties on piecegoods has, indeed, lent colour to the impression that a curtailment of demand from India means the ruin of the British industry and that a successful boycott must bring the Imperial Government to its knees and grant *swarajya* to India. There is no reason to believe, however, that Lancashire, which resists the exercise by the Indian Government of the fiscal powers conferred on it, is likely to place more trust in a completely autonomous India, such as the grant of full *swarajya* will mean. Lancashire will rather choose to suffer losses than strengthen protectionist India by bringing pressure to bear on the British Government to grant larger political and fiscal powers to the Indian people. A nation which incurred a debt of £8,000 million in the recent war, can certainly bear a loss of £60 million a year for some years (assuming that the boycott is completely successful), and may find other markets for its piecegoods. Some favour the boycott of British cloth because it was the import of that cloth into India which ruined the indigenous weaving industry. Assuming that the selfish fiscal policy of England was responsible for the destruction of our old handicrafts, how can they be rehabilitated by the mere exclusion of foreign cloth from our markets? We can understand the desire to give preference to cloth manufactured in India over imported stuff and the desire to produce larger quantities in this country on the power-loom and the hand-loom. This *swadeshi* is commendable and must be enjoined on all as an article of the faith of patriotism.

It must, however, in Mr. Kale's opinion, be a comparatively slow process.

It must, however, be a comparatively slow process. India must be made to produce a larger quantity of finer raw cotton, and her mills must manufacture this raw material into the kind of cloth that is at present imported. India's capacity to turn out middling and rough qualities of cloth must, likewise, be increased. These are objects worth the sacrifice of every one who wants to promote the economic development of the country at a more rapid pace. The problem cannot be solved, however, by being attacked only on the side of demand. Governments used to pass sumptuary laws in the past and prohibited the use of certain qualities and kinds of commodities. The English Government did this in the eighteenth century and penalized cloth manufactured on Indian hand-looms. The present boycott movement may be regarded as an attempt to put into operation an unofficial convention in the nature of a sumptuary law. But even in the case of

the opium habit you cannot cut it down with one stroke. And to boycott foreign cloth, without providing a substitute therefor, is not an effective way in which to promote the material well-being of the masses. If the movement is intended to rehabilitate the hand-weaving industry, within certain limits, it is undoubtedly beneficial and worthy of support. But to expect all classes and conditions of people to discard all other cloth in favour of *khadar* is to put an undue strain on human nature.

He observes further, —

The boycott and the *charkha* are not, however, cure-alls. It is harmful to divert labour engaged in mills and factories and transport it to hand-spinning and hand-weaving. In the long run it is uneconomic. The boycott movement is at the bottom a movement of a moral, intellectual and social revolution. It is an attack upon machinery and modern ways of living. There is much in western civilization which, indeed, requires purification, and oriental civilization is not entirely immune from evils. Greater men than the promoters of the present movement have tried to wean away people from materialism, and have succeeded only partially. India cannot shut herself away from modern industrialism altogether. Her leaders can only keep under control the evil tendencies of the impact of western materialism. Preserve whatever is good in your civilization; utilise it by a contact with the outside. But do not try to return to a past which is not practicable nor altogether desirable.

Leaving out of consideration the purely political, ethical and spiritual aspects of the question, we may observe that the use of *swadeshi* cloth (not *khadar* exclusively) may be preached even if it entails a sacrifice on the consumer, and it must be practised by every lover of his country. Every effort must be made to increase the output of the necessities of life and varieties of cloth, and other articles which involve the expenditure of manual skill and the exercise of good taste and imagination in their manufacture. Autonomous workers and cottage industries must be encouraged and hand-loom weaving can be rehabilitated in specific conditions. But it is madness to drive the country back to *khadar* and nothing but *khadar* and the primitive social conditions it means. You cannot do without machinery and India cannot afford to be reduced to the position of a barbarous country. The condition of labour cannot be improved unless workmen have larger real wages, live in better houses, can read and write and consume better food and clothing. The boycott movement, as it is conducted, is not calculated to produce these results and cannot, therefore, receive the support of reasonable people. A movement which cannot increase national wealth and only creates temporary

excitement stands self-condemned on the economic side.

Sir Sankaran Nair and the Madras Cosmopolitan Club.

Professor P. Seshadri thus gives a glimpse of Sir Sankaran Nair's daily life when a High Court judge, in his article on the latter in *Everymans Review* for January —

Sir Sankaran Nair's love of the Cosmopolitan Club was intense and it took him each day practically only as many minutes as it was necessary for his car's locomotion from the High Court after the day's work on the Bench, to sweep into the Club premises and reach the Reading Room upstairs, ascending the broad carpeted staircase with slow and deliberate steps. Conversation did flow from his lips at the famous Round Table of the Club, but some time was always sacred to his reading and his fingers clutched at some serious magazine or other during that time, in an attitude of devout study. It would be no exaggeration to say that he was among the few members at the Club, who could manage to read with some thoroughness of system, all the important articles in the subjects in which they were interested that appeared in the numerous journals that weighed heavily on the table. If it was a Mail Day, it was uniformly a Saturday, when there were not the disturbing conditions of the War and the Madras High Court does not sit on Saturdays, he was at the Club before even lunch-time to have the privilege of being the first reader of the new instalment of magazines.

The Buddhist Temple at Buddha Gaya.

The Mahabodhi and the United Buddhist World for January begins thus :—

Dr. Rabindranath Tagore writes from Santiniketan as follows :—"I am sure it will be admitted by all Hindus who are true to their own ideals, that it is an intolerable wrong to allow the temple raised on the spot where Lord Buddha attained his enlightenment, to remain under the control of a rival sect which can neither have an intimate knowledge of nor sympathy for the Buddhist religion and its rites of worship. I consider it to be a sacred duty for all individuals believing in freedom and justice to help to restore this great historical site to the community of people who still reverently

carry on that particular current of history in their own living faith."

The modern history of this holy shrine can be gathered from the following paragraphs culled from the *Mahabodhi* journal :—

In 1876 another Burmese embassy visited the holy site, and in January 1877, Burmese workmen began the work of restoration of the Temple, the late Mahant having transferred his rights to the King of Burma. In the middle of the same year the Government of Bengal deputed the late Dr. Rajendralal Mitra to make a report after visiting the holy site as to how the work is being carried on by the Burmese. The report was not in favour of the Burmese, and the Government of India informed the King of Burma asking His Majesty's permission to allow them to have the Temple restored.

In 1880 the work of restoration of the Temple was undertaken by the Government of Bengal and completed in March 1884 under the direction of General Cunningham.

From 1877 to 1884 there were Burmese bhikkhus staying at the Burmese rest house or zayat built by the Burmese Agents of King Thibaw. When political complications arose between the Government of India and King Thibaw, the Burmese bhikkhus had to leave the holy site for Burma.

In 1884 when the Engineer J. D. M. Beglar left the sacred spot after he had completed the restoration, he submitted a report to the Collector of Gaya that the Temple should be protected. No mention of the proprietary rights of the mahant was therein made. In 1885 Sir Edwin Arnold visited Buddha Gaya and found the place deserted. From January 1877 to 1889 the Temple had no caretaker, and when Mr. (now Sir) George Grierson visited Bodh-Gaya in 1889 he found that the Temple was abandoned. The mahant, having given away his rights to the king of Burma in 1877, did not think of again interfering in the management of the Temple. The valuable gems and gold ornaments worth about Rs. 56000 presented by the King Mindoon of Burma are now in the custody of the mahant.

The Collector of Gaya in 1890 visited Buddha Gaya and seeing that the Temple was in no man's custody what does he do but call the mahant and says, "Mahantjee here is the temple, there is no one take care of it, on behalf of the Government I ask you to accept it as a gift. You need not spend anything to keep it in repair, I shall see that the repairs thereof are attended to by the Public Works Department." It was an unexpected windfall.

The Burmese were the rightful owners of the Temple, and Burma having become part of the British Indian Empire in 1885, the proper thing that Government could have done was to have

invited the Burmese monks to Buddha Gaya. But the Magistrate perhaps was influenced by other considerations, and he committed an act of stupidity and injustice in handing over the Central Shrine of the Buddhist World to a zemindar-mahant of a sect utterly hostile to Buddhism.

The letter of Dr. Radindranath Tagore, is very clear. The Hindu sect that is virulently opposed to the religion of the Buddha is not the proper party to own the Holy Temple of the Buddhist world. The eminent French Orientalist Prof. Sylvain Levi blames the Buddhist for having neglected the Temple "sacred to mankind." The Indian Muhammadans are agitating and praying the British Government to restore Mecca to the Sultan.

It is an outrage that the devout Buddhists are not allowed to live at Buddha Gaya. The menials of the mahant desecrate the holy spot; there is not even a lamp to light the holiest of all holy spots. The beautiful stone statue of the Blessed One is disfigured by the menials. The mahant is a bitter enemy of the religion of the Blessed One. It is a negation of the law of righteousness that the Holy Temple should be in the hands of a man who is a foe of the holy religion, as he often says that being a follower of Sankara he has to be hostile to the religion of the Buddhas.

Improvident Marriage and Food.

Writing in the January *Bulletin of the Indian Rationalistic Society*, N. C. finds that improvident marriages and bad selection of food are at the bottom of many or most of the prevailing evils.

Everybody grieves over the poverty and the want of something to do to make two ends meet; everyone talks of the degeneracy of the physique and the lack of energy of the race. But nobody cares to attend to the root causes of these evils. Everyone knows that these are terrible evils which are drying up the sap of the race and making the men and women helpless and limp in times of stress and trial. Improvident marriages and bad selection of food are at the bottom of all this misfortune. But these are again the sinful offsprings of social and religious customs which are foolishly regarded as immutable and inviolable. This attitude of mind is induced by ignorance, and by the indolence and cowardice of mental faculty. It is said that marriages are made in heaven, therefore everybody must be married in this world. It is a fantastic and grotesque idea spread in this world by the selfish and irresponsible theologians. In the East, where men and women do not possess even the elementary knowledge of physiology and other

cognate sciences, the crude theological notions should be opposed by clear thinking. In the East the education has been entirely stupid and lopsided. The education is in the same state at present as it was in Europe in the middle ages. It has not modified the rigidity of the mind caused by age-old submission to theological authority. It is imperative that a body of independent, progressive minded men and women should take charge of the education of the people and place it on the basis of Natural Selection, that is the variation and adaptability to new circumstances arising constantly in the world. This will enable the race to keep pace with the stride the countries outside are making for progress.

Is India Becoming Poorer ?

Mr. S. Subbaramaier thus sums up his answers to the above question in *The Mysore Economic Journal* for December :—

To conclude, the poverty of certain classes is diminishing, while that of others and the majority is increasing from some points of view and decreasing from others but in the net the poverty of the poor agriculturist and farm labourers is not diminishing. The remedy, as Ranade long ago pointed out, is to prevent the "rapid ruralization" of India and provide increasing facilities for non-agricultural industries whether in the factory or the cottage according to circumstances and to increase the productivity of the soil by providing better facilities for irrigation, better cattle, better implements, better seeds, better manure and better organization of rural resources on communal and co-operative lines.

Power From Gersoppa.

We read in the same journal :

The famous Gersoppa Falls, on the Bombay-Mysore frontier, eclipse every other in India and have few rivals in the world for height, volume, and beauty combined. It is inevitable that at a time when the hydro-electric resources of India are under investigation, projects for utilizing these Falls should be formulated. Indeed, the proposal is not a new one. Some twenty years ago a project of the kind was mooted privately, but objections were raised by both the British and the Mysore authorities.

The falls are four in number, and the varying effects of light and shade at different times of the day are among their greatest beauties. In the afternoon, as the sun sinks to the west, a lovely

rainbow spans the waters; at night, the moon at times throws across the spray a belt of faintly tinted light. On a dark night, rockets, blazing torches or bundles of burning straw passed over the cliff light the raging waters with a fitful and weird glare. The water from the Raja or Horseshoe Fall leaps sheer down a height of 830 feet and falls into a pool 132 feet deep. The whole of the deep recess into which the waters are hurled is covered with fine trees and dense undergrowth, and the river Sharavati disappears to the west between the dark walls of the gorge through which it rushes to the sea.

Plans have now been prepared by the Mysore Government which will, it is claimed, not only leave the scenic effects unimpaired, but will enhance them in the summer season when very little water flows over the Falls. The project is for the construction of a dam about 120 feet high, which will create a reservoir with a capacity of some 42,000 million cubic feet. It is proposed to build a powerhouse about 153 feet below the bottom of the falls, so that a total fall of nearly 1,000 feet would be secured for the volume of water. It is estimated that by this means hydro-electric power to the extent of 100,000 h. p. can be produced. It would be utilized for the development of those north-western districts of Mysore which have been kept in view in working out the scheme for a harbour at Bhatkal, south of Gersoppa, for giving Mysore direct access to the sea.

The cost of the scheme is put at nearly £3000,000, says *The Times*. This will be a large capital sum to raise at a time when Mysore is suffering, like other parts of India, from general trade depression. The state, it should not be forgotten, has the distinction of having installed at the beginning of the century, the first great hydro-electric undertaking in India for industrial purposes, in the Cauvery Falls works, providing power for the Kolar Gold Fields 92 miles distant, and for the town of Bangalore, some 60 miles away.

Modern Sugar Factories in India.

The Christmas supplement to *The Mysore Economic Journal* publishes the following information from the Secretary, Sugar Bureau, Pusa :—

The Sugar Bureau maintains a complete and up-to-date list of all modern sugar factories working in India and is in touch with each of them. In the list, factories have been divided into three classes according as they are :—

1. Factories making sugar direct from cane.
2. Factories working as refineries and also manufacturing sugar from cane.

3. Factories refining cane or palm jaggery or rab.

It should be noted that the list does not include factories working according to the indigenous process of refining, that is to say, those factories which do not use the modern process of sugar making or refining.

Of the first class, Bihar and Orissa has 4 factories, United Provinces 3, Madras 1, Punjab 1, and Assam 1. Of the second class, Bihar and Orissa has 5, United Provinces 3, Madras 2, Baroda State 1, and Mysore 1. Of the third class, Bihar and Orissa has 1, United Provinces 5, Madras 2, Bengal 1 and Punjab 1.

Indian Linguistics.

The Central Hindu College Magazine for November opens with Professor R. L. Turner's inaugural address as University Professor of Indian Linguistics at the Benares Hindu University. In answer to the question, "What then is this science of language or linguistics?" the professor writes :—

Just as the science of biology deals with living organisms, describing their present state and attempting to trace out their previous evolution, so linguistics deals with all the phenomena of language, describing its present state and tracing out its previous history and evolution.

Among some of the more general questions that the linguist must investigate are the following :—

Does race affect language? For instance, does the fact that a man is born a Frenchman fit him to speak French better than an Englishman born in France and brought up exclusively to speak French? Are the organs and muscles of speech of a South-sea Islander in any way different from those of an Esquimaux?

He must ask among other things whether climate can affect language: for he will have noticed that whereas Englishmen and North Europeans in general speak with comparatively little change of tone and less gesticulation, inhabitants of the South of Europe and the Tropics are far more vivacious in speech and free in gesture.

Do events which befall a people—conquest, famine, growth of trade, emigration or immigration, severing relations with one neighbour or making close relations with another—do any of these events affect in any way the language that that people speaks?

The linguist must ask how language is acquired. How comes it that a child in so short a time can repeat so accurately the complicated muscular movements necessary to utter speech-sounds, and the still

more complicated psychological actions and re-actions inherent in the use of language?

He will enquire into the origin of language. How did man or ape-like being acquire this means of communicating his thought to his fellow? What has been the tendency of its changes since it was first acquired? What is its tendency now?

On the practical and utilitarian side the linguist will busy himself with such questions as how best a foreign language may be taught, how best to standardize pronunciation over a wide area; how best the existence and progress of common languages can be encouraged; how best to represent speech-sound in writing, both from the scientific and the practical point of view; the formation of a satisfactory shorthand system; or the construction of a common world-wide language.

What must be the linguist's method?

Here I would lay the utmost stress on the absolute necessity of basing all study on living spoken language.

Since therefore the linguist's interest centres round language as a spoken medium of communication, he will concern himself first of all with a study of its sounds. The study of the sounds of speech is called the science of Phonetics.

The Viceroy, the Indian Princes, and the Press in British India.

The editor of the *Indian Review of Reviews* (November) remarks, with reference to the speech with which Lord Reading opened the last session of the Chamber of Princes:—

The Viceroy took special pains to assure the Princes regarding the Government of India's preparedness to go out of its way to protect them as against the press in British India. The whole case in this connection, stated briefly, is that good Princes have no need for such special protection and bad Princes do not deserve it. It would be as discreditable for the Government of India to give as it would be for the Princes to receive any special protection against criticism in the press. Since, in the very nature of things, liberty of the press is bound to be limited and precarious within the States, there would be no means of expression for the grievance of their people if the journals in British India are also gagged. To appreciate the great value of British Indian journals to people in the States, one has only to recall some recent instances of misgovernment in the States brought to light by papers in British India. Here is a list, compiled at random:—

Kashmir.—Administrative inefficiency and economic backwardness. (Mr. T. V. Seshagiri Iyer's articles in the *Hindu*, reproduced in *I. R. R.* for Sept., p. 90.)

Pudukottah.—Absentee Ruler and intolerant officialdom. (See *Mindu* files. Also issue of 5th December, 1921.)

Kolhapur.—Violent anti-Brahmanism and denial of popular liberty. (See the files of the *Mahratta*. Also a recent issue of the *Servant of India*).

Bikaner.—Forcible expulsion of Swadeshi and Temperance preachers. (See *Servant of India* of 3rd November, 1921.) Misuse of public money and want of educational and other progress. (See the *Bombay Chronicle* files).

Bhore.—Suppression of public meetings. Messrs. Kelkar, Patwardhan and others were turned out. (*Servant of India*, 20th Oct., 1921.)

Chamba.—Trade in women, etc. (Punjab letter dated November 10th in the *Hindu*.)

Indore.—Menace to the liberty and chastity of women:—Case of Govinda Rao Neghojkar's daughter. (*Bombay Chronicle*, etc., of Jan., 1921.)

Junagadh.—Police high-handedness. Ill-treatment of Mr. A. V. Thakker. (*United India and Indian States* of 17th November 1921.)

Morvi.—"Inclined to be reactionary." (*Ibid* 10th November, 1921.)

Hyderabad.—Expulsion of Mr. Jinnah. Ill-treatment of suspected publicists. (See *Hindu* files.)

The list is not exhaustive by any means; and many readers may be able to supply some notable omissions in it. How are the subjects of such illiberal and autocratic rulers to secure redress of their wrongs if even the avenue of agitation in British India is closed to them?

England at the Parting of the Ways.

Mr. F. E. James gives expression, in the January *Young Men of India*, to the opinion that today England stands at the parting of the ways, and asks:

England stands at the parting of the ways. Will she have the moral strength to lose her life, if need be, only to find it again in a Commonwealth, wide as the world itself, based on the principles of self-government and equality. Or will she, like Athens and Spain, forsake freedom for power, and deny to the members of her great Empire the freedom which through centuries she has won for herself? The issues are stupendous, affecting the world to the uttermost parts. Millions of Asiatic peoples are watching the out come of the crisis. Are they to be received as partners into the new Commonwealth, or kept as subjects of an imperial race? The latter is no longer possible; the former is the only way to peace and brotherhood. If England fail in this great hour, her end has come, and the mightiest Empire the world has ever seen is doomed. If she take courage to do the right thing, the only thing, she will lose an Empire, but gain a Commonwealth of free peoples, a combination of East and West, which will be irresistible in power and influence, and which will be able to lead the world to a real fellowship of nations. Perhaps this is England's task; perhaps this is the meaning of the vast territories which time and Providence have somehow entrusted

to her care. There are not signs wanting that she is beginning to realise her great opportunity; but so slowly! Time is getting short and the sands are running out. The East is impatient; West is uncertain. England, with her habitual mistrust of her powers and opportunities, hesitates. God grant that she may quickly have the courage to take the risk, if risk there be, and step bravely into the future with a message of freedom and equality for all the members of the human race. For who lives if Freedom dies?

The Higher Education of Indian Women.

Eleanor McDougall tells us in her article on the higher education of Indian Women in the January number of *The Young Men of India* :—

In South India the three women's colleges, the two in Madras and the medical school at Vellore, can hardly keep pace with the number of women who flock to enter them. After seven years and repeated enlargements all are full to overflowing, and there is already an urgent demand for more colleges. In Western India there is unfortunately no women's college. In North India the supply of women students is much smaller and the numbers increase but slowly. This is due to the smallness of the number of high schools for girls, compared with the number of the South Indian high schools. In this part of India the great need is for the foundation of more high schools. If they are provided, pupils will not be lacking. Here, if anywhere, supply will create demand, and at the high schools many a girl will be fired with the glorious idea that her country needs her services and that she has something to give. She will be eager to enter college in order to fit herself for a life of highly-trained service, and she will rise to the level of her opportunity.

But besides this, it is for men to make India a fit place for educated women to live in. Social customs, which make it difficult for women to combine freedom with moral dignity, must give way. The chivalry of men must render safe and honourable the often solitary work of the village schoolmistress or sub-assistant surgeon. Family pressure, which urges on a girl a far too early marriage, must be relaxed. If this is done, the very best of Indian women will enter the professions in ever-increasing numbers, and will wage their warfare against ignorance, disease and sin with ever-increasing success.

The Good Secured by the Sacrifice of the War.

Edwyn Bevan states in what the good secured by the sacrifice of the war consists thus in the January *Young Men of India* :—

1. That it had removed from Europe the danger of domination by Prussianism. It is perfectly true that a great deal of what has been said in the press about Germany since 1914 has been crudely exaggerated or one-sided. It is perfectly true that the evils embodied in Prussianism are found to some extent amongst all peoples, that the spirit shown in various connexions on our side was in part responsible for the state of the world which issued in the war. Whilst, however, this is true, I believe it remains true that these evils were embodied in an organized and embattled system by the rulers of the old Hohenzollern Germany, which would have made their domination of the world far harder to break, if the Germany of William II had prevailed.

2. The new territorial arrangements of Europe, made in consequence of the war, afford a foundation for the international life of the future much more consonant with justice than the old arrangements. I do not believe that the territorial arrangements made by the Treaty of Versailles are in all respects just. One may take it as, worldly speaking, desirable that the different nationalities which desire independence and national unity should have them. In the arrangements made in Paris after the war this principle was taken account of to a greater extent than ever before in history. In some cases the old injustice of the rule of Germans and Austrians over alien peoples has been replaced by a new injustice in the rule of alien peoples over Germans and Austrians. Nevertheless, one finds that the number of millions subject to alien rule before the war was very much larger than the number of millions put under alien rule by the new arrangements.

3. As an outcome of the war we have got the beginnings of what may be a real League or Association of the different nations of the world. The League of Nations, as it has been so far organized, is, of course, a very imperfect affair, because it does not include Germany or Russia or America or Turkey. Yet even this imperfect League has done a work which those who have followed it at close quarters are far from regarding as negligible.

The war has not brought in the better world, but it has made the better world possible. It has removed obstacles to its realization and afforded a territorial foundation upon which it may be built.

Agricultural Education.

G. R. Saksena puts forward, in *To-morrow*, January, the view that agriculture is not only a means of earning a livelihood but it has also a cultural value. In that view he writes :—

A farmer often finds that his son on learning the three R's begins to despise manual work on the farm. How can a village boy respect the life of the farmer when the community in which he lives regards the farmer's occupation as unworthy? How can he think of agricultural vocation anything more than a makeshift when he finds that in school he attends there is not a word taught concerning crops or cattle, and that clerkship is regarded as more important or nobler than farming?

It is, therefore, essential that steps should be taken to raise the social status of the agriculturist. Our social ideals require readjustment. Agriculture is not only a means of earning a livelihood, but also of making life worth living. It is vocational as well as cultural. If the essence of true culture is to see the fundamental and the eternal shining through the seemingly trivial and transitory, there is no subject better adapted to provide culture than the subject of agriculture. Even as a vocation it should be regarded as second to none. In fact it was regarded as the best occupation in the past.

'Agriculture is superior, trade inferior, service is bad, but begging is worst,' is a common proverb.

What then is the machinery for imparting this education? Evidently agriculture has to be taught in various stages, primary, secondary and college.

Buruboedur.

We read in J. Huide Koper's article on the relics of ancient Hindu culture in Java in the description of Buruboedur :—

Nowhere, even in India or Ceylon, is there so beautiful or so rich an example of Buddhist architecture. In size and magnificence it competes with the pyramids of Gizeh, for its area is nearly the same as that of the Great Pyramid, and its general outline is pyramidal. But the Buruboedur is built four-square on a natural hill; its rectangular galleries becoming smaller and smaller, and later circular as they rise above the plain. Like the Pyramid, it is built without mortar or cement, without column or pillar; but unlike it, its surface has been lavishly carved, and the essence of its beauty lies less in its simplicity of outline than in "the quiet beauty of its horizontal and vertical lines, and in its fine display of light and shade."

Some Aspects of Agricultural Finance.

The Bombay Co-operative Quarterly for September suggests in its first article how agricultural co-operative credit societies can increase 'owned capital', whose importance is pointed out in the opening paragraph.

Based as co-operative credit is on self-help and thrift, it is axiomatic that agricultural co-operative credit societies should not be mere money-lending institutions, but should develop as one of their essential functions habits of thrift among their members, attract to themselves the latter's savings and temporary surpluses, and build up by joint action capital which will in course of time replace outside borrowings. All co-operators, therefore, attach great importance to the increase of "owned capital", under which category are comprised shares, members' deposits and reserve funds.

A Book on the Theory of Relativity.

H. Stanley Redgrove, B. sc. (London), contributes to the January *Kalpaka* an article on "Occultism and the Theory of Relativity", in course of which he introduces the reader to an English work on Einstein's theory of relativity.

To be obliged to read a treatise on an abstruse subject in a foreign tongue is to be burdened with a double difficulty, and all English-speaking students have been put under a great debt of gratitude to two Indian men of science, Dr. Meghnad Saha and Mr. Satyendranath Bose, for their masterly translations of original papers by Einstein and Minkowski recently published by the University of Calcutta. In addition to translations of Einstein's papers on the Electrodynamics of Moving Bodies and on the Generalised Principle of Relativity, and Minkowski's paper on the Restricted Principle of Relativity (with Appendix), the book also contains a Historical Introduction by Mr. P. C. Mahalanobis and a short Biographical Notice of Albrecht Einstein by Dr. Saha. The book is indispensable to students who cannot easily read German, and there is something apposite in the fact that it is of Indian production; for, India was the cradle of the noble science of mathematics, and considerable advances in mathematical knowledge had been made in India when we of Western Europe were still in a state of semibarbarism.

Depressed Classes Missions.

The editor of the *Bombay Social Service Quarterly* (October) thinks,

The Depressed Classes Mission Society of India may be said to have an assured future, now that the grievances of particular classes are no longer in danger of being overlooked or suppressed. The grievances are realised by everybody, and the main difficulty consists in obtaining adequate financial help and in devising suitable methods of enlightenment and uplift. The response to the efforts of the Society is sufficient to indicate that the nation's social conscience has at last been awakened. The Society has been fortunate enough to secure large sums from H. H. Maharajah Holkar and the Government, and has, in addition, obtained the lease of a large area of land from the Poona Municipality at a nominal rent. Another serious obstacle is the proper maintenance and recruitment of a staff of 'life-workers' and missionaries. Through the Branch at Poona, which serves as training ground for life-workers, the Society ought to evolve gradually an efficient scheme of education and amelioration. The most encouraging aspect of the movement is the unmistakable manifestation of the true awakening among the classes themselves and the growth of their confidence in the activities of the Mission. The work done till now partook, largely, of the character of a mission of service to the "depressed" classes by the "higher" classes. But the untouchables have come to

recognise that such a mission can after all be no substitute for their own efforts for uplift. As a matter of fact the aim of the Mission is now adjusted, and is consistent with the purpose of hastening the day when no outside help would be necessary.

It is the same desire that seems to have prompted the Managing Committee of the Depressed Classes Mission at Mangalore to ascertain the views of the Panchamas themselves and to be guided by their experience as well as their suggestions.

✓Commercialised Vice.

It is stated in the *Bombay Social Service Quarterly* that in their memorial to Government relating to Commercialised Vice, the Bombay Social Purity Committee point out that

Prostitution is definitely on the increase in Bombay and that the recent amendment of the Bombay City Police Act has been ineffective in checking the spread of the evil and in reducing its horrors. The true remedy is to penalize those who live on the shame and degradation of the women and girls whom they have decoyed or wrongfully confined in brothels, and to compel them to give up their sordid trade. The memorialists, therefore, suggest that the law should declare that the keeping or managing of brothel houses itself, and living on the earnings of women who are prostitutes, are offences punishable as crimes. Solicitation by procurers should be made an offence more severely punishable than under section 120 of the Police Act which prescribes a maximum penalty of a week's imprisonment. The letting of premises for use as brothels should be punishable as a crime and that the Chief Judge of the Small Causes Court be invested with extra-ordinary powers of ejectment in regard to premises found to be in use as brothels.

The editor of the quarterly hopes that there will not be any undue delay in the redeeming of its promise by the Bombay Government. Similar action ought to be taken by all other Governments. The editor rightly suggests that in addition to legislation, action should be taken in certain other directions.

In the first place, it is necessary to educate public opinion on the need for penal legislation of the

kind suggested and to create in the public mind a sense of its responsibility towards an unfortunate section of society. And even if the need for legislation is accepted it has to be examined whether it is desirable to invest the police with extensive powers, and to ensure by the starting of vigilance committees that the police come in only as guardian of law and order and that the actual task of investigation and relief is carried on by voluntary workers undertaking their duties in a spirit of social service. Further care has to be taken to see that the suppression of commercialized vice is not accompanied by the growth of clandestine prostitution. Attempts should be made to reduce temptations in the form of drink and opportunities should be provided to all classes of the community for physical exercises and the enjoyment of leisure in diverse wholesome ways. Finally, it is necessary to insure that girls' and women who are rescued from the dens of vice are not left stranded in life, and that such of them as have no homes of their own are provided with food and shelter until they are taught some useful occupation and craft and become self-respecting earning members of society.

✓Employment of Women Before and After Child-birth.

We read in the same journal that the Madras Social Service League has sent a communication to the Commissioner of Labour, Madras, on the subject of the employment of women before and after child-birth, in which it is stated, *inter alia*,

That our League is emphatically of opinion that though the proposal relating to the employment of women before and after child-birth is new to India the draft convention should be immediately ratified by the Government of India. The League believes that the failure to make provision for the regulation of employment of women before and after child-birth in the Indian Factories Act is a grave omission. As infantile mortality among the children of the working classes is to a great extent due to women being employed almost up to the time of confinement, the League hopes that Government will do its best to save the children from premature death. Difficulties in accomplishing this object are many, but the State with the large resources at its disposal can considerably overcome them.

FOREIGN PERIODICALS

World News About Women.

The paragraphs printed below are taken from *The Woman Citizen* (November 19 and December 3).

The Second International Congress of Working Women was held at Geneva in mid-October, with eighteen countries represented by more than fifty delegates. Mrs. Raymond Robins, president, opened the convention with a speech in which she declared that "our first task as working women of the world is to make war against war."

The National Woman's Party has drawn up an amendment to the Constitution for presentation in each house of the United States Congress which reads:

Section 1.—No political, civil or legal disability or inequality on account of sex or marriage shall exist within United States or any territory subject to the jurisdiction thereof.

Section 2.—Congress shall have the power to enforce this article by appropriate legislation.

According to *Time and Tide*, the first woman doctor has set up practice in Hong-Kong. She is Dr. Hoashoo, and was graduated in Edinburgh.

On November 2 the Lord Chief Justice of Ireland called to the bar the Misses Farnes Christian Kyle and Katherine Slatter Deverill, the first two women in that country to become barristers. Both are graduates of Dublin University.

Norway's first woman to enter the Storting is Karen Platen, of Christiania, elected in October. This seems rather slow work, as Norwegian women have had the vote since 1907.

Mrs. Florence Seymour Bell, who is a graduate of McGill University and the wife of a Montreal lawyer, has been refused admission to the bar of the Province of Quebec. The bar of Nova Scotia proved to be more broad-minded and admitted Mrs. Bell. She is the first woman lawyer in that province.

Mrs. Bessie Parker Brueggeman, of St. Louis, has been appointed a member of the United States Employees Compensation Commission, in place of Mrs. Axtell, whose term has expired. Mrs. Brueggeman is an old suffrage worker.

Here is the rest of the news about the general election of Members of Parliament in Sweden, which took place this fall—an election in which for the first time the Swedish women took part. In addition to the election of Kerstin Hesselgren, Liberal, to the First Chamber, four women were elected as members of the Second Chamber—one Conservative, one Liberal, two Socialists.

Sixty-One women justices, according to the *Vote*, published in England, have been appointed in New South Wales—which is the third state in the Commonwealth to appoint women, South Australia being the first and West Australia second.

"Must America Forgive Her Debtors."

The Allied Powers in Europe owe America 10,000,000,000 dollars. The general opinion in Britain is that America should cancel this debt. So far as Britain herself is concerned, the trend of opinion is indicated in the following passage quoted by the *Living Age* from the *London Outlook*:

Shall proud and mighty Britain wait hat in hand before the portals of the United States Treasury, to plead that America of its grace remit the 972,000,000 pounds advanced by the United States to this country on notes of hand signed by the British Ambassador? The blood of every true-born Briton must boil at the thought of such a financial Canossa. (That sum now represents about 1,250,000,000 pounds, because the pound has depreciated in terms of the dollar since the dollar advances were made.) Are we a pauper nation? Better far that the 128,414,367 pounds in gold now in the Bank of England be shipped to New York in the *Berengaria* this afternoon, and the income tax raised another six shillings or so, to make up the other nine-tenths of the debt as soon as may be!

Although self-respect forbids the British people to ask America to cancel the British debts, the dropping of hints to that effect is not forbidden. The hints were proposed by the *Outlook* to be conveyed in the following terms:—

'We do not ask you, gentlemen, to cancel that milliard odd we owe you out of generosity, idealism, recognition that we did more fighting than you did, or because we lent most of the money involved to other nations who can't pay it back to us. In fact, we do not ask you to cancel the debt at all. We merely state our opinion that you *will* cancel it, not out of generosity or out of idealism, but out of sheer self-interest. The only question is when you will do so. You must cancel it, for until you do, your industries will be crippled, your trade at a standstill, your people out of work. We make no suggestion beyond expressing the opinion that the sooner you look into the situation and do what you will have to do before long in any event, the better it will be for you as for us. If you do not now agree, or rather if you will not trouble to examine the world-trade position, since if you do you must agree, ask for your money—we will mortgage our credit, we will send you our gold, until such time as you discover how that metal feels when poured in a molten state down one's throat.

'That formula, we submit, does not err on the side of humility.'

The Youth's Companion writes :

The Chancellor of the British Exchequer has announced that arrangements have been made to begin paying interest on the huge debt that Great Britain owes to the United States. The payments will be approximately £50,000,000 a year, which will cover the interest on the \$4,166,000,000 that Great Britain owes us and may leave something over toward canceling the debt.

Service by American Newspapers.

G. Hanet Archambault writes in *L'Indépendance Belge* (translated by the Living Age) :

The number of journals in the United States exceeds 23,000. There are about 2500 dailies and the rest appear once, twice, or three times a week. These numbers include newspapers alone and exclude reviews, magazines, bulletins, and other publications of the same kind. In a great city like Chicago, no less than forty dailies exist, of which only twelve are in the English language, while the others are printed in German, Bohemian, Polish, Yiddish, Hungarian, Italian, Slovene, Slovakian, and Lithuanian. It is, perhaps, worth noting that no daily newspaper in the French language is published in Chicago.

All these journals grow and prosper. This is because the American is a great lover of the newspapers. For a moment let us confine ourselves to noting the voracity of the American when it comes to newspaper reading, a circumstance which explains why little towns of 5000 inhabitants can support their daily newspaper. In the great centres 'the business man' devours three or four newspapers a day without counting his subscription to one or two others for his home, his wife, and children. Because of this eagerness, the presses rumble without any pause, and edition follows edition without cessation, so that one reaches this paradox evening newspapers on sale at nine o'clock in the morning and morning newspapers on sale in the evening.

American newspapers then have no difficulty in finding subscribers. It is concerned in retaining and increasing them.

In order to secure this result, the directors have learned that it is not enough merely to interest the reader. It is necessary to 'serve' him. 'Service' has become the principal word of the day in American journalism and the newspaper has become transformed into a veritable nation-wide link.

The beginning was made by rendering collective service.

There were little columns edited by specialists whose business it was to give, by way of the newspaper, consultations on common law, hygiene, and medicine, and to discuss sport, literature, music, art, even religion, to deal with travel, education of children, dressmaking and a thousand other objects. The headings of this sort increased to such a degree that

the modern newspaper in the United States has come to publish sermons and prayers, receipts for cooking and hints on beauty, epigrams, and caricatures.

It is some newspaper which tells you what orator or what preacher to hear, what spectacle to see, what book to read, the best values you can buy on the stock market, what picture to admire, what sport to take up, and what charity to support. The press is the chief and universal counsellor.

These collective services to the readers led directly to services to individuals.

The American is always eager for information. He appeals of his own free will to his newspaper, and it in many columns applies its principle of service to individuals and enters into a correspondence with its readers which becomes more and more voluminous. It would require a volume to analyze the daily special features of an American newspaper. Everything is there, from : 'Can you recommend a good hunting dog for me', to 'Tell me how I can keep my fiancée's love.'

But it takes time to write. It is often easier to telephone, or finding yourself in the neighborhood, to go to the office of the newspaper in person to ask for a reply. The American Newspaper then ought to have an instruction office including in a good many cases a lecture hall and a correspondence room with a register for visitors. The city editor usually installs a reporter there who often picks up some highly interesting information. There is no limit once a newspaper starts on this course : a room for dispatches, a library, an electric board indicating play by play the event of the baseball games, a lecture hall or auditorium, as they say over there, a music hall and a central meeting-place. The *Philadelphia Public Ledger* has a forum where world-wide celebrities speak ; the *Brooklyn Daily Eagle* has established a recreation room for the children of its readers : the *New York World* has a commercial information service which is justly celebrated, for the use of its advertisers. It organizes trips and excursions and every afternoon gives receptions for its women readers.

Inventions in America.

The business of the American patent office has grown so large that the existing staff cannot handle it. We read in the *Youth's Companion* :

So many more applications for patents are filed now than formerly, that it takes nearly a year before an application can be even considered. Two years ago the number of applications was 62,000, but this year it will be more than 90,000, and there are now 56,000 awaiting action.

This shows the American's great mental alertness in the field of mechanical contrivances.

Lord Northcliffe on Philippine Independence.

At a luncheon given in his honor at Manila Lord Northcliffe expressed his views as to the possibility of Philippine independence at the request of some prominent Filipinos. He spoke, in part, as follows, according to the *Living Age* :

He asked the Filipinos present exactly what they meant by independence. Could such a small people exist without the sheltering care of a great nation such as had befriended them? The Philippine Islands were regarded as among the richest lands of the earth. Could any but a great power like the United States prevent the hands of overcrowded millions from absorbing their fair and wealthy acres? As one who belonged to a race of great overseas administrators, as one who had visited many parts, he could tell the Filipinos that they already had a liberal and generous form of independence.

The legislative power is entirely Filipino; the judiciary almost entirely; nearly all the chief departments are in Filipino hands. The Filipinos have as much home rule as Australians and South Africans. They have the gift of the services of the great American fleet and of the American army, and a share in the financial prestige and power of their benefactor.

There is nothing new in Lord Northcliffe's views. He asked, "Could such a small people exist without the sheltering care of a great nation such as had befriended them?" But there are many smaller peoples who are independent without anybody's sheltering care. The Filipinos number more than ten millions. Among the independent peoples of the world Abyssinians number seven millions, Afghans a little more than six millions, Albanians eight and half lakhs, Argentine Republicans about eight millions, Austrians more than six millions, Belgians a little more than seven millions, Bolivians about three millions, Bulgarians about five millions, Chileans four millions, Colombians about six millions, Cubans about three millions, Czechoslovaks about three millions, Danes about three millions, Greeks 2,643,109, Hungarians about eight millions, the Dutch about seven millions, Norwegians 2,691,855, Portuguese about six millions, Swedes about six millions and Switzers about four millions.

Lord Northcliffe is an Imperialist, and on his own admission, today *after only two decades* of American occupation of the Philippines, the Filipinos "already had a liberal and generous form of independence." Will he and men of his ilk tell the world what sort

of political power Indians possess *after nearly two centuries* of British rule?

✓ Russia and World Revolution.

At one time the Bolsheviks had the ambition to bring about revolutions in all countries of the world similar to the Russian revolution. According to Mr. H. N. Brailsford, in the *New Republic*, world-revolution "is a dead bogey."

Today the Russian state has restored private property, and legalized private trade. It has given up the attempt to change society by one sudden effort. Its whole thought is now the consolidation and restoration of Russia. It is not going to risk its own future by bringing down the wrath of the rest of the world upon itself. Only today as I write, the papers contain an exhortation from Moscow to the Third International to drop "direct action" and "respect the armistice with capitalism." The will to a truce exists. Truces of that kind last as long as the wisdom of both sides. Let the West use the truce and Moscow will have no motive to break it. Not by threatening, not by boycotting, not even by bargaining, can you hope to modify the political system of Russia. Its violence will disappear when the smile returns to the face of the Russian peasant and the Russian soil. Trust your goods to this starving yet fruitful land, have faith yourselves in the economic laws in which you believe, and in two harvests or three, half a continent, derelict today, may return to the comity of mankind.

Pan-Africanism.

In the *New Republic* (December 7), Dr. W. E. Burghardt DuBois, the distinguished Negro author, writes about the Pan-African Congress sessions held in 1921 in London, Brussels and Paris.

Three sets of audiences gathered in London, Brussels and Paris for the Second Pan-African Congress. In the English gatherings were Negroes and Mulattoes from West and South Africa, British Guiana, Grenada, Jamaica, Nigeria and the Gold Coast; Indians from India and East Africa; colored men from London and twenty-five American Negroes. The resolutions—strong and clear, with their plain leaning toward industrial democracy, went through without a dissenting voice, though some older representatives of white British philanthropy were evidently not content.

This British attitude showed itself best in a conference arranged by the Aborigines' Protection Society with Sir Sidney Olivier, former Governor of Jamaica, in the chair. Their secretary promptly put the burden of position on us by offering three resolutions for our adoption, on Land, Labor, and Conscription in Africa. Our committee replied that a demand for "sufficient lands" "to provide for the economic inde-

pendence of the family units" in Africa did not go far enough; that we agreed with their opposition to the new slavery and did not agree that France had no right to conscript her black as well as her white citizens so long as conscription was her policy, and so long as she recognized racial equality; and that France did come nearer this recognition than any other modern land. Then we in turn changed the subject and spoke freely of the future relations of philanthropy and the Negro problem, laying down the principle that Negro effort aided by white cooperation must be the rule rather than white effort carried on without reference to the opinion and wishes of black folk or with only casual consultation of picked representatives.

Coming to the Brussels sessions, Dr. DuBois observes:—

In Belgium the scene changed. We had here audiences predominantly white and local, but the Belgian Congo was strongly represented, the American group was increased, and the French colonies and Abyssinia appeared.

Diagne, the Senegalese Frenchman who presided, was beside himself with excitement after the resolutions were read; he especially denounced our demand for "the restoration of the ancient common ownership of the land in Africa" as rank communism.

About the Paris meeting he told us:—

The Paris meeting was different from both London and Brussels. It was not "official"—it had clear and determined elements of revolt. It was outspoken and it was bitter with complaint. The variety of groups represented was larger than in London or Brussels, and included besides the United States, the former German colonies, the Portuguese colonies, French Senegal, Congo, and the West Indies, British West India, the Philippines; and Annam. There was no attempt to control the Congress in the interests of any one point of view.

It was not easy to explain at first that this Congress was a meeting for conference and acquaintanceship, for organization and study; that it did not as yet represent any complete, settled and adopted policy, but that its members almost unanimously repudiated any policy of war, conquest, or race hatred. On the other hand, we did agree on an unalterable belief in racial equality and on the general proposition that the government and policy of Africa must be designed primarily for the good of the Africans themselves and not primarily for the profit of colonial powers.

His concluding observations are:—

There is today no gainsaying the ground swell in the Negro race—the great, unrelenting, mighty surge; it is reported by every colored official, it is feared by every colonial power, it is sensed by every intelligent Negro in every part of the world. What is it? Sometimes it is revolt against slavery; sometimes revolt against land theft; sometimes complaint against low wages, always a chafing at the color-bar.

What part did the Pan-African Congress play in this worldwide feeling? It did not cause it, as many accuse; it but partially and fitfully voiced it. But it did do three things:

1. It brought face to face and in personal contact a group of educated Negroes of the calibre that

might lead black men to emancipation in the modern world.

2. It discovered among these men more points of agreement than of difference.

3. It expressed the need of further meetings and strengthened the permanent organization.

The Seven Lamp of Advocacy.

His Honour Judge Parry says in *Chambers's Journal* (January) that the Seven Lamps of Advocacy are Honesty, Courage, Industry, Wit, Eloquence, Judgment, and Fellowship. In the first article he treats of Honesty. By advocacy he means the work done in courts of law by practising lawyers.

Advocacy is the outward and visible appeal for the spiritual gift of justice. The advocate is the priest in the temple of justice, trained in the mysteries of the creed, active in its exercises.

Advocacy connotes justice. Upon the altars of justice the advocate must keep his seven lamps clean and burning brightly. In the centre of these must ever be the lamp of honesty.

Far back in the Capitularies of Charlemagne it was ordained of the profession of advocate 'that nobody should be admitted therein but men mild, pacific, fearing God, and loving justice, upon pain of elimination'. So may it continue, world without end.

From the earliest, Englishmen have understood that advocacy is necessary to justice, and honesty is essential to advocacy.

Note how from the earliest days the advocate may in no way maintain or defend wrong or falsehood. It is the right of his client he is there to uphold, and the right only. Nevertheless, although an advocate is bound by obligations of honour and probity not to overstate the truth of his client's case, and is forbidden to have recourse to any artifice or subterfuge which may beguile the judge, he is not the judge of the case, and within these limits must use all the knowledge and gifts he possesses to advance his client's claims to justice.

Judge Parry writes that many good men have been troubled with the thought that advocacy implied a certain want of honesty.

Should the lawyer subordinate everything to the interest of his client?

When Lord Brougham, at a dinner to M. Berryer, claimed in his speech that the advocate should reckon everything as subordinate to the interests of his client, Lord Chief-Justice Cockburn, "feeling that our guest might leave us with a false impression of our ideals," set forth his views of an advocate's duty, concluding with these memorable words: 'The arm which an advocate wields he ought to use as a warrior, not as an assassin. He ought to uphold the interests of his client *per fas* and not *per nefas*. He ought to know how to reconcile the interests of his clients with the eternal interests of truth and justice.'

Judge Parry concludes by telling what the best advocates of all generations have done.

The best advocates of all generations have been devotees of honesty. Abraham Lincoln founded his fame and success in the profession on what some called his 'perverse honesty.' On his first appearance in the Supreme Court of Illinois he addressed the court as follows: 'This is the first case I have ever had in this court, and I have therefore examined it with great care. As the court will perceive by looking at the abstract of the record, the only question in the case is one of authority. I have not been able to find any authority to sustain my side of the case, but I have found several cases directly in point on the other side. I will now give these authorities to the court, and then submit the case.'

There have been advocates who regard such a course as quixotic. The late Joshua Williams was asked whether, if an advocate knows of a decided case in point against him which he has reason to believe is not known to the other side, he is bound to reveal it, and gave it as his opinion that 'in principle this is no part of his duty as an advocate.' It must be remembered that this opinion was given when a host of cases were decided against their merits on purely technical points of law; but there is no doubt what the practice ought to be, and what among English advocates the practice is.

If an advocate knows the law to be x , it is not honest to lead the court to believe that it is y . Whether the advocate does this by directly misstating the law, or by deliberately omitting to state it fully within the means of his knowledge, it is equally without excuse, and dims the lamp of honesty.

For the advocate must remember that he is not only the servant of the client, but the friend of the court, and honesty is as essential to true friendship as it is to sound advocacy.

The Andamans and the Nicobars.

Of the Andamanese we read in *Chambers's Journal*:

It is probable that in the Andaman jungles at the present time natives are in the same state as that of their remote ancestors. They wear no clothes; they speak a language so crude that it is scarcely adequate for their own poor needs; they know of no God; they are totally ignorant of agriculture; and their food, with the addition of shell fish, is very much like that of monkeys.

In the earliest known narrative of these islands the inhabitants are represented as cannibals of truly frightful aspect, with huge misshapen feet a cubit in length, and as using poisoned arrows. The Andamanese, however, are not cannibals, their feet are of ordinary size, and shape, and they do not use poisoned arrows; otherwise the description is correct. They are small people, and certainly very black, with woolly hair, but their lips are not thick like those of the negro. From an ethnological point of view they are an extremely interesting race.

Of the Andaman islands it is stated:

In the main islands there are virgin forests, of great value, containing large areas of padauk-trees the wood of which is a beautiful red colour, and takes a fine polish.

About the Nicobar islands the reader is told:

The interiors of some of these islands are practically unknown. When anyone does go ashore there, the excitement created is remarkable, not only in the jungle, but even in the water. Fish of gorgeous colours dart away from the boat as you row ashore; tiny black monkeys chatter wildly at you as you paddle up some creek into the virgin forest; flocks of parrots, with their long tails sticking straight out behind them, fly screaming away; in fact, there is no sound that does not rail at the intrusion.

In the Nicobars one can obtain interesting curios in the shape of shells and scare-devils; the former are to be found in wonderful variety and some of them are almost large enough to have a bath in. The natives do not use money, and all bartering has to be done with rum or top hats. The elders of some of the tribes affect this form of head-dress, and sometimes the squire of the village is to be seen with a top-hat on, and nothing else whatever. The scare-devils are crude wooden effigies, made to keep away all evil spirits, except those which intoxicate. Unlike the Andamanese, the Nicobarese are not a pure race, but a mixture, and they seem to have made a hobby of trying to look ugly. Why, therefore, any self-respecting devil should be scared by these harmless toys and not by the inhabitants is hard to understand. The Nicobarese live in curious huts, which look like large beehives perched on piles. They are entered by means of a ladder leading up from the ground through a trap-door in the floor. At night when every one is present, the father of the family calls the roll, and then pulls up the ladder to prevent any one from breaking either in or out of barracks.

There are some queer birds in these islands, notably hornbills, with huge beaks, and megapodes, with society habits. The latter bird, which is a kind of small wild turkey, is rapidly becoming rare. The hen buries her eggs in the sand, and leaves them there to hatch themselves. It saves trouble and avoids scandal.

The Hardest Problem Before the Washington Conference.

Current Opinion (December), referring to the agenda of the Washington Conference, asserts:

China is the real problem. If the Conference can solve China, it can solve all the other problems. The fact that China has become an urgent problem is due to Japan, and her insistent need of expansion, especially industrial expansion. If it were not for that central fact of Japan's needs and of her aggressive efforts to supply those needs, China would be no more of a problem to the world to-day than she has been all along for the last 50 years or more.

Consider the situation of this waterlogged old craft with incalculable treasures in her hold.

China has to-day the largest number of men under arms of any nation in the world. The number is estimated at 1200 thousand. Yet she is the most helpless of nations. These men under arms do not constitute a national army. They constitute a score or more of armies, under the commands of the viceroys.

The integrity of China is a grim joke. When Germany grabbed Kiaochow and economic rights in Shantung, in 1897, she started a general grab game. Russia took Port Arthur, Dalny and part of the Liaotung Peninsula. Great Britain, just to even things up, accepted Weihaiwei and the Kowloon Peninsula, opposite the island of Hong Kong, which she already held. France demanded and got the Bay of Kwangchow. In addition, each Power marked out for itself a "sphere of interest." All these appropriations were thinly disguised as leases. Japan, who had been the one to break China's power, was shoved to one side while the game was going on. She got into it later, wresting Port Arthur from Russia, Kiaochow from Germany and entrenching herself in Manchuria and Mongolia.

But this tells only half the story of foreign control. "Even in the vast stretches of the country where China is nominally self-governing," says Charles Merz, special correspondent of the *N. Y. World*, "a considerable part of the governing is in fact done by foreigners." The Maritime Customs, the Chinese post-office, and the collection of salt taxes are all under foreign supervision. The expenditure of foreign loans is similarly supervised and "Chinese governments live on foreign loans."

The financial and economic dependence of China is, in fact, the secret of all the trouble she is making. And, strange to say, this dependence is due chiefly to militarism. We think of China as a hopelessly pacifist nation, and so she is when it comes to defending her rights against foreign aggression. But otherwise she is ridden to death by militarism. Civil wars are commonplaces. Each Viceroy maintains himself by a military force. The foreign loans go to pay the price of militarism.

The easiest and most direct method of relieving China of the Japan menace is by some international economic arrangement among the powers. The much heralded Consortium, he declares, has failed to inaugurate any constructive policy chiefly because of the jealousy and lack of interest in any such policy shown by Japan and Great Britain. The "open door" policy looks primarily not to protection of China but to an equality of opportunity among foreign nations in their financial and industrial enterprises in China. "There is nothing in it to render impossible a conjoint exploitation of China by foreign powers."

Such is the situation of the great Chinese Empire, full of just the kind of potential wealth—minerals, coal, cotton, etc.—which Japan lacks and which are essential to her national development, perhaps to her national existence. What nation situated so close to such a treasure-laden derelict and seeing other nations so busily looting it would resist the temptation to join in the looting? We have not joined in it, but we have vast supplies of iron, copper, coal, oil, cotton, of our own. Japan has not. And it must be remembered that while we talk about the "open door" in China,

China herself has never adopted an open-door policy. Foreigners can lease land, carry on business and manufacture only in accord with express treaty agreements, and such agreements must be obtained either by bulldozing the government or bribing its officials.

The real offense of Japan is not in the fact that she has joined in the game of looting China but in the ruthless way in which she has played the game.

Such is the problem, but what is the solution?

Japan cannot well be compelled to leave Shantung not, at least, by a conference for the limitation of armament, nor by a conference participated in by Great Britain, France and Italy, all of whom formally agreed, before we went into the war, that she should go there. Can she be persuaded to leave Shantung voluntarily and forego all "economic rights" there, while France and Great Britain retain their "spheres of influence" in China? It seems very doubtful unless it is made well worth her while. And if she consents to leave Shantung, will she also leave Manchuria and Mongolia?

The most effective solution would be for all the Powers concerned to scrap all their concessions and "economic rights" in China, on condition that China consents to an international receivership for her national finances (with Chinese bankers playing important roles) and an open economic policy by which private capital from Japan and other countries is invited to engage in the development—not the exploitation—of China's vast resources. America was developed largely by foreign capital and China might well be developed in the same way to her own advantage and that of all the rest of the world.

Mental Disarmament.

In *Current Opinion* for December Dr. Frank Crane suggests to the distinguished Limitation of Armament Conference that "it is not going to do any good to disarm physically unless we disarm mentally."

There is no use in nations giving up their guns on land and sea if they are going to keep their souls full of gunpowder and their ideas bristling with howitzers.

All material things are but symbols of the realities which are spiritual. And the trouble with us all is that we go about with minds full of ideas that are like revolvers and bowie knives.

If we want peace and prosperity, and if we want quiet along the lanes of the world, we will have to disarm mentally.

What are some of the mental weapons we tote?

They are contempt, vanity, isolation, vengeance, and suspicion, whether individual or national.

"Vicarious" Experience.

The germ of civilisation is held in the passing on of experience from individuals and peoples to other individuals and peoples.

This passing on is brought about by unconscious and conscious learning from others. Education of all sorts may be termed vicarious experience, about which we read in *chool and Home Education* (October-November) :

The essential difference between man and the lower animals is the capacity of the former to learn through experience. It now seems clear that it is not alone this capacity that is significant in human evolution, but also, and perhaps of even deeper meaning, man's capacity for "vicarious experience,"—his ability to extend the range of his individual experience, beyond his own habitat, beyond his own life span.

Certain very important things can be said about vicarious experience as contrasted with real experience.

(1) It transcends space in the sense that we may live in imagination in far-distant lands, not infrequently gaining through vicarious experience a clearer conception of the conditions there existing than an untutored traveler could gain.

(2) It transcends time in the sense that one may live in the past and gain a clearer conception of the conditions then prevailing than any person actually then living could have gained. In a quite real sense, too, one through the miracle of vicarious experience can be in an unlimited number of places at the same time.

(3) It reduces to terms of individual experience the vast sweeps of race-experience. The individual, so to speak, personifies the group. The group's struggles, extending over generations, become his struggles; its tragedies become his tragedies; and its triumphs, his triumphs; a fact of tremendous significance in the development of the spirit of kinship or brotherhood, expressed in the past, not always happily, in a narrow type of nationalism or chauvinism, but having within it, as Mr. Wells has so clearly pointed out, the possibilities of a common bond uniting all peoples.

(4) It enables the insights, the inferences, the interpretations of the keenest and cleverest minds to become the insights, inferences, and interpretations of all normal minds. Thus genius, rare and exotic though it is from the point of view of its actual appearance among humankind, becomes through its fruits in a very practical way, an almost universal possession.

(5) It is clearly both the condition and the agent, of progress, permitting the accumulation of gains from individual to individual, from group to group, and from generation to generation, and insuring as well the perpetuation of the ideal of progress and of its methods.

Imperialistic nations like the British argue that as it took centuries for them to win and develop their self-rule, Indians must also wait for centuries before they can have the same degree of self-rule. But did the Japanese take so many centuries to evolve their self-ruling institutions? No; they did things far more quickly by the process of vicarious experience. The steam engine has a history of two thousand years, beginning with the contrivance of Hero of Alexandria. Does the boy who learns to make a steam

engine require to live and learn for two thousand years? No; he manages to compress the period into half a decade by vicarious experience.

Importance of the Home.

At the recent State sessions of the New York State Congress of Mothers and Parent Teacher Associations, the Convention theme was "Ideals and Standards for the American Home." Some of the headings of their convention programme are quoted below from *Child Welfare Magazine* (November).

"The web of life is woven of two threads—heredity and environment. The shuttle is thrown in the home."

"Men make governments and institutions, but homes make or un-make men."

"The way of life or death for the nation is not decided at the polls but in the homes. Fathers and mothers, not legislators, will make the America of the future."

"The test of the civilization of a nation is in the quality of the men and women it produces."

"So long as the first concern of a nation is for its homes, it matters little what it seeks second or third."

The Last Ten Years in China.

The Rev. A. L. Warnshins thus begins his survey of the last ten years in China in the January *International Review of Missions* :

What is a decade in China with its history of thirty or forty centuries! China's long record of continuity and stability, in which there has been much more variety and change than is generally recognized, must be studied if we are to understand the present developments in that country. The China of the future will not be old China with a veneer of ideas and institutions transferred to it from the West, but it will come through the mingling of those contributions from the West which it chooses to receive and which it has thoroughly assimilated with the elements which made the China of yesterday. The momentum of China's centuries of history and the great weight of her large population iron out all the fine theories which the superficial observer may have of the development of this ages-old country and civilization.

Of the general aspect of the new age he writes :—

A NEW AGE BEGINS

During this past decade in China a day has often been as a thousand years. The changes that have already taken place are very great. Twenty years ago the Boxer uprising was an expression of China's determination to expel all foreign influences and to maintain herself in an eastern world of her own. To-day

a Chinese representative is one of eight in the Council of the League of Nations. Many of these great changes have influenced the whole mass of the people. For example, the abolition (in 1905) of the ancient civil service examinations and the effort to establish a new system of education have affected every village and clan in all parts of the country, for each of these in the past had set apart certain individuals for literary studies and official position who have now lost their vocation. China is awakening. Its isolation, its period of retarded progress is ended. A decade that has recorded such facts is noteworthy.

The political changes which have taken place are described next.

POLITICAL CHANGES

The political changes are important and significant. The decade has seen two revolutions, one to overthrow the Manchus and the other against Yuan Shih-kai, two attempts to establish a monarchy, and in addition civil war, and the period ends with two rival Presidents, while military governors control affairs in the provinces maintaining armies that total more than a million and a quarter men, not to keep the peace but to enforce the rival claims of their leaders, yet failing to suppress the brigandage and lawlessness which appear to exist everywhere. Committees have drafted a constitution of which at one time all but a few articles were passed by the Parliament acting as Constitutional Convention, but to-day the Republic of China is not yet a reality. For one thing, the rivalries between the military governors and the local disorders are more superficial than deep-rooted, and affect only to a faint degree the working activity of the nation. A sense of national solidarity is essential, and this is growing. To-day China's place among the nations and such questions as those at issue with Japan are the concern of the people in every province of China.

The other results produced by the political changes are:

PUBLIC AND ANTI-FOREIGN OPINION

(1) Public opinion is a growing power. This is fostered by the increasing number and influence of newspapers and magazines, and in turn is supporting an ever-increasing number of periodical publications representing all kinds of thought. (2) The hatred and fear of the Westerner, which culminated in the anti-foreign uprising of 1900 have now turned against Japan. At the same time there is developing a friendliness towards Westerners and an open-mindedness toward foreign teaching to which fuller reference will be made.

An industrial awakening is quickening most strikingly the evolution of China.

INDUSTRIAL AWAKENING

Mr. Painlevé after his recent visit to China said, 'The twentieth century will be China's century, just as the outstanding feature of the nineteenth century was the unprecedented development of America.' 'Factories modelled and managed on foreign lines are springing up in every suitable locality. At the end of 1920 there are more than four hundred of these factories producing articles of foreign type and enjoying special Customs treatment.' 'Machinery of all kinds imported in 1913 was valued at 4.6 million taels, which increased to 14.1 millions in 1919, and 22.3 millions in 1920.' 'The importation of electrical materials into

China amounted to 2.3 million taels in 1913, 5 millions in 1919, and 6.3 millions in 1920.' 'Shipbuilding, in China is becoming a flourishing industry, with a promising future, and is likely before long to be counted among the great assets of the country along with its coal, iron and steel industries.' Although railway construction has not advanced much in recent years, no doubt owing to difficulties caused by the war and the high silver exchange, the building of good roads for motor-car traffic has been begun and is receiving much attention. The re-organization of Chinese banking business is well under way, and promises to be of great importance in the financing of the government and in the establishment of a uniform currency as well as in the development of both foreign and domestic commerce. The newspapers report the organization of a National Labour Union on September 14, 1919, and also state that nearly fifty different unions are in the newly formed Federation of Labour in Canton.

The great fact of China's awakening appears in other social changes that are taking place. The writer gives only one example.

SOCIAL CHANGES

Nothing could be more significant than the changing status of women. To many western people for many years the custom of foot-binding has seemed peculiarly horrible. But the significant fact is that foot-binding in China has been only part of a system involving suffering and degradation in which women have been placed upon a much lower level than men, with no rights of their own. Now, not only has the anti-footbinding reform made real progress, greater in some provinces than in others, but also in an increasing number of places the girls are offered opportunities for modern education equal to those given to boys. Such education is being paid for by the parents themselves in rapidly increasing amounts. In 1919 the Christian Educational Association in far-off Szechwan reported a sevenfold increase in girls' education in six years as compared with a threefold increase in boys' education in the same period. Public and government schools for girls are maintained in all large centres and in many smaller towns throughout the country. The Peking Government University has opened its doors to women students and in the first year admitted ten of these. Nanking Government Normal School, now the University of south-eastern China, has established co-education, and during its summer session of 1920 it had some one hundred women students. No reference is made here to the merits or disadvantages of co-education, but these facts are mentioned simply as showing the real recognition of the equality of the sexes.

The writer attaches great importance to the beginning of the intellectual renaissance of China in this decade.

After all the essential movements in the changes that are taking place are not political or economic or merely social. In China the intellectual and moral factors are always supreme. To be sure, results must be produced in better roads, in more effective and honest administration in government, in higher levels of living, and in unselfish service, but to secure these and all other fruits of real progress it is essential that China should obtain a new mind, which will look not

to the past, but will be in sympathy with modern thought in the rest of the world, and will welcome new visions of truth. This is the hope inspired by recent intellectual movements. The movement has already won a noteworthy success in its merciless attack upon the old literary style of writing and in its advocacy of the use of the vernacular as the medium of written expression of thought. No less than one hundred and fifty periodicals are already published in this new literary style, and a newspaper is considered quite out of date unless at least some of its columns are in the vernacular.

The writer is disappointed because of the failure to discover signs of a moral awakening. As regards non-Christian religious life, he says :

Attempts have been made to revive Buddhism and to make Confucianism a religious force. But all such efforts have been lacking in vitality. The Chinese individual remains an agnostic in religion.

There seems to be a growing conviction among the Chinese people that the real problem of the nation is not political, or military, or financial, but that it is a moral and spiritual problem. 'What will save China?' is the question that is being asked literally on every side. Prominent leaders express the belief that only religion will be able to save China.

The Nature of Chinese Civilization.

Chen Chia-yi has contributed an original article on "The Nature of Chinese Civilization" to *Tung Fan Chachi* (Eastern Miscellany), a Chinese Liberal fortnightly. This has been reproduced in the *Living Age*. The Chinese writer holds :

Among the numerous countries of the East, the civilizations significant for our discussion are, of course, those of China and India. It is unnecessary to say that Japanese civilization, as a separate civilization, does not exist. Until very recently, Japan has always been under the tutelage of her continental neighbor, just as she is now under the tutelage of the West. . . .

The civilization of China is an autochthonous civilization. It is the product of the race itself, and not, as is that of the Western countries, a combination of numerous elements derived from older civilizations.

What are the distinctive qualities of Chinese civilization ?

We find, first of all, that it has an unusual power of reconciling the antagonistic elements of spirit and matter, a power which is shared also by the Hindu civilization. These two aspects of life in the West have seldom been harmonized. They have had a close external relationship, but they have scarcely penetrated into each other's essence. . . . Spirit and matter have thus remained, for the West, two separate entities which have become more remote and more irreconcilable in proportion as the development of science and the conquest of natural forces for human comfort became more complete in the nineteenth century. And shall we not say that it was the undue emphasis laid upon the material well-being of huma-

nity that brought to us the crowning stupidity of the age—the recent war? It is encouraging to observe that, after this appalling episode, the Western peoples are beginning to realize the emptiness of what they had cherished as the essence of life. They are beginning to attach importance to the harmony of matter and spirit, and to turn to the East for example.

Proceeding the writer states :

Another distinctive quality of Chinese civilization is its pliancy, its flexibility, its ability to assimilate the spirit of the time. The racial instincts of our people have been so much under the sway of its powerful influence, that they are readily adaptable to the requirements of the time.

The invasion of a tremendous army of foreign ideas in recent times has not resulted in any catastrophe, aside from the revolution of ten years ago, which was really no more than a political ripple. In the meantime, these new ideas are not stubbornly refused; but slowly and steadily they are selected and incorporated into the edifice of our civilization. So flexible is the character of our race and so capable of modification.

And the remarkable fact is—contrary to what is usually believed in Western countries—that our ancestors realized that the universe is progressive.

But perhaps the most important quality of the Chinese civilization—important for this struggling world of ours—is its ability to expand from nationalism to cosmopolitanism or internationalism. This is a quality which is shared by the Hindus. And I make bold to say that China and India will ultimately provide for the civilization of humanity. . . .

We have, last of all, the author's view of the most important quality of the Chinese civilization.

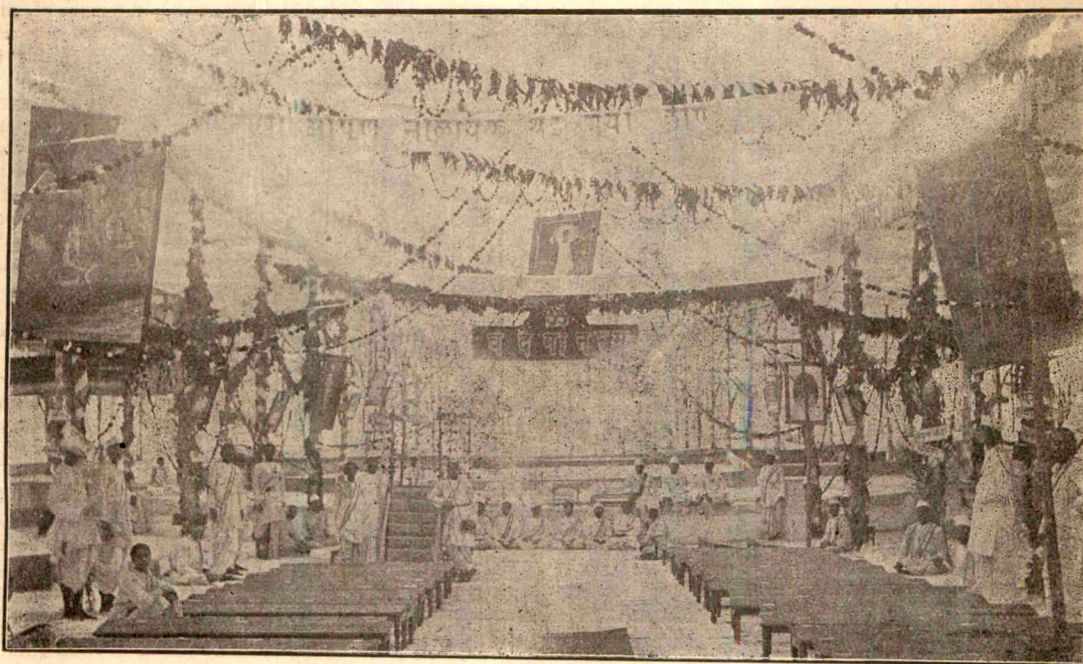
The utter lack of artificial and superficial distinctions between nations and individuals is thus a most striking feature in Chinese political thought. All nations receive equal consideration, and one nation is superior to another, and therefore different from it, only in so far as it comes nearer to the realization of the established moral standards of life.

We should therefore distinguish the Chinese conception of the universal community from that of other peoples. The idea of the world-state was in the mind of the Romans as much as it was in the mind of the Germans. But mark! the bond for that world-state in either case is militarism. It was the lust for power that germinated the idea.

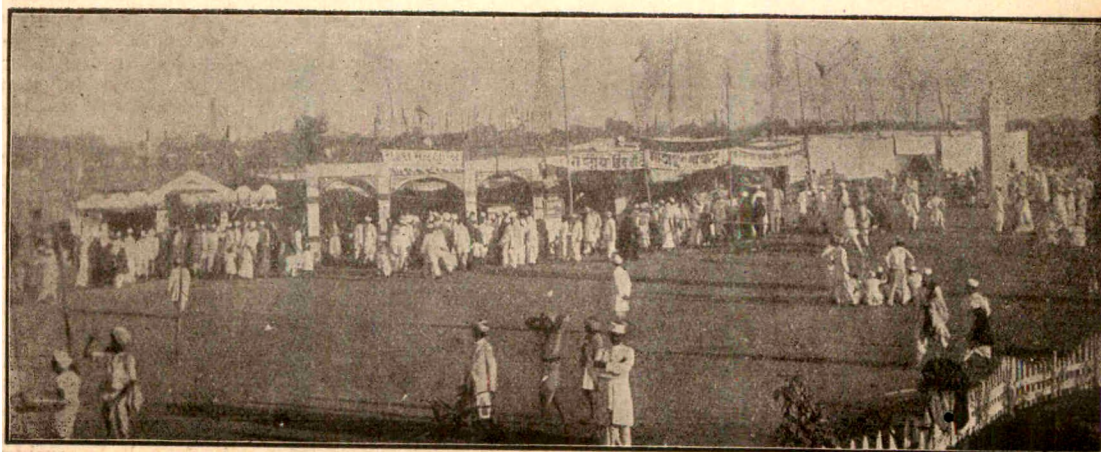
The Chinese humanist, on the other hand, tries to develop the genuine friendly feelings among the different races of the country, and extends them even to outside the border. It is upon the basis of the universal appeal of a true civilization that he attempts the union of the often antagonistic elements. He tries to cultivate among them righteousness, sincerity, truth, benevolence, all in their purity and simplicity, and considers them civilized or barbarous in proportion as they have or have not cultivated these qualities.

Here, then, is a conception of universal brotherhood founded upon pure justice and those noble qualities which are everywhere regarded as the worthy ends of life. The world would do well to consider it: it will find therein a valuable asset for the realization of the universal community.

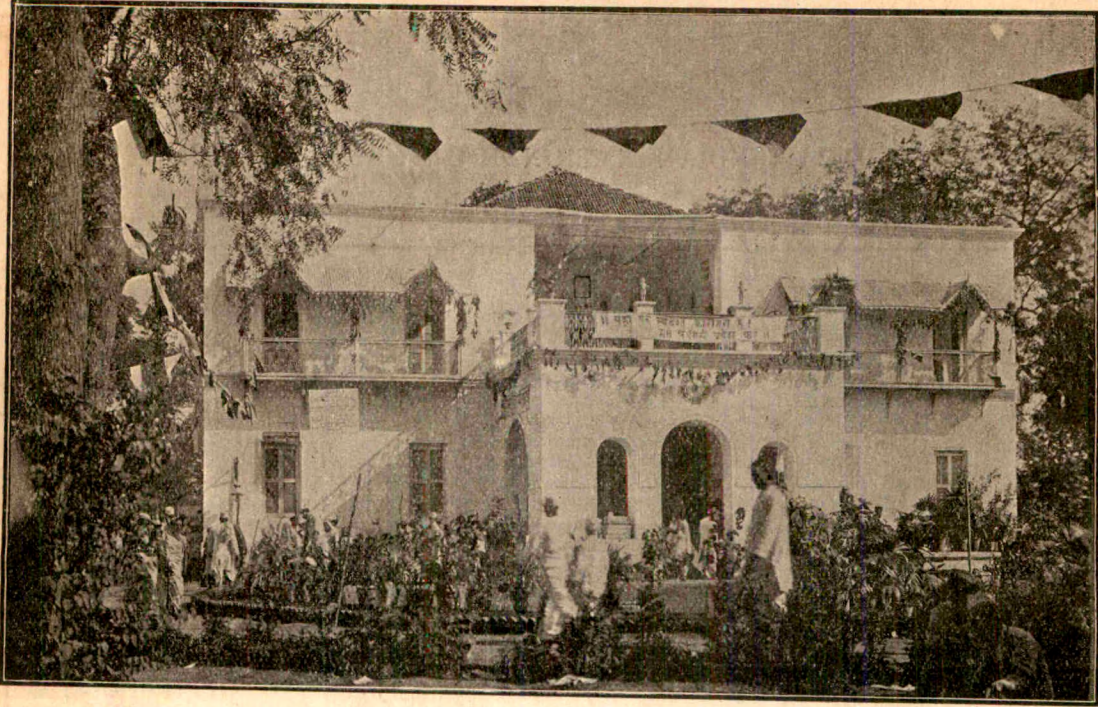
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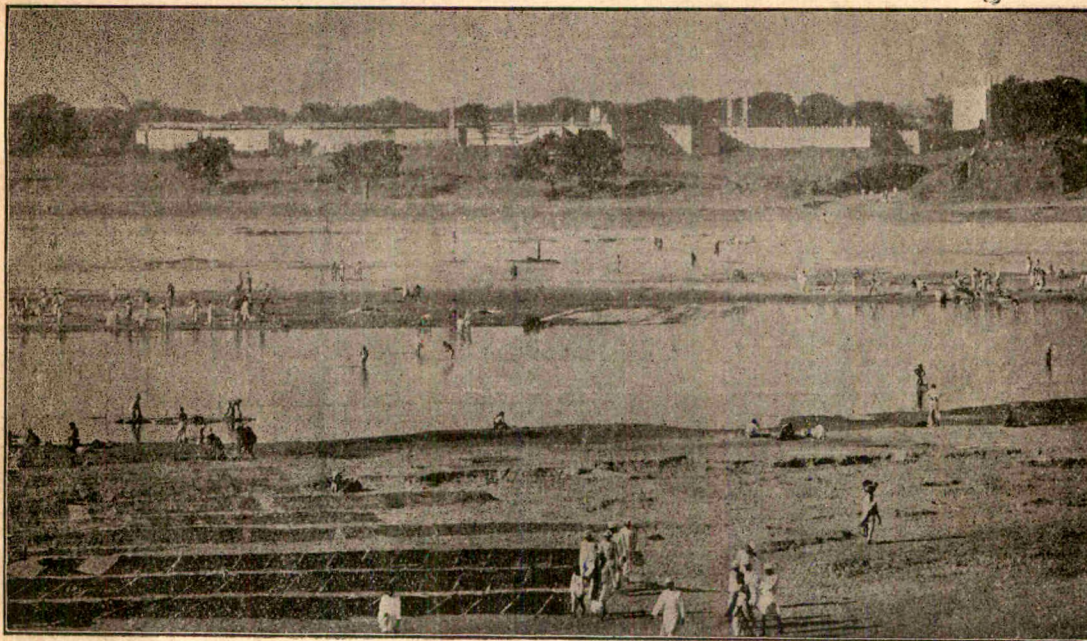
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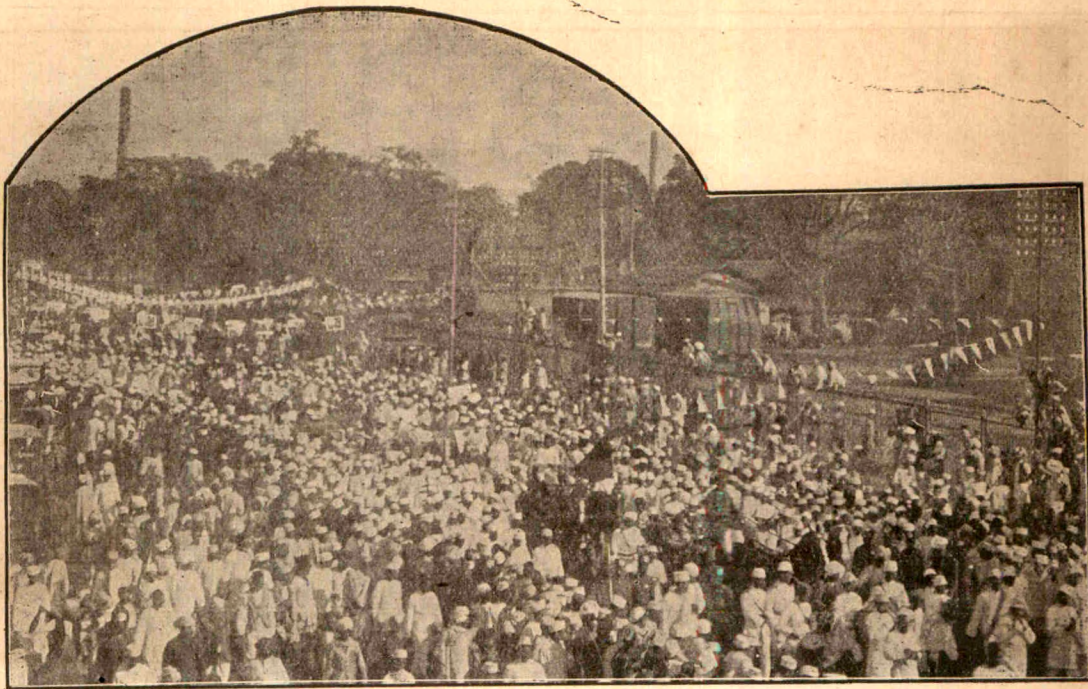
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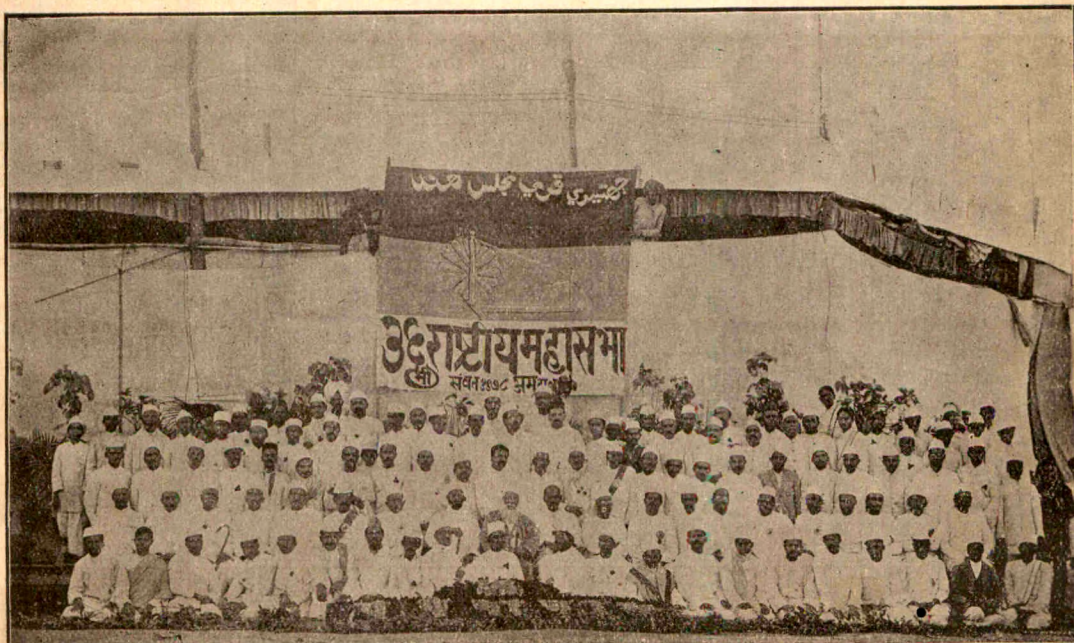
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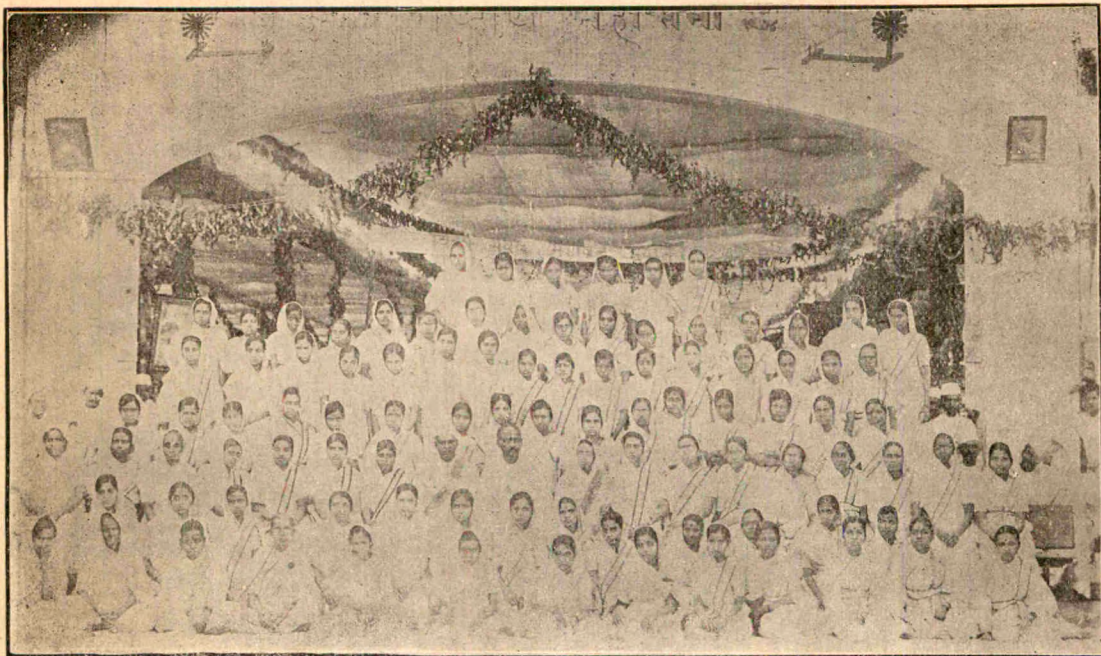
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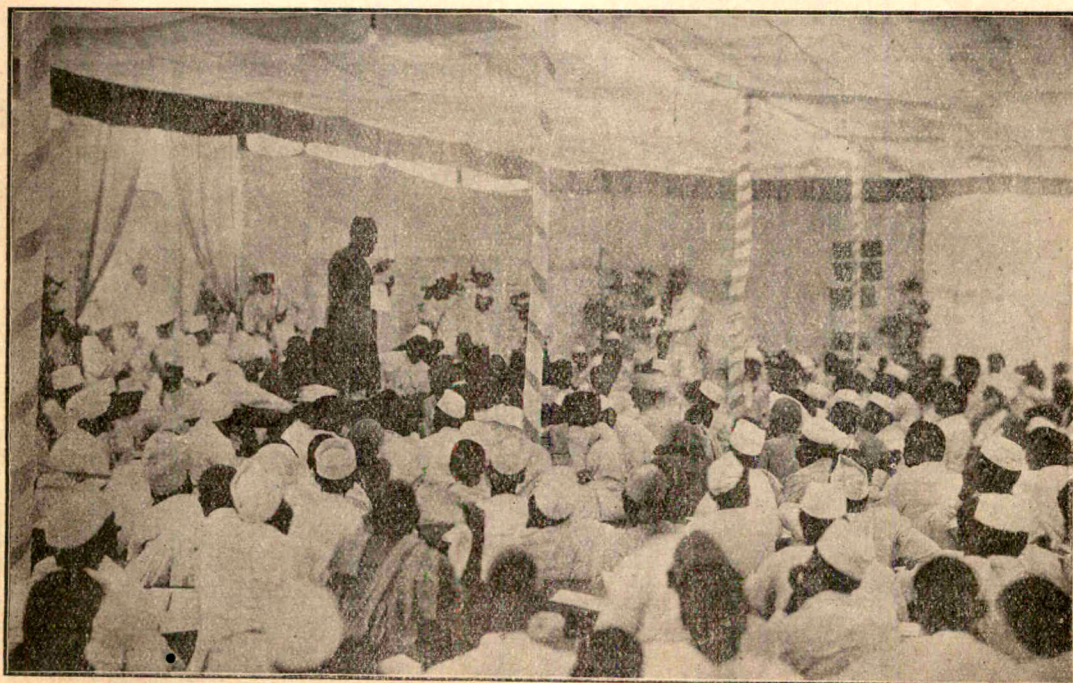
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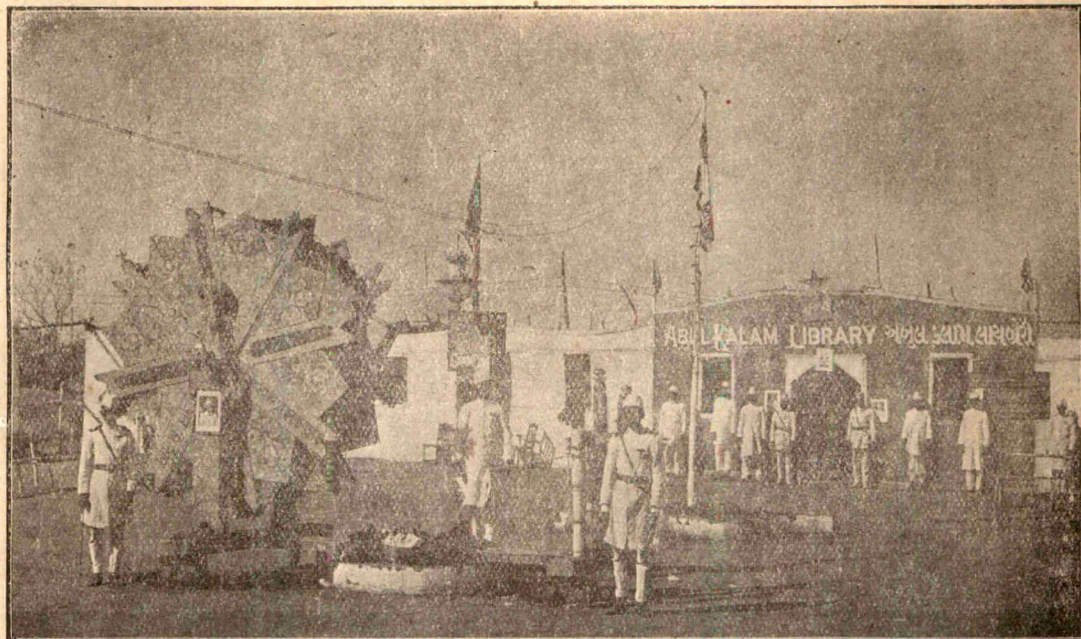
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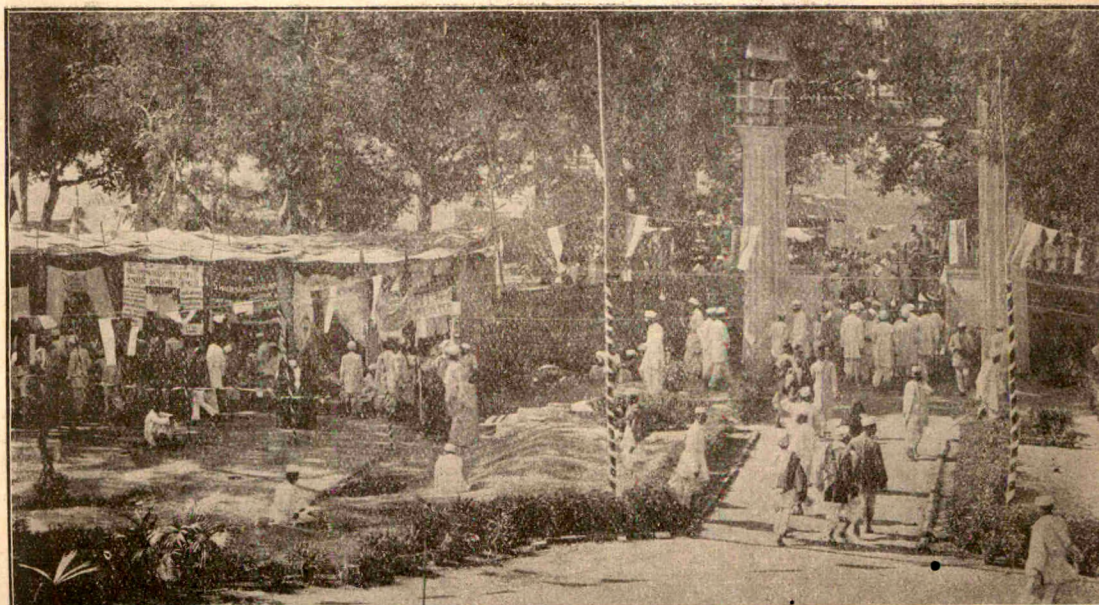
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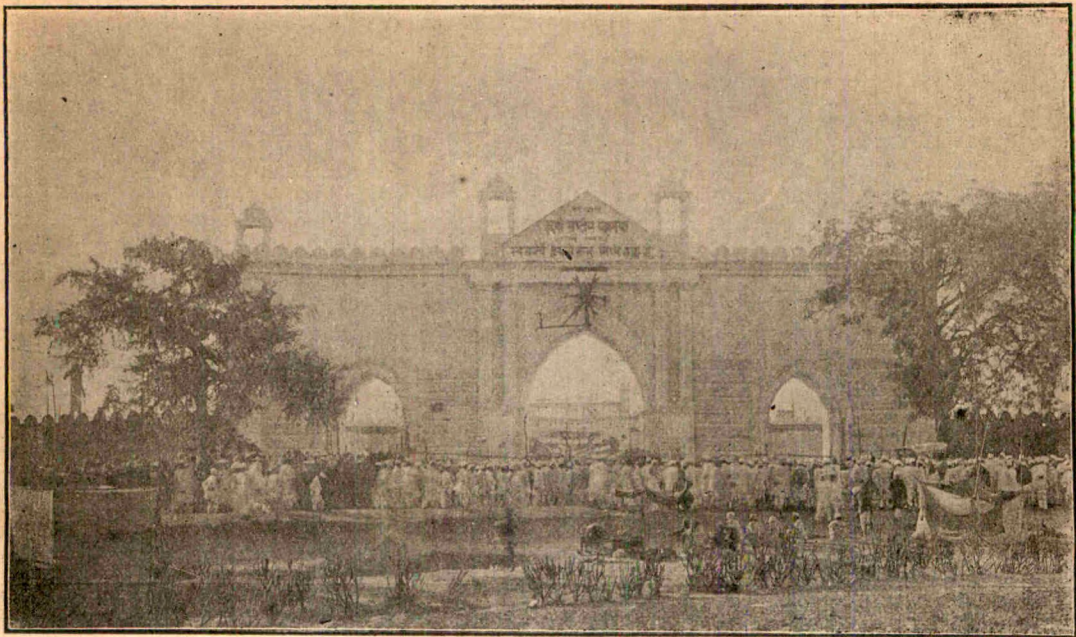
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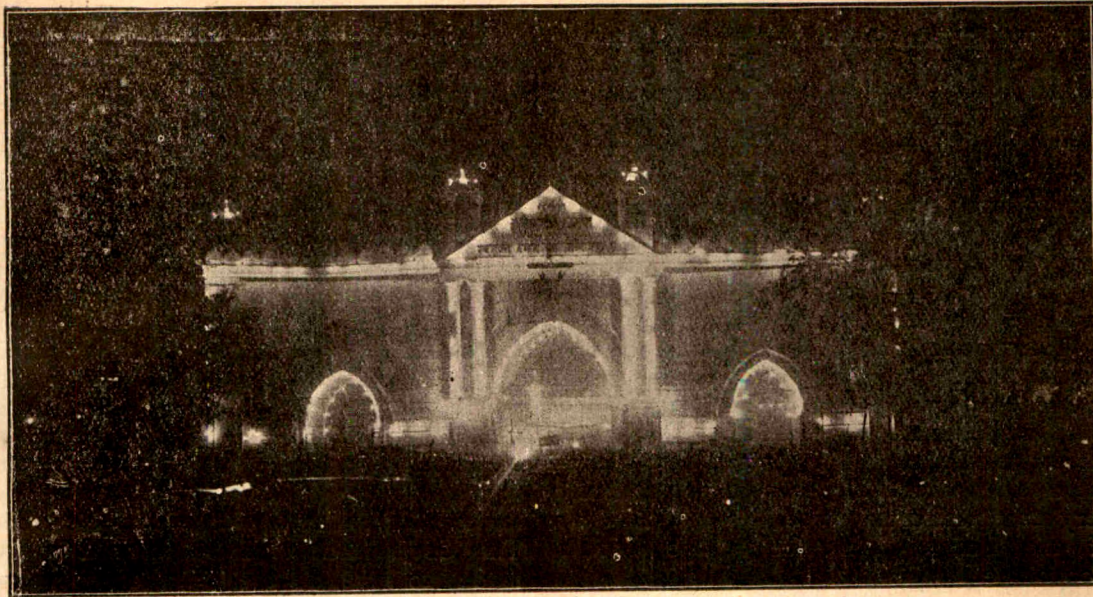
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INDIAN CURRENCY AND EXCHANGE

By PROFESSOR B. G. BHATNAGAR, M.A., F.S.S.

SINCE the closing of the Mints to the free coinage of silver in 1893, the currency policy of the Government of India has been a very unsteady affair indeed, and the most unfortunate part of it has been that they have changed from one system to another in an unpremeditated manner, and often at a time when the system sought to be replaced was reaching its maturity. In spite of the recommendations of the Fowler Committee they drifted into the Gold Exchange Standard when there was everything in favour of the adoption of the Gold Standard based on gold currency. The recurring balances of trade in favor of India during the early years of this century, and the huge additions of currency during the war would have added very appreciable quantities of gold to the internal currency, and there could be little doubt that at this time India would have been on a very stable

basis to meet its internal and external obligations. If prior to the war India had a gold currency, with notes convertible in gold, their circulation during the war period would have been far more extended than what has been possible with notes convertible in token rupees, and this time we should have reached the ideal to which every country of the world has been approximating, and which has also been recognized by the Government as well as the people of India to be our ultimate aim. That ideal is a system of currency where internal currency consists mainly of paper convertible in gold, and of such cheap metallic subsidiary coins as may be necessary for the day-to-day transactions of the people; and where gold is only kept in the reserves of the banks of the Government treasuries to be obtainable for making payments abroad. Both gold and paper are made unlimited legal tender,

while subsidiary coinage is made tenderable only up to a limited amount. That this has been our ideal is clearly recognizable in the past literature on the subject, both Government and popular. The point of controversy, however, has been the method to be adopted during the period of transition from a silver to a gold standard. The Fowler Committee and the Indian public were in favour of reaching the ideal by adopting a gold currency, and then its subsequent voluntary substitution by paper, as England and other countries of the world had done before us; but for better or worse, the Government of India decided to attain the end by means of the Gold Exchange Standard, a system first advocated by David Ricardo, and subsequently very strongly recommended by Mr. Lindsay of the Bengal Bank before the Fowler Committee.

As everyone who is interested in Indian currency knows that the Committee did not approve of this idea, and definitely recommended the institution of a gold standard based on a gold currency. But to carry out this policy they recommended: (1) the opening of the Indian mints to the free coinage of gold sovereigns and half-sovereigns, (2) the fixing of the exchange value of the rupee at 16d., (3) the formation of a gold reserve from the profits of the rupee coinage to be held in gold in India and to be freely available for export to support exchange and (4) the restriction of gold obligations by resolute economy of expenditure. The Secretary of State for India, and the Government of India accepted the recommendations in their entirety, endorsed them as their policy, and at first made a show of giving effect to them, but ultimately drifted into the gold exchange standard of the Ricardian school. The reason why they adopted the exchange standard in seeming contravention of the recommendations of the Committee may be found in the fear that they may fail to meet the demand for gold in case of adverse balance, an obligation imposed by the second and the third recommendations of the Committee. Instead of keeping the token rupee an unlimited legal tender, and providing for its conversion at a definite ratio in terms of the foreign currency, the Committee would have done better in declaring it a

subsidiary coin and only tenderable up to a definite limit. This would have at once changed India into a gold standard country, and at the same time would have provided for the monetary needs of the common people. Coupled with this a very liberal use should have been made of the first recommendation—the opening up of mints for the coinage of gold. The recommendations of the Committee were such that they could not be adopted in their entirety with consistency, and without putting the Government of India in a very awkward position to meet their obligations. The open mint for gold would have sent all free additions in gold to the public, and the most of it would have gone to replace rupees from hoards, and would have never formed a substantial part of active currency. The Government of India fortunately were made to give up the idea of opening a gold mint, although the literature on the subject does not in any way show that this policy was imposed upon them by the Home Government on sound financial grounds. It was as usual the outcome of pressure from the English banking interests, who feared that if India began to coin her own gold coins she might draw in too large a proportion of the world's supply of gold, and thus endanger the stability of exchange in European gold standard countries. The question how far they were justified in taking this view does not come within the purview of this paper; therefore I would not dilate upon it here.

Having given up recommendation No. 1 of the Fowler Committee the Government of India practically adopted the exchange standard, and it continued to work perfectly smoothly up to the year 1907-08, when the failure of rains naturally resulted in an unfavourable balance of trade. For a time the Government of India stood paralysed, and refused to give out gold freely for making payments abroad and to support exchange at the declared ratio of 1s. 4d. to the rupee. (This caused the rate of rupee sterling exchange to fluctuate violently). In the end, however, they began to sell sterling bills, or what have come to be known as Reverse Councils (a *Hundi*, drawn by the Government of India on the Secretary of State in Council, and to be paid in gold or in sterling when there was no difference between the pound

sterling and its gold equivalent, the sovereign) and made a declaration to the effect that whenever the balance of trade would be against India the sterling bills would be sold. It is after this that the Government of India seem to have recognized the half-way-house nature of their system and to have deliberately put before them gold standard with gold currency as their ultimate ideal. The policy of the Government about this time is very succinctly put by Sir James Meston in the budget debate of 1910 as follows:—

"The broad lines of our action and our objects are clear and unmistakable, and there has been no great fundamental sacrifice of consistency in progress towards our ideal. Since the Fowler Commission that progress has been real and unbroken. There is still one great step forward before the ideal can be reached. We have linked India with the gold countries of the world, we have reached a gold exchange standard, which we are steadily developing and improving. The next and final step is a true gold currency. That we have every hope will come in time, but we cannot force it.——But the final step will come in time, when the country is ripe for it."

In pursuance of this in 1912 the Government of India proposed to open the Bombay Mint to the coinage of sovereigns; but for one reason or another the British Treasury again came to their rescue, and they had to defer the proposal until the Royal Commission appointed in the year 1913, under the presidentship of Mr. Austin Chamberlain, had reported on the course to be taken. The Chamberlain Commission, however, were definitely of opinion that "a mint for the coinage of gold is not needed for the purposes of currency or exchange, but if Indian sentiment genuinely demands it, and the Government of India are prepared to incur the expense, there is no objection in principle to its establishment either from the Indian or from the Imperial standpoint; provided the coin minted is the sovereign (or the half-sovereign)." And further they observed that "the time has come for the consideration of the ultimate goal of the Indian currency system" and declared that "The belief of the Committee of 1898 was that a gold currency in active circulation is an essential condition of the maintenance of the gold standard in India, but the history of the last 15 years shows that the Gold Standard has been firmly secured without this condition, and it would not be to India's advantage to encourage an increased use of gold in the internal circulation." Thus they definitely declared

themselves in favour of the gold exchange standard, and recommended that "the Government should definitely undertake to sell bills in India on London at the rate 1s. 3½d. per rupee whenever called upon to do so."

Here, at least for a time, it seemed that the Government had come to a definite policy, and the belief was further strengthened by their ready response in the matter of selling sterling bills, when the balance of trade went against India in the year 1914, soon after the recommendations of the Commission. But the war came on and no formal declaration or legislation embodying these recommendations could be made, and the system was again left to the sweet will of the Executive. So far the chief problem before the Executive had been to provide gold resources to change the internal currency whenever the balance of trade went against India; and all experiences before the war had been such as to create the impression that this was the only important thing about the maintenance of the exchange standard; and nobody ever seemed to dream even that the system might be hard pressed to provide the internal currency. The unexpected, however, happened during the war, and the chief problem before the Government all through the years 1916, 1917, 1918, and 1919 had been to provide internal currency in ever-increasing quantities owing to the continuous favorable balance of trade to an enormously high degree. Had India the ideal exchange standard which pre-supposes an internal currency of paper, none of the currency troubles of the last five years would have confronted the Government of India. But unfortunately the Government had to provide silver rupees; which task became more and more difficult as the price of silver began to increase. The rise in the price of silver began to cause a loss to the Government of India on each fresh coinage, and in order to offset it and to maintain the token character of the rupee they began to raise its ratio from 1 rupee the 1s. 4d. to at first 1s. 6d. and ultimately to 2s. 11d. per rupee. This fluctuating ratio brought about a great state of uncertainty in the foreign trade of the country, and at one time (in the year 1918) when the price of silver was continuously rising the Government of India opened the Bombay Mint to the free coinage of gold—a move which fortunately for the Exchange Standard

was not persisted in for a long time—and then after the Armistice appointed a Committee presided over by Sir Babbington Smith to suggest the future line of action. The Committee definitely reported in favour of the Exchange Standard, and in order to counteract the rise in the price of silver, and to maintain the token character of the rupee recommended that the exchange ratio should be permanently declared to be 2s. gold to the rupee. But inconsistently enough it also supported the policy of minting gold coins for internal circulation in India ignoring all the while the undesirable results that would have followed if this recommendation had been acted upon by the Government of India. Keeping a mint free to the coinage of gold and keeping both the gold coin and the token rupee unlimited legal tender would have virtually meant the adoption of the double standard, and admirers of the Exchange Standard really wondered at the strange attitude of the Government of India towards their currency policy. Advocates of the Gold Exchange Standard, like Lord Meston, had always looked to a day when India, having accumulated sufficiently large reserves of gold, would be in a position to declare the notes convertible in gold and the token rupee a subsidiary coin tenderable only up to a definite limit, and thus come to the position of the ideal gold exchange standard or the gold standard, pure and simple, if the country so desired. Maintenance of rupees, as unlimited legal tender as well as of notes convertible in rupees, was recognized on all hands as a necessary evil, but only for a temporary period—the period necessary to educate the Indian masses in the use of paper. But the Government of India, while declaring in favour of the recommendation of the Babbington Committee, seemed to have utterly lost sight of this fact, and to have never realized the fact that their influence on the realization of our aim would be very harmful indeed.

That people in India have a fascination for gold, is hard to deny, and if we clearly recognize this fact, it would not be difficult to read the backward steps. The new gold coin for some years to come, would substitute rupees and notes in hoards and would undoubtedly affect prejudicially the note circulation. Who would care to have a note convertible in inconvertible token rupees, when fresh gold could be had? The unpopularity of notes would be multiplied hundred-fold, and an immediate fall

with a progressive decline in their circulation would set in. At present we have got an equilibrium established between the total volume of currency and its chief component parts—the rupees and the paper. The introduction of gold would disturb this equilibrium and a new equilibrium would be reached after some time, in which the proportion of notes to rupees would be far more less than what it is now. The notes circulation would continue to decline, or remain stationary, until notes would be made convertible in gold. The Government would not be able to do so, until hoards have been completely replaced by gold, and until gold has permeated the active currency to a sufficient degree. It would be after the declaration of notes convertible into gold that their number in circulation would begin to increase. Now during this period of transition, which would be sufficiently long, the note circulation would have materially shrunk, and all the educative effect of the compulsory increase of notes during the war gone to the winds, and with it the advantage of paper currency. And again, if there were a crisis during this period, the maintenance of the stability of exchange would become very difficult indeed, and if the crisis were to assume some serious aspect, such as a simultaneous crisis in England and America, a complete derangement of the system might result. We have assumed that for some time to come gold and silver will both continue unlimited legal tender, and we have reasons for this assumption in the habits and the standard of purchases of our people. We have also shown above that this gold, instead of remaining in active circulation, and thus available at the time of a crisis for the support of exchange, would pass into private chests to replace hoards now in notes and rupees, with the result that a greater part of increase in the volume of active circulation, for an appreciable length of time would be in rupees and notes. It means that although we shall have an increase in active circulation we shall not have a *pari passu* increase in reserves of gold; the liability of the Government would be increasing, but their resources to meet that liability would not be increasing in the same proportion. To illustrate this point, let us suppose the volume of currency at this time to be 500 crores of rupees and that against this volume, the Government have a gold reserve of, say, Rs. 150 crores, which is

calculated to change just that amount of currency, which under the present circumstances of trade and commerce is likely to be offered to the Government for conversion into gold. Now let us suppose that volume of trade increases with a resultant increase in the volume of currency by 20 crores of rupees. This increase, according to our assumptions, would be in the form of gold, and would pass into hoards, and the hoarded rupees sent into circulation. Now the total volume of active circulation would become Rs. 520 crores, while the gold reserve would remain at Rs. 150 crores only. Thus the more the volume of trade would grow, the weaker would grow the support of exchange, and the lesser the ability of the Government to meet their liabilities.

It was in pursuance of the recommendations of this Committee that the Government of India made a declaration on February 4, 1920, to the effect that in future the rupee will be rated at ten to the sovereign; and it was this communique that led many people to exchange their sovereigns for rupees and notes, and to cherish the day when they would be able to get a sovereign for Rs. 10 and a tola of gold for Rs. 16. Although the Government never made their promise good, the people suffered the loss, and the speculator gained at the expense of the Indian tax-payer.

Such were the recommendations of this Committee which, happily for India, could not be adopted in their entirety for reasons more or less beyond the control of the Government of India. The whole policy recommended by the Committee and adopted by the Government of India was based upon two assumptions: (1) that the price of silver would continue at its high level (this justified the raising of the rate of exchange to 2s. gold), and (2) that the balance of trade would continue to be favourable for many many years after the war. However, in themselves both these assumptions were unwarrantable and seem to have been made with perfect disregard to available data before the Committee. In the Memorandum submitted by him on the questions referred to the Indian Currency Committee, Mr. Madon of Bombay has, by giving us the history of prices of silver during the last 25 years, clearly established that "all wars tend to create a large demand for silver and to raise its price, and that we can reasonably look

forward to a much lower level of prices of silver as soon as we enter the period of re-adjustment of prices and currencies (after the war)." This important characteristic of silver was ignored by the Committee with the result that the prophesy of Mr. Madon has proved all too true, and Indian commerce is suffering the consequences. With equal dogmatism they assumed that the balance of trade would continue in favour of India, and even if it went against her, they had accumulated sufficient reserves to meet their liabilities.

The idea that it is very seldom that we have an unfavourable balance, and the tacit assumption based on it that for many years to come we shall have a favourable balance, was misleading and unwarrantable by the past history of famines and the monetary crises brought about by the unfavourable balances. Although we have not yet reached that stage of our investigation in famine occurrence which may conclusively prove that famines are periodical in nature, i. e., they occur according to some definite law of periodicity, yet one can safely say that a scarcity of more or less severity within a decade or twelve years is not an uncommon phenomenon in the Indian agricultural world. A comparative study of famine occurrence and the balance of trade shows that whenever we have had a more or less severe famine, the test of severity being, the area affected, we have had an unfavourable balance following in its wake. That the one follows the other is by no means a mere matter of chance; but is the logical sequence of the economic conditions of this country: we generally export raw materials, and in exchange import manufactured commodities. The famines come without any serious notice, with the result that goods of other countries ordered months in advance continue to pour in, while the sudden dislocation of agriculture cuts down the exports to a great degree, with the resultant unfavourable balance of trade. That this has been the case in the past over and over again is difficult to deny, and that it is as likely to happen in future, so long as the present economic conditions persist, is as difficult to doubt.

Then again there were other reasons which should have helped the Currency Committee to look for an unfavourable balance of trade with more or less certainty

in years after the war, and they were to be found in the grand programme of industrial development recommended by the Industrial Commission, and the suppressed demand of the people of India during the war for articles made in foreign countries. They should have known that to realise our industrial development we should have to import heavily in such things as machines, engines and other durable plant, as well as the very costly services of experts to train our young men. Our ordinary imports would continue to come in an inappreciably diminished (if diminished at all) quantity, because so long as we shall not be in a position to produce commodities at home, we shall have to import them, and the preparation for fitness will take time. But the Committee did nothing of this sort, and looked at things in their own way. The loss that India has suffered through the recommendations of this Committee has been enormous, but having incurred it, and knowing that we cannot get it back, I prefer to say as little about it as possible. And as my object in going through the past history of currency in India is to derive inspiration for suggesting some sound policy for the future and not to condemn Government, I would directly pass on to it.

A careful perusal of the brief digest which I have given above of the history of currency and exchange in India during the last twenty-five years would at once lead us to two conclusions. One of these is that you cannot have both gold and token rupees and notes based on these rupees, as unlimited legal tender, as well as gold coin freely minted and sent in active circulation, and then assume the responsibility of maintaining exchange at a more or less steady level by changing rupees or notes into gold at a fixed ratio, whenever required for meeting foreign obligations. As I have shown above, the recommendations of the Fowler Committee practically amounted to this, and it was because of this inconsistency that the Government could not adopt them in their entirety, and had to adopt the exchange standard. You can have free coinage and free circulation of gold, only when you declare the rupee to be limited legal tender, that is, when you adopt the full-fledged gold standard with a gold currency; and where the

rupee would only be a subsidiary coin. Such a course can only be feasible under two conditions: either when there is a sure prospect of a continuous favourable balance of trade for a pretty long time, so that gold would permeate the active circulation to a sufficient degree and be offered in lieu of purchases made abroad; or when before this course is adopted, a very large number of rupees is melted and sold and the holders of rupees or notes convertible in rupees are given equivalent gold coins for them. To adopt the one would be nothing but dangerous and foolish, and may lead to a financial disaster of far greater magnitude than we have suffered owing to the ill-judged policy of the Babbington Committee; and the adoption of the second may mean a loss or gain to the Indian Government, whether one or the other will depend upon the relative prices of gold and silver. But under the present circumstances the odds are greater on the side of loss than on the side of gain and whenever such a course will be adopted, the mere offer to sell silver on the part of India would tend to depress its price in the world's market, and result in a loss to the Indian Exchequer. If, however, gold standard with gold currency must be adopted, then I for one would prefer the second of the above alternatives. Whatever loss there will be, it will be once for all, and all uncertainty would be removed for ever.

The second of the conclusions to which the historical recapitulation would lead us is that the exchange standard would have worked admirably under all circumstances if we had not to provide the wasteful token rupee for the purposes of internal currency. David Ricardo, while indulging in his dreams of an ideal currency system, had always associated paper as internal medium of circulation in his gold exchange standard and never thought of keeping silver as internal medium. But as in all currency systems allowance has to be made for the whims and peculiarities of the people, and the dictates of economic doctrines more or less modified, so in India, too, it was done, and this make-shift system was adopted, although its half-way-house nature was thoroughly recognized.

But now, when the time has almost come to proceed boldly to encourage as much use

of paper as possible, and to eliminate the rupee, the set-back suffered by the Government during the last two years seems to have discredited the Gold Exchange Standard in their eyes. All India—Indian as well as Anglo-Indian, official and non-official—is at this time more or less convinced that the financial salvation of India depends upon the adoption of a Gold Currency freely minted, and freely circulated. However, I have shown above the dangers of adopting a Gold Currency and the only conditions under which it can be adopted, and I am definitely of opinion that the Government of India should definitely and boldly go on with the Exchange Standard. Having once fixed the ratio of the rupee at 2s. gold to the rupee, they should stick to it and should freely provide gold at that basis. If, however, the gold reserves have been very much weakened, as I understand they are owing to the false move taken during the year 1920, then they may continue to wait and see till the balance of trade turns in favour of India and the present exceptional circumstances have taken a normal turn. However, during all this time serious efforts should be made to encourage exports of India's produce, and to bring about an amicable settlement between the Indian importer and the foreign exporter of finished goods. Government being responsible for this deadlock, they should not

in fairness transfer all moral responsibility on to the shoulder of the Indian importer. They may pass whatever judgment they like on themselves, but thinking Indians unfortunately do not look at it in the same way. They recognize the difficult position of the Government, but at the same time they do not find their way to appreciate the ease with which the Government have sought to shift responsibility from themselves on to the Indian trader. Having passed the period of depression and having touched the point of favourable balance the Government should go on encouraging the use of notes by every possible means in their power, and issuing as few rupees as possible, and building up gold reserves. And when these reserves have reached a sufficiently high figure—the test of sufficiency being the figure which would just cover the entire note circulation—then they ought to declare the notes convertible in gold, and the rupee a subsidiary coin, tenderable only up to a limited amount. This would at once change India from the limping Gold Exchange Standard to the ideal Exchange Standard, the system which in fact prevails in countries like England, Germany, France, and America; and which was the objective of men like Mr. Lindsay, Lord Meston, and, once upon a time, of Mr. B. F. Madon.

VALUATION VERSUS TAXATION

THE Calcutta Municipal Bill, 1921, was introduced in the Bengal Legislative Council on the 22nd November, 1921, section 131 of which, corresponding to section 151 of the present Calcutta Municipal Act III (B. C.) of 1899, lays down thus how the annual value of land and building is to be ascertained:—

"For the purpose of assessing land and buildings to the consolidated rate,—

"(a) the annual value of land, and the annual value of any building erected for letting purposes or ordinarily let, shall be deemed to be the gross annual rent at which the land or building might reasonably be expected to let, from year to year less, in the case of a building, an allowance of ten *per cent* for the cost of repairs, and for all other expenses neces-

sary to maintain the building in a state to command such gross rent; and

"(b) the annual value of any building not erected for letting purposes, and not ordinarily let, shall be deemed to be five *per cent* on the sum obtained by adding the estimated present cost of erecting the building, less a reasonable amount to be deducted on account of depreciation, if any, to the estimated value of the land valued with the building as part of the same premises."

Then follow four provisos, as in the present Act, with slight changes.

The law on the point is, I learn on enquiry, substantially the same in Bombay and Madras.

There will now be public discussion of the provisions of the Bill. The section is silent as to how the "estimated value of the land" in

clause (b) is to be determined. I think the principles to be followed in determining it should be in the body of the Act, and I take this opportunity of offering a few suggestions on the point.

No special knowledge of Political Economy is required to be aware of the fact that prices depend upon demand and supply. There is, as everyone is aware, a very great demand for small houses or small plots of land in Calcutta as elsewhere while the number of persons with money enough to buy big houses or big plots of land is comparatively small. So big houses or big plots of land fetch proportionately lower prices than small houses or small plots of land, that is, the rates per *kata* (80 sq. yds.) are lower. The rate of market value per *kata* of an one-*bigha* (20 *katas* or 1600 sq. yds.) plot must thus be lower than the rate per *kata* for a two or three *kata* plot. The former has to be valued at a lower rate than the latter.

Now the question is, should the owner of the one *bigha* plot be taxed at a lower rate than the owner of the two or three *kata* plot. The modern idea of taxation is that the richer classes should be taxed higher than the poorer. At present if a poor man squeezes himself on an one *kata* plot, and his rich nextdoor neighbour spreads himself out on an one *bigha* plot, the former area is valued for taxation at a higher rate than the latter, though both the areas may have similar advantages. This is, to my mind, most inequitable, for the poor are thus taxed higher than the rich.

Persons with incomes up to a certain limit are exempted from income tax—"living wages" are very properly left unassessed. It would perhaps be too much to claim exemption from municipal taxation what may aptly be called "living space," but areas up to a certain limit, say 2 *katas* (1600 sq. yds.) should, I think, be treated as "living space" and assessed very low, and areas above the limit fixed should be assessed higher on a graduated scale. If a man builds a house on five *katas* of land and lays out a nice garden on the rest of his one *bigha* plot he should in equity pay tax at a higher rate than his neighbour who lives in a crowded house occupying nearly the whole of his two *katas* of land.

Graduated scale of income tax is being adopted in all civilized countries, which have all income tax as a source of State revenue. Valuation of land for the purposes of taxation in Municipal areas should, I think, follow similar lines. Areas above two *katas* up to say five

katas should be assessed at a higher rate than areas up to two *katas* similarly situated and with similar advantages, again the rate should be still higher for areas above five *katas* up to say ten *katas*, and so on.

It can reasonably be argued that a man who lays out a nice garden or keeps much open space benefits not only himself but his neighbours too, though to a lesser extent.

After laying down the general principles to be followed, I think I might suggest how the principles are to be acted up to. The problem has no doubt its difficulties and the solution I have to offer of it is of a rough-and-ready character. The most feasible solution seems to me to allow a certain percentage of deduction from the market value of small areas in assessing them with tax and to allow a certain percentage of increase in the case of big areas. I think 60 per cent deduction may well be allowed in areas up to one *kata*, 50 per cent in areas above one *kata* and up to two *katas*, 40 per cent in areas above two *katas* and up to three *katas*, and so on. On the other hand the market value may be increased by 10 per cent where the area is above seven *katas* and up to eight *katas*, by 20 per cent where it is above eight *katas* and up to nine *katas* and so on. In no case should any land be valued for taxation more than double its market value, however large it may be.

Concession should, in my opinion, be made if half or more of the area is not built over in the case of holdings measuring over 7 *katas*, for the space left open the market value may be accepted for assessment.

As regards ascertaining the estimated value of a particular plot of land, it is done, as far as my experience goes in Calcutta, in a happy-go-lucky way. If a party is powerful and chooses to contest, his land is valued at a lower rate than a neighbouring plot, which has absolutely no advantages over his and is about equal in area. I know of cases in which plots have been valued at a rate lower than the actual price paid shortly before the assessment for reasons not known to me.

The town should, I think, be divided up into small blocks and an assessment committee should come to a decision as to the market value per *kata* of plots of varying size in the particular block, and then the land in each holding within that block may be valued for assessment on the principles mentioned above.

BJOYKUMAR GANGULI.

A creed is a rod
And a crown is of night,
But this thing is God
To be man with thy might,
To grow straight in the strength of thy spirit, and live out thy life as the light.

—Algernon Charles Swinburne.

NOTES

Law and Order.

The official speeches in the Imperial Legislative Assembly in the recent debate on repressive measures justify them on the sole sufficing ground that it is the primary and elementary duty of Government to maintain peace and order. But this elementary duty is being performed by the Government of India ever since British rule began, and the question is, how long will Government remain satisfied that it has properly discharged its functions by confining itself mainly to the performance of this elementary duty? The bureaucrat, all the world over, knows of no better conception of law and the functions of Government than the maintenance of peace and order, in the name of which tyranny and repression is everywhere justified, as Lord Morley observed in his speech on the Irish treaty in the House of Lords. But the extract printed below will show that such a conception of law has long been abandoned by all the civilized countries of the West, and it flourishes only in India. It is high time that the legal conceptions of the Simla Bureaucracy should be brought into line with those of modern civilized Governments, especially as the Government of India is now presided over by a legal luminary who was lately the Chief Justice of England, to whom the more enlightened conception of law quoted below must be quite familiar.

In his Introduction to the English translation of Dr. Berolzheimer's "The World's Legal Philosophies" (Boston, 1912), which is described as "a work of remarkable learning, a striking example of the thorough and encyclopædic manner in which German investigators go to work," Sir John Macdonell, Vice-President of the Society of Comparative Legislation and Professor of Comparative Law in the

University College, London, summarises the results of the author's investigations as follows :

"I state as a further result to be extracted from the elaborate review [of Dr. Berolzheimer] : In the opinion of the great majority of the authors considered, the functions of Government cannot be confined to the maintenance of peace and order. It is, and must be, an instrument of culture.....If humanity is to get a great lift upwards, all must aid, including the representative of the will of all. The constant progress of justice is 'possible only through the instrument of law and Government.'

"I note another conclusion to be deduced from the examination of the writings of the long list of authors, and especially of the moderns. There is a new conception of liberty which it is the aim of law to carry out. Much has been written about political freedom ; freedom to speak, write, meet, form associations, enter into contracts—in other words, protection against external pressure and freedom to do as one likes. It may mean also the minimum amount of interference compatible with each being free to do as he likes ; regulations imposed upon all citizens in the interest of all.

"But there is another conception of it as freedom for the development of all human faculties ; freedom not merely from violence or tyranny and external pressure, but freedom from the pressure which checks, stunts and impoverishes the best in human nature ; freedom which enables one to say, 'we can do what we ought.' There is the conception of the larger liberty, the higher liberty ; the removal of all that stands in the way of the full development of man. Originating in philosophy, this conception has come to be recognized as one of the objects of law."

When will this come to be recognized as one of the objects of law in India ? When will law be maintained according to this conception ? And how is it to be maintained ? Not certainly by mere talk about justice, even though it emanates from the highest official source. It needs a thorough change of heart in the bureaucracy, of which we see no signs whatever as yet.

"A Civilised Community" and Maintenance of Law and Order.

In spite of advancing thought in the world outside India, her alien rulers continue to hold that the maintenance of law and order in the primitive sense is not only the highest but almost the only function of Government. This description of the bureaucrat's faith may sound incorrect, and also unjust to him. But it is neither: of the imperial revenues of India, the largest slice is devoted to the upkeep of the army, which is ostensibly meant for keeping peace inviolate. Very large sums are budgeted for railways, which have a high strategic importance. In the provincial budgets, police expenditure forms the largest, or at least one of the largest items. Both in the imperial and the provincial budgets education, sanitation, agriculture, irrigation, industries, forestry, and other essential development departments have comparatively insignificant sums allotted to them.

Yet Lord Reading would have us believe that he wants to maintain law and order in order that the reputation of the people of India as a "civilised community" may not be lost. "Civilised" forsooth! Is a community civilised whose members are considered unfit to try alien white criminals? Is a community civilised which cannot officer its own army? Is a community civilised whose imperial services are almost wholly monopolised by foreigners? Is a community civilised whose members are kicked out or sought to be kicked out of every British colony? Is a community civilised which has no mercantile marine, and no navy to guard its coasts? Is a community civilised which sends out its sons to die "for the world's freedom", though they are themselves not free? Is a community civilised which cannot spend its own taxes in the way it likes? Is a community civilised whose servants are its masters? Is a community civilised which cannot manufacture its raw materials into saleable goods? Is a community civilised which suffers from chronic starvation and yet exports its

best food grains? Is a community civilised of which 94 per cent. are illiterate? Is a community civilised which has a higher death-rate than any civilised country outside India?

It is not at all strange that the head of the British Indian Government should not be anxious for the reputation of India as a civilised country in the directions pointed out above. For the reason why India is considered civilised is that it is under the "enlightened" rule of Great Britain; the latter has civilised the former. Therefore, as the main reason of India's being considered civilised is subjection to British rule, whatever is necessary to keep up that subjection, or, in other words, whatever is necessary to hold India down, is considered essentially necessary to maintain her reputation as a civilised country. As the cult of law and order is only a pretext for killing India's desire for freedom and keeping her in the condition of a helot, therefore our reputation as a civilised community is thought to be involved in the so-called maintenance of law and order.

So-called Maintenance of Law and Order.

If non-officials assemble in public places to make and hear speeches on public affairs in defence of the right of free association and free speech, if they exhort people not to sell or buy foreign cloth but to produce, sell and buy home-spun, they are held to break law and order. But if a Dyer butchers hundreds of men, women and children in cold blood, without any warning, and for no offence whatever, that is not breaking law and order but is at the worst a blunder due to the "honesty of purpose" of such a "hero". And Dyer is only the most notorious among the many white and non-white servants of Government who have given similar proof of honesty of purpose. There are newspaper reports, not yet satisfactorily contradicted, of assaults and plunder committed by public servants which must be considered to have been due to their authors' zeal for the mainten-

ence of law and order. We know that officials do maintain law and order when they apprehend non-official thieves, robbers, plunderers, hooligans, murderers, &c. We are grateful for this service rendered by them in lieu of payment. But we also think that we are expected to believe that *whenever* officials take possession of the property and persons of non-officials without the latter's permission or consent, *whenever* officials cause simple or grievous hurt to non-officials, *whenever* officials deprive non-officials of some limb, *whenever* officials shed the blood of non-officials, *whenever* officials kill non-officials, these acts do not constitute a violation of law and order, but must be held to be mistakes due to "honesty of purpose" or indispensably necessary for the maintenance of law and order. This, however, is not among our articles of faith. We are non-conformists in this respect.

In this connection we would suggest the compilation of a record showing the occasions when non-officials have broken law and order violently and non-violently and when officials have maintained law and order by laying violent hands on non-violent non-officials or by seizing their property or by shedding their blood or by shooting them down.

Deputy Commissioner Kidd.

It was reported in the papers one morning that Deputy Commissioner Kidd had struck Srimati Hem Nalini Ghosh a blow on the head at a public meeting in Showanipur, Calcutta, in consequence of which she fell down unconscious and bleeding. A Government *communique*, evidently not the result of any private or public enquiry but based on Mr. Kidd's own version of the incident, appeared the next day contradicting the newspaper report. But the Government *communique* itself shows that that officer did nothing to help the lady when he found her unconscious and bleeding;—it was not he but some Indian gentlemen who took her to hospital. Is it not the duty of the police to send persons seriously wounded to hospital? Possibly Mr. Kidd held,

Dyer-like, that it was not his business. What is more, Mr. Kidd did not make the least effort to find out how the lady had come to be hurt so seriously. Was it not his duty as a police officer to find out and arrest her assailant? In the report of the incident which appeared even in the Anglo-Indian papers, there was no mention of any stone-throwing at or after the meeting. The theory advanced that she was hurt by a stone cannot, therefore, be believed. The surgeon who examined and dressed the wound does not in his report lend countenance to the theory.

On the other hand, from the day after the publication of the Government *communique*, *The Servant* has been publishing the depositions of numerous eye-witnesses which go to create a strong presumption against Mr. Kidd. The Bengal Government would, therefore, be well-advised to order a public enquiry into the matter. Otherwise the Indian public would be confirmed in the belief that in the opinion of Government "The Police can do no wrong," or "An Official can do no wrong," just as in British constitutional theory "The King can do no wrong." Of course, Government may not care what the Indian public believe. But as we desire to promote a sufficiently rapid and peaceful evolution in the sphere of Indian politics, or, in other words, as we are in favour of a bloodless and against a bloody revolution, we must urge both officials and non-officials to be non-violent. If officials be violent even when non-officials are non-violent, the cause of non-violent radical change would be seriously jeopardised.

No doubt, it is easier at present for Government with its army and its police and all their warlike equipment to deal with a popular movement of violence than with a non-violent movement. But the situation may not always remain what it is now. Government must depend in great part on a non-white army and a non-white police; and it should, therefore, be farsighted. The number of Indian soldiers and policemen who have actually resigned may be very small at present, but the spirit of non-co-operation has permeated the army and the police. It may not take

long for the spirit to manifest itself in outward act or fact. Even among the most zealous co-operators, the majority, to the best of our knowledge, support Government as a matter of strategy; they love the bureaucracy as little as the Non-co-operators.

It is necessary to say all this in the interest of a peaceful revolution, for a revolution there is bound to be. Government must not think that it is more powerful than the people, and that, therefore, everybody who is of the people and urges the officials to do something reasonable is in the position of a servile suppliant for mercy and redress of grievance. Whatever our own personal insignificance and weaknesses, when we speak from the side of the People we do so in the faith that the People are the equals of the highest in the land or the world, if there really be any highest or lowest. It is our faith that, just as nothing is gained by bluff, so nothing is gained by servile supplication, self-humiliation. Both bluff and self-humiliation are wrong and despicable.

Death of Abdul Baha Abbas.

Major Tudor Pole has informed *Light* (London, December 3) that he has learned by cablegram from Palestine of the death of Abdul Baha Abbas at Haifa on November 28. He was the head of the great Bahai movement, which numbers several millions of followers throughout the world, all workers for peace and human brotherhood. He was the third in succession of the leaders of the Bahai movement, which originated in Persia. It is believed that the government of the movement will now be carried on by a council of twelve.

An American paper observes that though Abdul Baha, "Servant of God", and head of the Bahaistic doctrine of universal fellowship, is dead, "there will be no falling off in attendance at the churches devoted to the worship of the great moralist who was born in Nazareth and whose birthday the world is preparing to observe." We read in *The Literary Digest* :—



Abdul Baha Abbas.

All religions are said to come from the East. Bahaism sprang up in Shiraz, Persia, where the son of a wool merchant, a young man of genius called the Bab, in 1844 broke away from Islam to preach an "all-embracing gospel of universal brotherhood." After six years of teaching, the head of the new cult suffered martyrdom, and his disciples were persecuted. But another man came forth to lead the movement in the person of Mirza Hosein Ali of Nour, who, we are told, assumed an inspired leadership and proclaimed the doctrine of a peaceful reunion of faiths and aspirations. He became known as Baha'o'llah, which means the Glory of God. He also is said to have been of the fiber of which martyrs are made, and he suffered forty years of exile and imprisonment. He was succeeded by his son, Abdul Baha Abbas, who has just died. In the meantime, says the *Boston Transcript*, Baha'o'llah's "benevolent, but vague and indefinite, doctrine or holy hope of a universal religion which shall replace or reconcile all the warring creeds has spread abroad through the earth, until its acknowledged followers are found in all

Christian countries at least." Its devotees, we are told further, do not find their acceptance of the Bahaist doctrine to be inconsistent with their membership in existing churches. Concerning the ideals of the "quietist" cult, the *Transcript* says:

"It is a melange of Christianity and idealistic Mohammedanism, suffused and inspired by a very glowing hope. It contains nothing new; it is, in the words of Baha'o'llah, 'an ocean of generosity manifested and rolling before your faces.' It is a gorgeous glitter of intense benevolence, which derives whatever it has of proselyting power from its dramatization in a saintly personality. It is the old story of the attempted incarnation of an idea—the idea itself being so vaguely generous and noble that no one could possibly object to it. Long before the present movement for an international organization of peace, Baha'o'llah had proclaimed the following as one of its cardinal 'doctrines'—that is, aspirations:

"We desire but the good of the world and the happiness of the nations. That all nations should become one in faith and all men as brothers: that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. Do not you in Europe need this also? Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

Mrs. J. Stannard has contributed an appreciation to *The Sphinx* of Cairo, from which we extract the following:—

Through the death at Haifa of that great Persian, Abdul Baha Abbas, leader of the Bahai movement, the world has lost one of its foremost religious lights and one of its noblest of men.

From the time he was a young lad until he breathed his last, at the ripe old age of 79 years, he never deviated from the path of consecrated service to "the cause of God" in his work for humanity. In his personality and his influence Abdul Baha embodied all that is highest and most striking in both of the Christian and Moslem faiths; living a life of pure altruism, he preached and worked for inter-racial and inter-religious unity. Faithful to those supreme ideals laid down by his Holiness Baha 'Ullah 30 years ago, when incarcerated in a Turkish prison, Abdul Baha, with true spiritual genius, gathered round him

workers and followers for the promulgation of these teachings wherever his message was heard and his aims known.

It is entirely due to these two inspired souls that the world sees to-day a fusion, as harmonious as it is remarkable, composed of members of the three great world faiths: Moslem, Christian, and Jewish, who have adopted the Bahai religion, and social standards, and are forming a world-wide brotherhood movement of untold potentiality for good. Entirely orderly, peaceful, and spiritual in its development, no true Bahai society will fight for its faith nor enter into religious dissensions, or racial quarrels. Baha 'Ullah declared he had come to show mankind the way of peace and international unity. All war must cease, and the human race learn the laws of fraternity and mutual co-operation. For the promulgation of progressive ideals, and the destruction of racial or religious hatreds, the great Persian Teacher devoted a long life, bearing persecutions, ignominy, and the confiscation of all personal property when, with his family, he was exiled years ago to Akka in Syria.

Undaunted by suffering, Abdul Baha continued to inculcate the illumined teaching of his father, and his epistles on philosophy, sociology, or private admonitions may be found in almost every country of the world. His wise, forceful thinking drew a never-ending stream of visitors to little Haifa—men and women desiring his opinions or teaching, and few sincere thinkers left his presence without wishing to become one of his helpers and servers. Work and service in the cause of God meant for him serving his kind, and the promotion of peace and concord among all. Work for others in the unselfish spirit brought man nearer to his Maker than many stereotyped prayers, he declared, as, sweeping aside doctrinal theologies and religious superstitions he raised his voice in appeal for the honour of true religion. Many years before the war Abdul Baha foretold the coming of a world conflagration and warned his hearers against the dangers of patriotic fanaticisms and worldly ambitions of power. The forces of materialism, he considered, had grown to such terrible proportions that unless Christian races turn back again to the spiritual principles for which their Founder died, and sought God-knowledge, a great retribution would surely visit their lands.

Some of the prophets of God had a more extended field of work or a more difficult situation to face at the time than others, but in essence they were mystically united and taught the same eternal verities and spiritual admonitions. They never denied one another, say the Bahais, but on the contrary, confirmed and preached of each other.

When in the presence of Abdul Baha thoughtful enquirers soon realised they were speaking to a man of unique personality, one endowed with a

love and wisdom that had in it the divine quality. His unbounded sympathy for all was such that no sorrow or trouble seemed too insignificant for his attention if an appeal reached his ears.

It is no exaggeration to say that countless thousands of Bahais, in Persia, India, America, and other lands, are now mourning his loss as the very light of their lives, for Abdul Baha held sway over a large spiritual community, to whom he ever gave of his highest and best. To each and every-one he typified "the Beloved", sung of by Persian poet-mystics in the past.

The writer is one of many who believe that only through the adoption of such spiritual and social reforms as are outlined in the Bahai works of Baha 'Ullah can civilised races hope to evolve a peaceful and contented order of society in the future.

Generosity at Others' Expense.

[This note was crowded out of the last number.]

At an ordinary meeting of the Calcutta Corporation held on the 7th December last, it was resolved,

"(ii) That Mr. Houston [Executive Engineer, Drainage,] having given notice to sever his connection with the Corporation within two years from the date of taking up his appointment, he be called upon in terms of the appointment to refund to the Corporation the amount paid to him for his passage from London to Bombay [£ 68] and Railway fare to Calcutta [Rs. 113-3-6]".

This was quite a just and reasonable resolution—though the nominated members of the Corporation and the officials and the English commissioners thought otherwise. Some Municipal Commissioners have pleaded that as Mr. Houston has given notice of resignation owing to ill health, he be excused the refund, and so another resolution has been carried, to the effect that "resolution (ii) be referred back to the Estates and General Purposes Special Committee for further consideration." We do not see why there should be any re-consideration. The contract did not propose to make any exception in case of serious or other illness of the incumbent. It cannot be said that that was because it could not be foreseen that Mr. Houston might fall ill; for surely that gentleman being a human being was liable to all the ills that human flesh is heir to. Moreover, even now in inviting applications for the post of Executive

Engineer, Drainage, Calcutta, the Corporation has again laid down the previous condition of refund of passage money, *without making any exception in case of illness*. Besides this, Mr. Houston's medical certificate is extremely vague and does not seem to us satisfactory. Lt. Col. W. McCay, I. M. S., certifies that Mr. Houston was under his 'care', not under his treatment, does not specify his illness and does not state under whose treatment "he did very well" "and the serious signs gradually disappeared". What were these serious signs? Considering all the circumstances, we do not think the Corporation has any right to be generous to Mr. Houston at the expense of the rate-payers. Let us see how our City Fathers decide the matter.

Famine in Russia.

Christiania, Dec 26.

A warmly worded appeal for help has been issued by Dr. Nansen to several nations in which he dwells on the frightful sufferings of millions of Russians from hunger and cold. He describes the statement that the help sent is consumed by the Soviet Government and the Red Army as black lies contrived by human devils for the sake of political intrigue. He declares that the flood of lies is emanating from Helsingfors and guarantees that all help sent to his and the American organisations reaches the famine centres exclusively. He asks specially for bread corn.—"Reuter."

This should be of interest in connection with the article on the Russian famine printed in our current issue.

An American Message to the People of India.

Some Americans have sent the following message to the people of India :

The United States of America has never failed to extend sympathy and support to all peoples who were struggling for freedom.

A short time ago our army returned from overseas after having brought victory to the allied cause. Our entrance into this great struggle was predicated upon the principle that "the just powers of government are derived from the consent of the governed" and our aid was accepted by the Allies upon the theory that at the close of the war peoples everywhere should be permitted to determine for themselves the character of the government under which they shall live. Our right not only to sympathise with the people of India and Ireland and Egypt who are struggling for the right of self-determination but to give them

active support is conceded by the promises of our associates in the great war and sealed by the blood of our soldiers.

Accordingly we send our sympathy to the people of India, and our assurance that we will do all we may to promote the success of their struggle.

We thank those Americans who have sent this message. But we must ask our countrymen not to expect any actual help from America. We must depend on our own unity, strength and endeavours, to win freedom.

A Revealing Document Or A Hoax?

The following appeared in *The Washington Times* of America of December 2, 1921.

PARENTAGE OF CAMOUFLAGED PLOT AGAINST OUR COUNTRY.

The British library of information, at 44 Whitehall Street, New York, which is really a salaried staff of British propagandists, made an awkward mistake the other day.

There is at present in India, on tour with the Prince of Wales, a Prof. L. F. Rushbrook Williams, whose business it is to prepare propaganda presenting British rule in India in a light that is as fair as it is false. This Williams person's salary is paid by the British Indian government and his propaganda books are printed by the government printing office at Calcutta.

It so happens that a Mr. Cuthbert Hicks, in charge of the British propaganda bureau in New York, mailed a copy of one of Prof. Williams' propaganda documents to your correspondent, which was intended to be accompanied by a sarcastic note, and at the same time wrote a letter to Prof. Williams in India, telling him that he had done this, and also revealing some very private propaganda affairs. Then Cuthbert got his letters in the wrong envelopes and your correspondent got the one meant for Prof. Williams and Prof. Williams in due time will doubtless get the sarcastic note meant for your correspondent.

INTERESTED IN PROPAGANDA.

What bearing has this on the [Washington Disarmament] conference here, you ask?

Well, this much bearing. In this letter the person in charge of British propaganda at 44 Whitehall Street, New York, anxiously inquires of his fellow propagandist in India what Japan is doing by secret propaganda and instigation of other sorts to encourage the boycotts and munitions in India?

And right there you can lay your finger on one of the principal anxieties which has brought British diplomacy to Washington in search of

an Anglo-American alliance of some sort under any old name that sounds sweetest to American ears.

Look at the map and see what Japan can do to British rule in India, and then look at what Japan can do to China and the open door, if she once gets a grip, friendly or hostile, on India. She could seize and hold China against the whole white race.

Now, anybody who knows anything at all about conditions in India and Afghanistan and Russia in Central Asia, as well as in the Near East, knows that England's hold on India is slipping faster and faster each day, and that her only possible chance of keeping her empire in Asia is to make a still stronger alliance with Japan, whereby the two can divide hegemony of that continent.

ALLIANCE WITH JAPAN.

The only first-class power which could put an effective obstacle in the way of that division of Asia, with its ultimate object of shutting the door to commerce with Asia in the faces of other white nations, is our strong America.

What lines of policy, then, naturally present themselves to British diplomacy?

Why, these three:

First, a hard-and-fast alliance with Japan and war against us if we interfere with the conquest and division of Asia or resent the shut door.

Second, a hard-and-fast alliance with America to curb the Japanese aggression and expansion in China, India, and Siberia.

Third, to persuade America to enter into an agreement to scrap part of her navy and to pledge herself to abandon naval construction for a term of years long enough to make sure that her navy was harmless, after which British and Japanese armies ferried in merchant ship transports, if necessary, could do the work in Asia.

Of these three alternatives, England would prefer the alliance with America and war upon Japan. That she cannot get—not now, at least.

ALTERNATIVE CHOSEN.

The alliance with Japan and war upon the United States is an undertaking too costly for British and Japanese finances at present, and, besides, they would probably be defeated at the end of a long and stubborn war.

Therefore, the third alternative has been chosen.

British diplomacy is bent upon a triple alliance wherein it can bore from the inside, and play the balance of power against both of the other parties to the center, while the American navy slowly decays.

England has chosen to defend her empire in India at Washington by diplomatic cunning rather than on the Pacific and in Asia by arms.

When the old Tiger, Clemenceau, returned from India, a few months ago, he told his

personal friends that England was sure to lose India as things were going. And the British foreign office knows better than Clemenceau the desperate plight of its rule in India.

That Mr. Harding and Mr. Hughes should have stepped so blithely into this British trap is not surprising. Neither of them is responsible for this attempt to establish a camouflaged entente, or even for this conference of Washington.

The secret hand which pulls the strings for England in America is the hand of Elihu Root. He is so far more crafty, so far more able, so far more versed in legalized rascality, than is either the president or Hughes, that both are really only unconscious tools of his subtle mind and subtle methods and sinister designs.

What Root wants above anything in the world is to create an Anglo-American imperialism which would dominate the world, and in which his dearly beloved England would be the senior and masterful partner.

CONSULTS WITH BALFOUR.

Root is in constant consultation with Balfour. The two are daily and nightly together in private talk. Their minds are much alike, their names are exactly alike, and the methods of both are strictly in accord. With either one, any means is justified by the end.

One has only to glance at Root to see what an effect the prospect of carrying to success his cherished Anglo-American alliance has had on him. The man looks ten years younger than he did a while ago and it is rather an odd coincidence that Balfour should have declared to Geddes the day Hughes formally opened the conference with the proposal to make a naval entente with England and Japan, that he himself felt ten years younger than he did when he entered the door.

I wonder what better ground for suspicion of this conference and its avowed aims a loyal and truehearted American needs than that both are the children of the brains of Arthur Balfour and Elihu Root.

The Most Noteworthy New Year Decoration.

In the eyes of the Indian public or of its Non-co-operating "minority" — for the British and Anglo-Indian Extremist Tories choose to think that Non-co-operators are in the minority and the majority of the politically-minded Indian people are overflowing with loyalty and reverence and love and the desire to co-operate with those who want to keep them down and exploit them — the most noteworthy New Year decoration is the C. S. I. or C. I. E. bestowed upon Mr.

Knapp, special commissioner of Malabar. His decoration may have been determined on before he became special commissioner of Malabar; but as the Wheeled Black Hole Tragedy of Malabar, or, in other words, the asphyxiation of some seventy Moplah prisoners of war in a closed goods van without ventilation, took place during his incumbency of that office, what would have been lost if he had not been decorated on New Year's Day? No doubt, official wisdom and contempt for Indian public opinion made him the chairman of the committee appointed to enquire into that horrible event. But was it necessary to underline, however unconsciously and unintentionally, that contempt by this decoration? In the Madras Council the voice of protest against his appointment as chairman had been raised before the announcement of the decoration. It was unheeded. Indian public opinion may flatter itself by supposing that it was unheeded because it was raised too late, after the fact. But decency could have been preserved by decorating Mr. Knapp after the committee of enquiry presided over by him had submitted its report, after the report had been published and after the public had seen that. According to the Knapp-committee's report Mr. Knapp had nothing to do with the ghastly tragedy, that some others were guilty and that Mr. Knapp had done everything possible for the humane treatment of prisoners of war in accordance with the laws of civilised warfare. But things have been done in such a way as to confirm the popular belief that the bureaucracy take special delight in giving a slap on the cheek to Indian public opinion by promoting and honoring those officials against whom there is any public outcry.

We are not for assuming the guilt, in any degree, of Mr. Knapp. But we are certainly for thinking that as Mr. Knapp is a human being, it was possible for him to be guilty of neglect of duty or of a more serious fault.

A correspondent writes to us from America that a cry has been raised there — is it by anti-Indian British propagandists? — that the Black Hole Tragedy of Siraj-

ud-Dowlah's day was a greater atrocity than the Wheeled Black Hole Tragedy of Malabar of the year 1921. Assuming that the mid-eighteenth century horror was more hellish than the twentieth century piece of devilry, what is gained by any such comparison? Is it going to be the defence of any old or middle-aged British Nawab in the employ of His Majesty George V that he was a whit less guilty than the victorious soldiers of the Indian Nawab aged 21? We are not quite sure that the eighteenth century Black Hole Tragedy was not a myth. But supposing it was a fact, we think its twentieth century parallel is in no respect less black; in our opinion it is, considering all the circumstances of time and place, &c., blacker.

Macaulay thundered against Siraj-ud-Dowlah, because when the latter came to know of the horrible incident he did not punish any of his subordinates. Let us note that, though British justice has been swift to overtake thousands of non-violent preachers of homespun and assemblers at public places, it has not yet (27-1-1922) been able to arrest or punish the man or men guilty of a deed to the like of which Macaulay could find no parallel in history or fiction. More than two months have passed since the occurrence, without even the report of enquiry being published.

Reprisals Added to Repression?

Every government is legally, though not always morally, entitled to repress what it considers crime, real or technical, according to its laws. But no government is entitled to order or connive at reprisals in addition to legal repression. In Ireland both repression and reprisals failed; but conferences succeeded in producing the result desired. In India, to take only the period since the passing of the Rowlatt Bill, in addition to the punishments inflicted according to law, whether on a correct interpretation of law or not we need not discuss, thousands of persons have been assaulted, insulted and injured in various ways and many killed, according to newspaper reports, most of which have never

been contradicted. Whether officials in power have ordered or connived at these assaults, injuries and shootings, will probably never be known, unless a General Crosier turns up. But whatever the fact may be, it is generally believed that these assaults, &c., are acts of reprisal. If reprisal be authorised by the powers that be, the fact cannot but be condemned and regretted. Reprisals can never improve the situation. If people be cowed down by official violence, that cannot be called an improvement. If people be able to keep up their strength and fearlessness and at the same time remain non-violent and are able to win freedom, that can be called an improvement. But if they be exasperated by official violence and return violence for violence, that is a reversion to the state of savagery. The fact is, whichever party resorts to violence, for the solution of a political problem, goes down in the scale of civilisation and humanity and shows that it possesses no statesmanship.

The Release of Some Political Prisoners.

There is neither rhyme nor reason in the way in which various provincial governments have been releasing some persons but not freeing others who have all been sent to jail for the same or similar political offences. In Bengal large numbers of persons, mostly young men and boys, are sentenced to various terms of imprisonment for the offence of being Congress volunteers, and some of them are released long before the expiry of their terms and others are not. These imprisonments and releases have come to be looked upon as good jokes by the boys, some of whom when released are said to have playfully cried shame on the authorities for their inability to feed them.

In the Panjab, Lala Lajpat Rai has been set free. He was entitled to remain free all along, having done nothing wrong. But why have not others who were equally innocent or guilty, been set at liberty? The Lala happens to be a famous man, well-known in England,

Japan and America. Was any pressure, therefore, brought to bear on the Secretary of State for India to release him? If that be so, there is no reason why others should suffer for their comparative obscurity.

In the United Provinces, a son and a nephew of Pandit Madan Mohan Malaviya have been set free after being twice arrested. Has this been done to "oblige" the Pandit? But it is certain that this will not abate his patriotism in the least. Babu Bhagwan Das of Benares has been similarly released, probably because ex-Sir Subramaniya Iyer and Mrs. Annie Besant, who are fellow-Theosophists of the Babu Saheb and were co-workers for the Central Hindu College, tried to get him released. Babu Bhagwan Das has, however, caused it to be widely known that he does not at all relish his own release, seeing that others who had done exactly the same thing for which he was incarcerated along with them, are still in jail. He has, therefore, resolved to stay away from home and live under conditions approximating jail life as nearly as possible during the unexpired portion of his term of imprisonment. He has acted very worthily.

The object of releasing prominent men may also be to lower them in the eyes of the public. The policy which actuates Government in sending non-violent volunteers to jail and the policy which leads them to release some political prisoners and keep others in confinement are both unworthy of a just and enlightened Government.

Swadeshi Articles.

It is with difficulty that we are able to review or notice the books in many languages which we receive for the purpose. Some of our countrymen want that we should also give our opinion as to the quality of various kinds of goods manufactured in India. But this duty we are not competent to undertake. We would, therefore, earnestly request manufacturers *not* to send us any articles for our opinion. Several firms have placed us under obligation by already presenting us with samples

of their goods. We cannot do less than acknowledge their courtesy. The Calcutta Soap Works, Limited, have twice sent us quantities of their "Nirmalin" and other soaps. These are excellent for household use. They save labour and possess good washing qualities. The Ruderdi Weavers' Co-operative Society have sent us a piece of khaddar. We have found the yarn used in this piece of home-spun to be smooth and uniformly fine; and the weaving, too, is good. "Sufi Pens," made of brass, are good both to look at and to write with. They are also very cheap.

Mombasa Social Service League.

We are glad to learn that a Social Service League was established in Mombasa more than eight months ago. It has been working with the following aims and objects:

- (1) To render all possible services to the public conscientiously and without any self-interest.
- (2) To help the poor and destitute people.
- (3) To make efforts to spread education and knowledge of hygiene among, and to provide free reading to, the poor and illiterate.
- (4) To render all possible help to the public at the time of ill-health.
- (5) To do everything possible that could be expected of volunteers, etc., etc.

The League has an Advisory Board, consisting of eight respectable gentlemen, who supervise almost all the work and especially check all the monetary transactions.

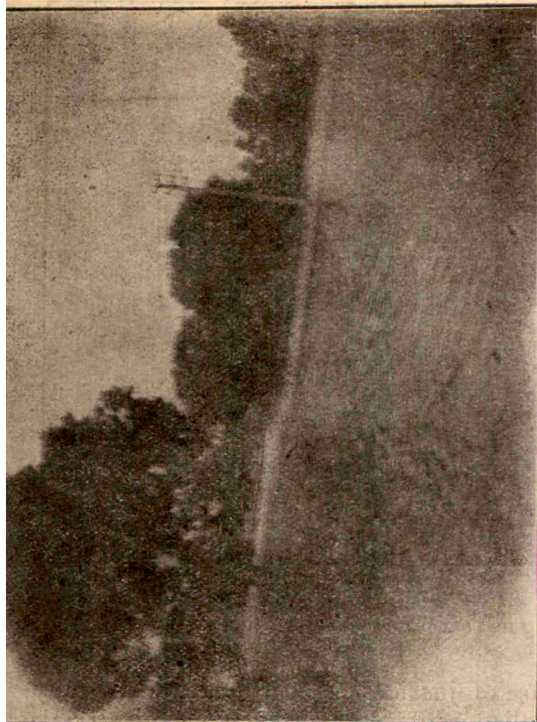
The volunteers of the League visit all the ships coming from and going to India to get report of the passengers' hardships which are, from time to time, published in the local press and communicated to the proper authorities for redress.

The volunteers make appeals to the passengers for donations to the League and issue printed receipts. The money, so collected, is used for the welfare of the people.

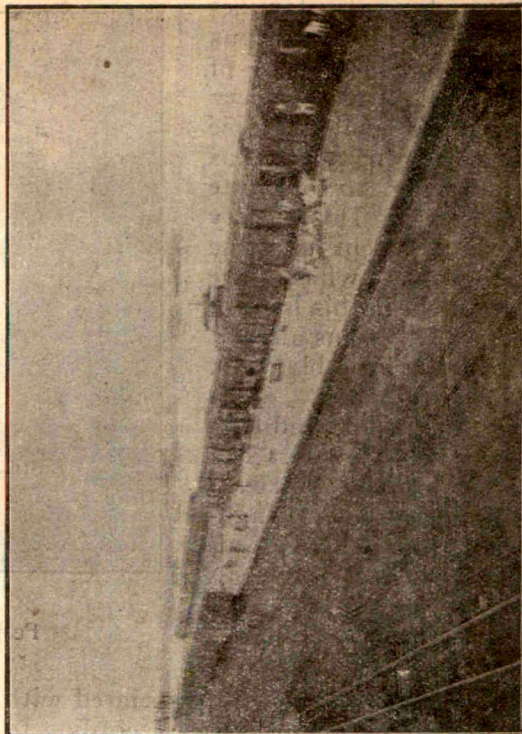
The passengers are requested to give all the particulars of their hardships on voyage without any hesitation.

Floods in Saran.

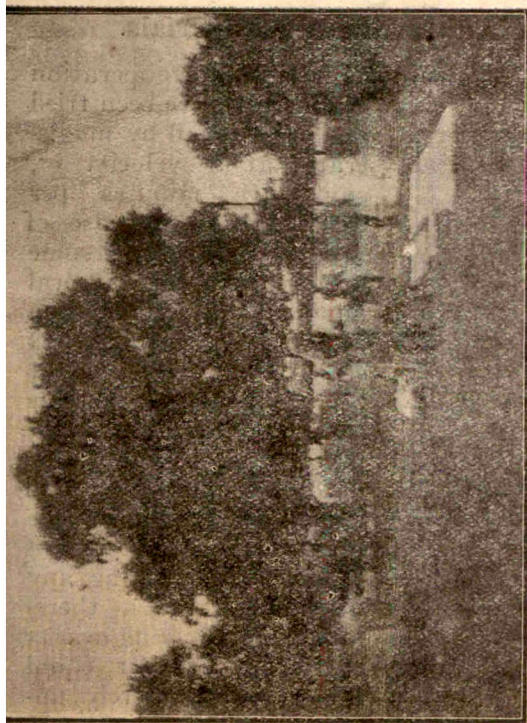
Our readers will remember that on the 14th and 15th of September last, there were devastating floods in Saran district in Bihar, which have caused great distress. The people of the district are still suffering from the effects of that great calamity.



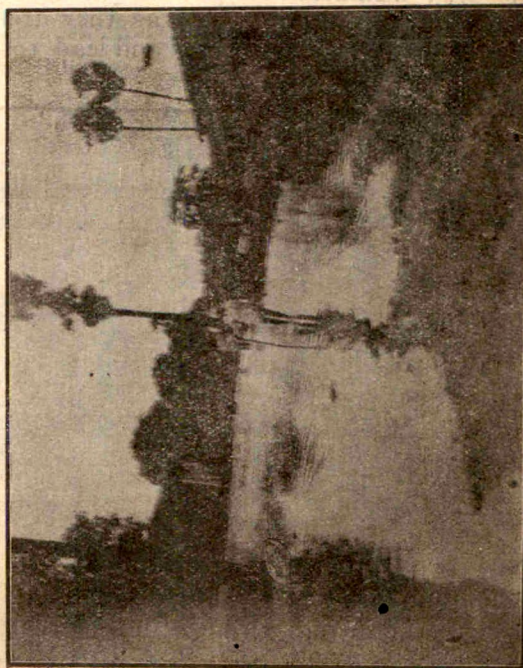
Water in all directions.



Bhagwan Bazar Station in Water



Looking at the Approaching Flood.



People and domesticated animals in great distress.

Thousands of families have suffered from various diseases in consequence of the floods. A relief society started by philanthropic Marwari gentlemen has been trying to alleviate the distress. This society has kindly sent us some photographs which are reproduced in this issue of our review. It has already distributed cloth, blankets, medicines, sago, &c, worth Rs. 7000, and help is still being given. The address of the Marwari Relief Society is 7/1, Jagamohan Mallik Lane, Calcutta.



Trials In Camera.

Open trials are rightly associated with the administration of justice according to the law. Trials in jails and other inaccessible places, to which the public and even members of the bar are not admitted, are objectionable; as they are likely to give rise to abuses and lead to

People fleeing leaving behind their hearth and home at the time of the floods.

failure of justice, seeing that, in what may be called repression cases, even open trials have ended in a travesty of justice in too many instances.

Adjournments in Trials.

In numerous cases non-cooperation volunteers have been tried and sent to jail by magistrates at a velocity of, say, five minutes per case. But in the case of Mr. C. R. Das and some others, there were several adjournments, and even after the hearing has closed, judgment has not been pronounced. Yet his case is not in the least more intricate than that of other volunteers and leaders; nor did he impede the swift course of "justice" by offering any defence. In India, therefore, we are having neither equal justice nor equal injustice, but merely unstatesmanlike policy.



A picture of great distress caused by the floods.



• S. Chittaranjan Das

Women Civil Resisters.

Srimati Basanti Devi (Mrs. C. R. Das),
Srimati Urmila Devi (Mrs. Ananta
arayan Sen), and Srimati Suniti Devi,
organiser of Nari Karma Mandir (Women



Sreemati Basanti Debi.

Workers' Abode), were the first ladies in our midst to offer civil resistance to the Government proclamation by which Non-co-operation volunteering was declared unlawful. They went out into the streets asking people to buy and use home-spun cloth and to observe hartal on the day the Prince of Wales was to reach Calcutta.

Public meetings have been similarly prohibited. But such meetings are being held and attended by thousands. Hundreds of persons are being arrested. And perhaps



Sreemati Urmila Debi.

because even improvised jails cannot provide accommodation to the crowds of prisoners, the police have begun to use their cudgels, fists and boots freely on those attending meetings and also passers-by. But after it has been announced in the papers that those coming to the meetings must come prepared to be assaulted, the attendance at them has increased enormously. In Bengal, it is not customary for Hindu and Moslem ladies to appear in public. But these meetings have been addressed by ladies like Srimati Hemprabha Majumdar, Srimati Urmila Devi

and others, including a Musulman lady. People have every right to do in a non-violent way that which is moral and also persuade others to do the same. They have also the right to assemble in public to discuss and to speak on public affairs, so long as they are not violent or incite others to violence. No government is entitled to take away from peaceful people the right of free meeting and free speech.



Sreemati Suniti Debi.

Therefore civil resisters, in the matters referred to in this note, are acting both constitutionally and courageously.

Students' Strikes.

From the very beginning of the Non-cooperation movement, we have been opposed to students strikes, giving reasons for our opposition, which we need not repeat. If students who leave college or absent themselves for a time can make any good use of their time and energies, the question of giving up or suspending their studies is worthy of consideration, the case of each student being considered separately. But we are not in the least disposed to encourage or promote mass idleness among them, which only increases the general uproar.

By "good use" we mean anything which may benefit the students or their families, or benefit the country educationally, economically, socially or politically.

Anti-Indian Propaganda in America.

We have received the following for publication :—

In this age, when public opinion is a great factor, propaganda has become a science. Every one interested in the method of propaganda carried on by Great Britain during the World War, should read the book "The Secrets of the Crew House" by Stuart in order to realize what part British propaganda has played to win the war.

British propaganda is carried on the world over for two purposes, (1) to increase her prestige and gain friendly support from other nations, and (2) to blacken the cause of her actual or possible enemy. For instance, she wants to gain American support to strengthen her world-flung Empire and she knows well that without American support, or with a hostile America, it would be impossible for her to gain her end; for that reason she is carrying on insistent propaganda for an Anglo-American entente through various channels, and propagating the idea of a union of English-speaking peoples. She is also trying to counteract any possible influence which may thwart her interests.

Anything that will make the American public feel that Britain's world policy is not allright is being fought against in America through the activities of the best English scholars and American agents. For instance, Lord Bryce came to America to plead for Anglo-American understanding and, during his whole stay, in every speech he advocated the expulsion of Turkey. No one painted Turkey so black as Lord Bryce during his discourse in the Institute of Politics in Williams College, Williamstown, Mass.

British statesmen, writers and others are insistently preaching against Japan as a possible enemy of America. The works of Putnam Weale, Pooley, Osborne, Giles

and others are examples. The same policy is being carried on against India in America. British propaganda is most active in America, because America is the most powerful nation in the world. America in a day's notice can drive Britain into bankruptcy and America alone today is in a position to challenge British world domination and the control of the seas. The Indian people, fed up by British news, do not know that America saved the British Empire in the world war, and without American aid Germany would have been victorious. France knows it and for that reason is seeking a Franco-American alliance to strengthen her position.

Anti-Indian propaganda in America is being carried on in a most subtle way and the principal fountains of the activities are directed through colleges, the press and pulpits. Britain has many able supporters in American colleges, but she has begun to import men from India to America to carry on her propaganda in American colleges. The best example of this is the appointment of Mr. Horne by the Indian Government to act as a visiting lecturer in all American Universities. Mr. Horne is being paid by Indian money, as he is a professor of Patna University and his business is, from our firsthand knowledge, to preach that "Indian people are not able to govern themselves and the present reform scheme is the best and most generous offer of concession that can be given to India. Mahatma Gandhi and his followers are misguided and India has been given a 'responsible government'." This is the substance of a speech delivered before the Harvard University Summer School when Mr. Taraknath Das, the National Executive Secretary of the Friends of Freedom for India, contradicted him. Mr. Horne has gone to a dozen universities, to my knowledge, in America and preached such stuff to discredit Indian aspiration. There are able Indian scholars in America who could have represented India in America. There are much abler Indian scholars than Mr. Horne in India who could have done the work of a visiting

lecturer in America, but that would not have served the British purpose. This kind of professors are going to come in increasing numbers to America under various garbs. India must be made aware of it.

Anti-Indian propaganda is carried on by some of the American papers through the aid of Britishers of great ability like Sir Philip Gibbs, who some time ago wrote a series of articles in the New York Herald in which he asked the Americans, particularly the Irish-Americans, to refrain from a common cause or showing sympathy with the Indians who are working for freedom. He argued that the British rule in India is the most just rule that can be given to the Indian people. Overthrow of the British Empire in India means its dissolution and therefore a great calamity to Christian civilization. In the North American Review of October, 1921, Rev. J. Z. Hodge, in an article "The United States of India" tries to convince the American public that the Montagu-Chelmsford scheme gives responsible government to the people of India. We can give many more instances of such literary propaganda on a large scale. Mr. Williams, the head of the Indian Information Bureau, who has written articles in the Boston Transcript, and others from London, are spreading lies about India, through the columns of the Christian Science Monitor, of Boston, Mass. A conspicuous example of the treacherous methods employed in America by the missionaries against Indian aspiration, is the work of Commissioner Booth-Tucker, chief of the Salvation Army in India. He gave an interview to the New York Herald and had that interview syndicated to hundreds of American papers of wide circulation.

In this article, he laid immense stress on the programme of non-co-operation. He had the audacity to say that it is the will of God that Britain should rule India and "bear the burden of the under dog." He lied by declaring that the British government is very anxious to abolish opium and liquor in India.

Then there are other missionaries returning from India who do not say anything in support of the Indian National Congress, but try to make the American people believe that Britain has given Home Rule to India. In this connection some of the workers of the Y. M. C. A. are guilty. It will be of great interest to the Indian people to know that Mr. Datta, the National Secretary of the Y. M. C. A. in India, was in America to represent India in an International Missionary Conference at which Dr. John R. Mott presided. The Friends of Freedom for India, through its National Executive Secretary, sent three different telegrams to Mr. Datta and Mr. Mott to take up the Opium Question in India but these noble Christian gentlemen did not even reply to the request even though the Friends of Freedom for India were willing to send a representative to present the case regarding the fight against the liquor and opium traffic in India.

Undoubtedly India will have to win her victory in India, but she cannot ignore international public opinion. India cannot sit idle while Britain musters American support against her aspirations for freedom. Some Indians and Americans have been doing all that is possible within their limited means to carry on the work of spreading truth about India. This course will have to be followed especially at the Disarmament Conference so that the American public and government may not be misled to believe that the Indian people are with the imperialistic programme of Britain for the control of the seas and the largest navy in the world. The time has come when true representatives of the Indian people accredited by the Indian National Congress to represent Indian interests are to be sent all over the world. This is one of the requisites for India's securing a seat among the free peoples of the world.

HARIDAS GUYADEEN.

We are entirely in favour of spreading the truth about India in America and all other foreign countries. But it must be the truth and nothing but

the truth. We have been pained to find some wild exaggerations and pure fiction in some of the writings relating to India which reach us from abroad and of which the authors are Indians. Falsehoods, whether of British or Indian parentage, ought not to be propagated. They can do no good, but greatly injure our cause.

Religious Celebrations in Jail.

Some time ago we read in the daily press that some Sikh political prisoners in a Calcutta jail celebrated the birthday anniversary of the great Guru Gobind Singh-ji, and that the followers of the other religions in prison joined them in the celebration. More recently we have read that the Brahmo political prisoners in Kidderpore (improvised) jail celebrated the *Maghotsab* (anniversary of the foundation of the Adi Brahmo Samaj) in prison and the followers of other faiths in jail joined them in the divine service. A young man named Jogindra Kishor Bhattacharya conducted the divine service and other Brahmo young men sang the hymns.

Persons who are devout do not cease to be so when sent to jail.

Going to Jail.

It is good for political workers to lose the unmanly fear of imprisonment, which deters many from doing their duty to the country. But it is unwise and injurious to the community for a government to fill jails with crowds of political prisoners. It would not be good for society if malefactors in jail came to think that there was nothing disgraceful in going to jail. But it is just this sort of impression which may be produced on their minds, if they find numbers of men of good character among their fellow-prisoners. Possibly, however, criminals in jail are intelligent enough to discern the difference between the causes of their own incarceration and that of political prisoners. Contact with the latter, moreover, should be beneficial to the former. It is at least as much a possibility as the degradation of prisoners of good character by contact with felons.

The Nemesis of Empire.

We make a present of the following extracts from Professor L. T. Hobhouse's work on *Social Evolution and Political Theory* to British Tories, and to Anglo-Indian bureaucrats and their Indian supporters:—

"We cannot deliberately and with our eyes open mutilate ethical principles and preserve the portion of them which we wish to cherish, unaffected by that operation. We cannot, for example, refuse the elementary rights of humanity to those who are not of our nation or race, and yet retain the conception of these rights in all their full, living vigour for use amongst ourselves....Nor lastly, can we justify aggressive war and conquest as methods of securing race domination, without thereby opening our own social structure open to serious actions." (Pp. 27-28).

"The democratic state which sends an autocratic governor to rule a great dependency is employing two distinct methods of rule, one for use at home, the other for use abroad. My own country may be regarded internally as a qualified democracy. The British Empire as a whole is as much an oligarchy as Sparta. The Indians are its Perioeci, and perhaps the Kaffirs its Helots. The government of white people by this method has, however, been abandoned.The despotic principle tends now to coincide with the color line...." (P. 144).

"We have only to note the fact that, as it stands, the principle of citizenship is crossed in the empire states of our own time with that of the authoritative government of dependencies, and that this fact has important reaction on our own domestic constitution. We cannot deny principles of liberty to orientals, or for that matter to Zulus, and yet maintain them with the same fervour and conviction for the benefit of any one who may be oppressed among ourselves. We cannot foster a great bureaucratic class without being impregnated at home by its views of government." (Pp. 144-5)—*Social Evolution and Political Theory*: by Professor L. T. Hobhouse, Professor of Sociology in the University of London.

Morley on Anglo-Irish Relations.

The following is from the full text of Lord Morley's speech in support of the Irish treaty in the House of Lords on the 14th December, 1921:

A great nation ought to have a good conscience. I submit that as a proposition and I then ask, Can anybody defend the proposition that the Government of Ireland all these years has been such as the political conscience can approve? I think not.

Let us look at the history of Ireland—the history of this chronic government by coercion. What does it mean? It was the naked government of another kingdom by irresponsible force—irresponsible, that is to say, as regards those whom this system was to affect. Coercion laws were passed and were smoothly described as being for the protection of life and property and the respect for ordinary law and so on. All these methods proved an ugly failure.

Has the British nation a good conscience as regards its government of India? Can the political conscience defend the government of India in recent or past times? Is it not now "the naked government.....by irresponsible force—irresponsible, that is to say, as regards those whom" the Anglo-Indian system of government affects? Have not coercion laws been passed in India and been "smoothly described as being for the protection of life and property and the respect for ordinary law and so on." The methods which have "proved an ugly failure" in Ireland are being tried in India, perhaps in the hope that what have not been successful in a white man's country may prove successful in a brown man's land. Vain hope!

Mr. Gandhi on "Untouchability".

There have been many pronouncements on untouchability by Mr. Gandhi. We print below a recent one from *Young India*.

We must make a herculean effort to deal with the question of untouchability. Not until the 'untouchables' certify to the reformation in Hinduism, may we claim to have done anything in the matter. To my dismay I have found much misunderstanding on this question even in one of the most advanced and best awakened provinces, namely Andhra. The removal of untouchability means the abolition of the fifth caste. There should, therefore, be no objection to a Panchama boy drawing water from the common well of a village and to his attending its common school. He should freely exercise all the rights of a non-Brahmin. In the name of religion we Hindus have made a fetish of outward observances, and have degraded religion by making it simply a question of eating and drinking. Brahmanism owes its unrivalled position to its self-abnegation, its inward purity, its severe austerity,—all these illumined by knowledge. Hindus are doomed if they attach undue importance to the spiritual effects

of foods and human contact. Placed as we are in the midst of trials and temptations from within, and touched and polluted as we are by all the most untouchable and the vilest thought currents, let us not in our arrogance, exaggerate the influence of contact with people whom we often ignorantly and more often arrogantly consider to be our inferiors. Before the Throne of the Almighty we shall be judged, not by what we have eaten nor by whom we have been touched, but by whom we have served and how. In as much as we serve a single human being in distress, we shall find favour in the sight of God. Bad and stimulating or dirty foods we must avoid as we must avoid bad contact. But let us not give these observances a place out of all proportion to their importance. We dare not use abstinence from certain foods as a cover for fraud, hypocrisy and worse vices. We dare not refuse to serve a fallen or dirty brother lest his contact should injure our spiritual growth.

We would certainly go as far as Mr. Gandhi. But we do not think it is far enough. We do not see any reason why a Panchama (meaning a fifth caste man) should not exercise all the rights, not only of non-Brahmins, but of Brahmins or any other class of human beings also. In Bengal many literate and educated Namasudras consider themselves Brahmins. They have family names identical with many which Brahmins have. With some of them we are personally acquainted. In character, attainments and outward appearance they are undistinguishable from Brahmins.

As regards drawing water from a common village well or attending a common school, Musalmans and Hindus of all castes do that already in many places of Bengal and some other parts of northern India.

India Unrepresented at the Washington Conference.

The Americans and other foreign people should clearly understand that India is unrepresented at the Washington Conference for the limitation of armaments. Whatever the objects of different international conferences may be, the nominees of the British Government in India cannot be considered the representatives of the Indian people. Far from being elected by the people of India, they are

not elected even by the Legislative Assembly and the Council of State which are considered representative bodies by the Anglo-Indian bureaucracy.

A Japanese Resolution on the Limitation of Navies.

Though the Government of Japan may accept the limits set to the navies of England, America and Japan, the people of Japan seem to be in favour of equality of naval strength of all the powers, as would appear from the following resolution passed on November 17, 1921, by the Executive Committee appointed at the meeting of the representatives of thirty-two associations consisting of members of both Houses of the Imperial Japanese Diet, statesmen, religionists, scholars, lawyers, journalists, army and naval reservists, businessmen and laborers on November 14, 1921 :

Whereas the Executive Committee, while respecting the underlying spirit of the American proposals, considers that the equality of naval strength of the powers should be the guiding principle in any agreement for the limitation of naval armaments ; and,

Whereas it is indispensably necessary to take into consideration the industrial capacity of Japan as well as the possible adverse effects that would be produced on the economic condition of this country if the American proposals were put into effect *in toto* ;

BE IT, THEREFORE, RESOLVED.

That all capital ships built, commissioned and launched between January 1, 1913, and December 31, 1921 be retained ;

And that each power be allowed to build annually one capital ship after 1922.

Who and What Brought Victory to the Allied Arms.

Describing the visit of many distinguished persons to America, *The Youth's Companion* of New York writes :—

Briand, next to Clemenceau the foremost French statesman—if indeed he must take second place : Venizelos, the subtlest and keenest mind in European public life ; Prince Tokugawa, who if the shogunate still existed would to-day be the hereditary ruler of Japan ; Beatty, the most striking naval commander the war produced ; Diaz, the great soldier of Italy ; Foch, the greatest soldier in the world to-day : all of them were our guests at the same time.

To all of them America gave the cordial welcome that their great abilities and their distinguished services to the common cause deserve. Perhaps the warmest greeting was given to Marshal Foch. Wherever he went, enthusiasm followed him, partly because of his delightful personality, and partly because our people feel that under God his was the mind and the resolution that brought victory to the Allied arms. In an age when heroes are scarce, Marshal Foch has attained the dimensions of a hero.

Education in Germany.

Enquiries are often made as to the expenses of education in Germany, the subjects taught, &c. Information can be obtained by applying to the Honorary Secretary, Hindusthan Association of Central Europe, Wullenweberstr. 12, Berlin N. W. 87, Germany. Applicants should enclose postage for reply in the form of international postage coupons obtainable at post offices in India. Applicants can also become members of the Hindusthan Association of Central Europe by sending a subscription of two rupees each.

Educational and commercial information may also be obtained from the India News Service and Information Bureau, Limited, Burgstrasse 27, Berlin C 2, Germany.

Number of Cattle in British India.

A correspondent who has special knowledge of the cattle problem in India writes to us that the number of cattle in British India decreased from 147 millions in 1914-15 to 145 millions in 1920.

Education in America.

Indian students intending to go to America (U. S. A.) for education will find the following reply, given by the U. S. Department of Labor, Bureau of Immigration, Washington, to "Friends of Freedom of India", useful:—

Referring to your letter of October 18 to the Bureau of Immigration in which you make inquiry relative to Indian students who desire to come to the United States and who were said to have been refused passage on the ground that the "American quota was completed

until January" let me say that if these students are natives of India, as it is presumed they are, the percentage limit law does not apply in their case, as the greater part of Asia is not within the operation of the law.

The percentum limit law referred to did not make exceptions in favor of students coming from any country, but the Department of Labor has issued regulations under which bona fide students, coming to pursue higher branches of learning in this country, may be temporarily admitted until the close of the present fiscal year, after which time the percentum limit law will be no longer in effect unless extended by Congress.

Natives of India claiming the right to admission to the United States as students are required to present, in support of their claims to being such, evidence procured in the place of their domicile, showing that they have been following that occupation for at least the two years preceding. This evidence necessarily must be convincing in nature and its authenticity must be attested to by the United States consular office located nearest the place of domicile.

It should be particularly borne in mind that in America opportunities for students to become self-supporting by manual or other labour were never unlimited and have recently become still more limited owing to post-war trade depression and other causes. We will quote here a few sentences from a letter recently received from a Hindu student in America, premising that U. S. A. is a large country and conditions vary in different parts.

I do here wish to mention that the toils, hardships and humiliations hurled upon an average Hindu student are enough to crush his independent and rising spirit. Except in the case of a home-supported boy or one with a fair complexion who has to put on timely appearances, the conditions of a brown or bronze-coloured student are calculated to evoke resentment from his brethren at Home. There are not wanting times when life is made miserable by the exhibition of colour prejudice.

We have no place except a restaurant, a hotel, a barber shop, or a hospital, or a factory even, where we are required to do the most menial or the most exhaustive work. The unbending Hindu pride is subdued, and in humiliation many a youth woos silence, and comfort in his own lot. The head that refused to bow to economic necessity is giddy with multifarious plans to make a fair living. However with both, the ambitious ideas of education have to be postponed for months and even years.

The Industrial crisis that beclouded America is not fully over.

Indian students, therefore, who intend to go to America for education, would do well to be well supplied with money for the voyage and for the monthly expenses. If anyone wishes to be self-supporting he should before starting obtain quite reliable and recent information regarding labour conditions in the State and town where he wishes to be educated.

Regarding the choice of countries and universities for education abroad, our students would do well to bear in mind some facts. Indian students who have the means generally go to British Universities. Those who want to get Government jobs, or wish to become barristers, have no other alternative but to be in English Universities. But those who wish to acquire all that will be useful to build up India economically and politically can do better if they go to America to study. Probably they can do better still if they can study in the continental universities, of France, Switzerland, Germany, Italy, etc.

Because of the defective educational system of India, our students generally do not study any other foreign language than English. To overcome this drawback, it is very desirable that Indian students, instead of going to English Universities, should come to America, where there is generally no discrimination against them. In America they can not only get the very best scientific and cultural education, but they can study languages such as German, French, Spanish, Italian, Russian, Japanese, Chinese, etc., which would be of great use should they go out into other countries to carry on their work.

Many Indian students simply waste their money and energy in British Universities. They should go out to other countries. The Chinese and Japanese have thousands of students in America. The number of Indian students there is less than three hundred.

The Moplah Revolt.

Moslem leaders who have spoken out against the forcible conversion of Hindus

by the Moplah insurgents have done great good to their own community and to the entire Indian people. Those on the other hand who have tried themselves to believe and make others believe that the Moplah revolt was a religious war or that it was a war of independence have been in the wrong. As a highly esteemed and quite reliable correspondent tells us in a private letter, "The atrocities committed are terrible. There must be over 1000 forced conversions of Hindus and also countless murders." There were outrages on women and plunder also. Many non-combatant Moplahs and Moplah women and children are also in great distress. All who are in distress are worthy of help, irrespective of caste and creed.

Heaping Coals of Fire on the Head of Hinduism.

We may be permitted to quote a few more sentences from the letter referred to above.

"One very beautiful story told by one of the refugees in the Camp was this that two Puliya (one of the lowest grades of all in Malabar and 'untouchable') refused to give up their Hindu religion and to embrace Islam. The Hindus who told us had been forcibly converted, but these two who were outcasts preferred death."

If we Hindus have hearts to feel and consciences to repent, we should learn the lesson taught by these two persons, belonging to a community to which Hinduism refuses to grant equal rights, but who nevertheless cling to Hinduism unto death. Our lifelong conduct henceforth should show that we have repented.

Fresh Taxation.

The "reformed" bureaucratic Government of Bengal has added fresh taxes to those already existing. The turn may come for the other provinces. The question of fresh and increased taxation may, therefore, be considered briefly in its general aspect.

Considering the low level of income of the people of India, they are already taxed heavily enough. In comparing our burden of taxation with that of other nations, the

British, for example, the actual incidence of taxes per head gives no idea of its heaviness. The percentage of income taken from us in the form of land revenue or other taxes gives a better idea, though even that does not do justice to our case. A rich man who can save three-fourths of his income, can part with even 50 per cent. of his income in the form of taxes far more easily than a poor man, living from hand to mouth and really semi-starved, can part with even one per cent. of his income. The vast majority of the people of India are typified by this poor man. Hence, we are already very heavily taxed, and should not be taxed any further.

Even if the burden of any tax fell solely on the rich, which is not the case with the Bengal Amusements Tax and the increased court fees, we would object to such a levy for general administrative purposes, before retrenchment had been fully carried out in all directions and before the Imperial Government of India had ceased unjustly to fleece the provincial governments.

Even before the "reform" scheme came into effect, the civil and military expenditure of Government was excessive. The "reforms" have created new posts and have also led to an all round increase of the salaries of the higher posts. We recognise that owing to increased cost of living the salaries of the lowest and lower posts ought to have been and still ought to be increased. But we do not see why the salaries of the higher posts in a poor country like India should be larger than in rich Japan and larger even than in the richest countries of the world like England and the United States of America. No rubbishy talk of prestige, etc., will do. Prestige will not feed the starving millions, educate the crores of the illiterate, supply the millions of sick people with physicians and medicines, improve agriculture and manufacturing industries, irrigate the fields in the dry uplands, and build roads for the inaccessible country parts. No; we cannot and will not willingly pay for prestige. Salaries must be cut down and retrenchment effected in other directions. All Eastern peoples, and even Western ones, should follow the excellent example of Japan in these respects. Japan has had sufficient money for education, sanitation, agriculture, industries and other nation-building departments, only by keeping her general administrative expenses at the lowest level

compatible with efficiency and freedom from corruption. The cost of living in Japan is higher than in India. If Japan can get efficient and honest officials for salaries very much lower than what we pay in India, there is no earthly reason why we should pay higher salaries than are paid even in Great Britain or U. S. A. It cannot be contended by anyone who is not a booby or a liar that Indian administration is better than Japanese administration from the point of view of making the people educated, healthy and wealthy and the nation strong and respected at home and abroad.

The opponents of fresh taxation and increased taxation in the Bengal Council have our unstinted and entire support. The contention, based on British precedent, that an effective way to bring the executive under control is to refuse supplies or not to vote them or cut down supplies, is thoroughly sound. Those members of the Bengal Council who condemn the present policy of repression (some would even add the words "and of reprisal") were entirely right and thoroughly justified in opposing fresh and increased taxation, as a protest against that policy and in order not to place additional revenues in the hands of Government to enable it to maintain and increase police expenditure for repressive purposes. For, the members of provincial councils have no effective voice over expenditure; they cannot see to it that the proceeds of increased and fresh taxation are devoted solely to nation-building purposes.

Under present circumstances we would not advocate such taxation even for the development departments, like education, sanitation, agriculture, industries, etc. For it is our conviction that the present real revenues of Bengal, and of other provinces—not that part of the revenues which the Imperial Indian Government has allotted to the provinces after cutting off large slices for meeting its own extravagant needs—are sufficient for both ordinary administrative expenses and the expenses of the development departments to begin with. If more income be required in the later stages of development, fresh and increased taxation may be agreed upon.

Those who by refusing supplies sought to bring pressure to bear upon the provincial and imperial Governments would have been able to attain their object, if the majority of

votes had been on their side. Nevertheless, though they were in a minority, their object was right and just; it was not chimerical. But those who expected to bring about a deadlock and those who were frightened by the bogey of such a deadlock, were both laboring under a false and delusive idea. A deadlock would not have resulted even if the opponents of fresh and increased taxation had the majority of votes on their side. In saying this we do not have in view what the Governor of Bengal would have or could under the law have done in the way of exercising his power of veto. We will only mention a simple fact to illustrate what we mean. It has happened more than once that after the passing of the Indian Budget, some 'unexpected' military emergency—e.g., a Tibetan Mission, a N.-W. Frontier expedition, an Afghan war, &c.,—has 'necessitated' much greater military expenditure than provided for in the Budget; and sometimes this extra expenditure has exceeded tens of crores. Take, for example, the following extract from the speech of the finance member in introducing the Budget for 1921-22:—

"Members will perhaps recollect that the deficit in the previous financial year, 1919-20, was Rs. 23 crores, due, I need hardly say, entirely to the Afghan War, and that in 1918-19 the deficit was Rs. 6 crores."

Under such circumstances, has there ever been a deadlock? Has the Government of India ever felt crippled or paralysed, has it ever felt that its hands were tied, because the disbursements were going to exceed the receipts? Never. Money has always been found for imperialistic purposes by the magic devices of the bureaucracy, into which we will not now pry, though whenever for any nation-building purpose we want money there is none in the treasury. So, even if the taxation bills had been thrown out by the Bengal Council, which was an impossibility in its present personnel and formation, money could and would have been found for the bureaucratic purposes. Therefore, those who were frightened into voting for taxation, by the bogey of a deadlock, were befooled, and those of the opposition who expected that under the present constitutions of the imperial and provincial Governments there would or could be a deadlock labored under a delusion.

Some Congress Resolutions.

The following resolutions were adopted by the Subjects Committee of the Indian

National Congress, held at Ahmedabad, on the 25th December last, and subsequently put from the chair by the Congress president and passed by the Congress on 27th December:—

(1) "This Congress appeals to all those who do not believe in full Non-cooperation, but who considered it essential, for the sake of national self-respect, to demand and insist upon the redress of Khilafat and Punjab wrongs and for the sake of full national self-expression, to insist upon the immediate establishment of Swaraj, to render full assistance to the nation in the promotion of unity between different religious communities, to popularise carding, hand-spinning and hand-weaving from its economical aspect, and as a cottage industry necessary in order to supplement the resources of millions of agriculturists who are living on the brink of starvation and who, to that end, practise the use of hand-spun and hand-woven garments, to help the cause of total prohibition, and to the Hindus to bring about the removal of untouchability and to help the improvement of the condition of submerged classes.

(2) "This Congress deeply deplores the outbreak of Moplah violence and fanaticism, resulting in forcible conversions, by a certain section; but is of opinion that the prolongation of the rebellion in Malabar could have been prevented by the Government of Madras accepting the proffered assistance of Maulana Yakub Hasan and other Non-Cooperationists, and allowing Mahatma Gandhi to proceed to Malabar, and is further of opinion that the treatment of Moplah prisoners, as evidenced by the asphyxiation incident, was an act of inhumanity unheard of in modern times, and unworthy of the Government that calls itself civilised.

(3) "This Congress deplores the occurrences in Bombay on the 17th November last, and subsequently and assures all parties and communities that it is the desire and determination of the Congress to guard their rights to the fullest extent.

(4) "This Congress desires to assure his Royal Highness the Prince of Wales and the British nation that in advocating and pursuing the boycott of any welcome to his Royal Highness, there was and is no desire on the part of the people to offer any affront to or show any ill will towards the Prince but that the boycott was a part of a movement inaugurated by the Congress to frustrate the exploitation of the Prince's visit on the part of the bureaucracy, to strengthen its hold upon India which has resulted in the emasculation and pauperism of the nation.

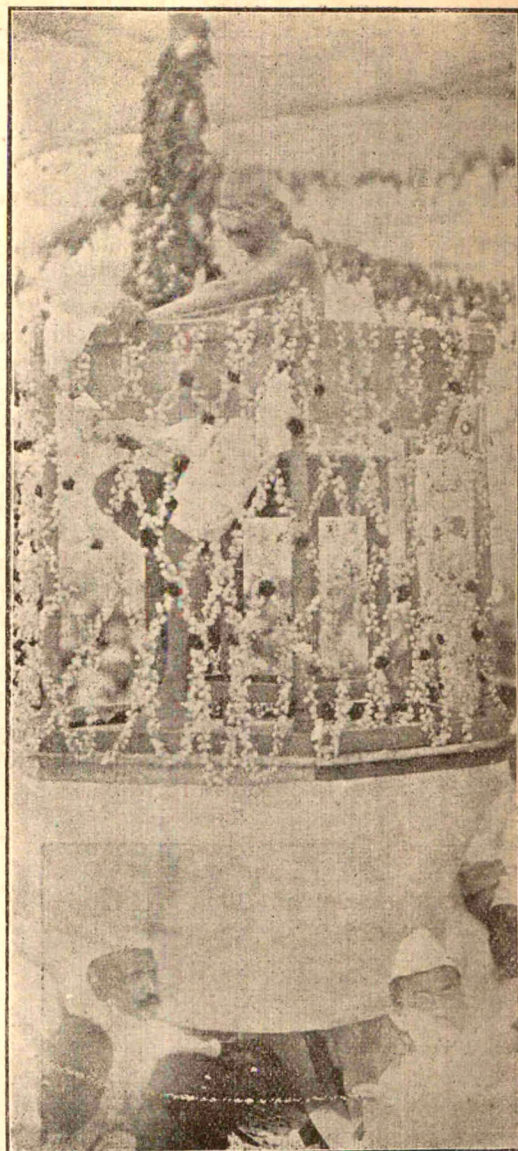
Number of Congress Delegates.

According to a tabular statement published in *Young India* by Mahatma Gandhi, out of the total permissible number of 6173 delegate the Ahmedabad Congress was attended by 4726. The greatest enthusiasm was shown by the Andhra country and Gujarat, the former sending 383 though the permissible

total was 360, and the latter sending its full quota of 185. Maharashtra sent 263 out of 292, Karnataka 304 out of 320, Bombay city 17 out of 18, Punjab and N.-W. F. 518 out of 540, Sindh 63 out of 71, Delhi 92 out of 100, Rajputana 399 out of 400, Central Provinces (Marathi) 44 out of 50, Berars 58 out of 61, United Provinces 888 out of 960, Central Provinces (Hindustani) 205 out of 209 and Bihar 558 out of 588. The remaining provinces did not do so well. Kerala sent 33 out of 160, Burma 56 out of 100, Utkal 108 out of 300, Assam 17 out of 63, Madras 162 out of 410, and Bengal 373 out of 986. The total number of lady delegates was 106, Andhra sending 8, Maharashtra 1, Karnataka 9, Gujarat 11, Bombay 3, Panjab and N.-W. F. 17 (the highest number), Sindh 1, Delhi 7, Rajputna 11, C. P. (Marathi) 1, Berar 2, Madras 2, Bengal 10, United Provinces 10, C. P. (Hindustani) 6, and Bihar 7. The total number of Musalman delegates was 469, the largest, 114, being from the United Provinces; Bihar sending 83, Panjab and N.-W. F. 67, and Bengal 36. Parsi delegates (coming only from Gujarat) numbered 5, Sikhs 65 (54 being from Panjab and N.-W. F.) and *Antyajas* (i. e., members of the 'untouchable' and depressed classes) only 2 (from Gujarat). Considering that the *Antyajas* form at least one-sixth of the total population, the very small number of delegates sent by them shows that they are still not only outside the pale of Hindu society proper but also uninfluenced by or not having faith in the political swaraj movement. These classes themselves and 'caste Hindus' must make the most strenuous endeavours to change this state of things for the better.

Mahatma Gandhi's observations on the attendance of delegates of various classes and provinces are quoted below, as they are worthy of attention.

It will be noticed that out of the total permissible (6,173) as many as 4,726 attended the Congress. Hitherto the number has been swelled by local delegates who could, under the old constitution, become delegates for the asking by simply paying Rs. 10. This time not even Pandit Malaviyaji could be regarded as a delegate because he was not elected. The actual attendance of 4,726 was therefore a fine record. That the United Provinces and Bengal, in spite of so many arrests, could have sent 888 and 373 respectively and the far off Assam should have sent 17 and Utkal 108, shows the keen interest that is being taken in the National Assembly. No less remarkable is the attendance of 106 lady delegates representing almost all the provinces. The attendance of 65 Sikh



Mahatma Gandhi in the Rostrum, Ahmedabad Congress.
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delegates must also be regarded as altogether remarkable. Hardly a few Sikhs attended, two years ago. But now that community is everywhere pushing itself forward in all national movements. The number of 469 Musalman delegates is a good number, but we must not be satisfied till we have got the full quota, which must be more than 1200. I am sure that there were more than 2 'untouchable' delegates. I cannot imagine the Punjab and the Andhra provinces not sending any such delegates. The presence of 5 Parsi delegates is of course beyond their numerical proportion, which is 2. The Parsis, as I have so often remarked, have in proportion to their numbers occupied

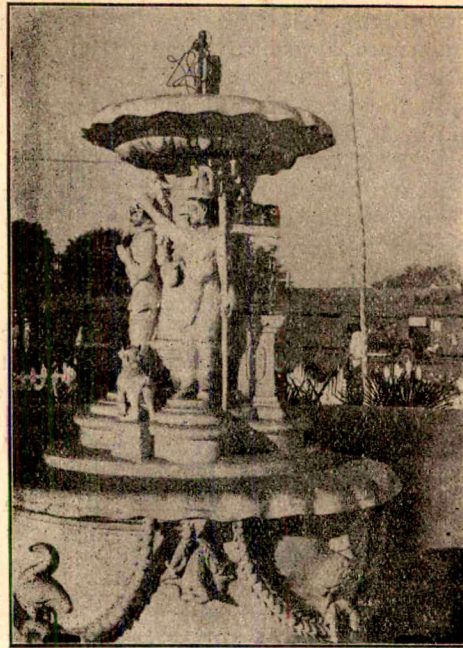
the foremost place whether in point of sacrifice, attendance, ability or generosity. I know as a matter of fact that there were at least two Christians. And of course, if Messrs. Stokes and George Joseph had been free, they would have attended. But it is up to the Hindus and the Musalmans to go out of their way to induce a more general interest in the movement on the part of the Christian community.

Independence and Guerilla Warfare.

There is no harm but much good in asserting that the ultimate political goal of India should be independence. But it is only wild enthusiasm which can imagine and suggest that independence can be immediately attained or striven for. As regards Maulana Hasrat Mohani's suggestion that efforts should be made to achieve independence by guerilla warfare, we do not know how to characterise it. He knows that the vast majority of Muslim servants of Government have not given up their posts and large numbers of other Musalmans, too, have not 'non-co-operated.' He knows also the results of the "religious war" waged by the Moplahs. Declaration of guerilla warfare can result only in farcical and tragic small local risings, attended in many places with the horrors and atrocities of the Moplah revolt.



Hakim Ajmal Khan, the Congress President (Ahmedabad) on the Rostrum of the Pandal,



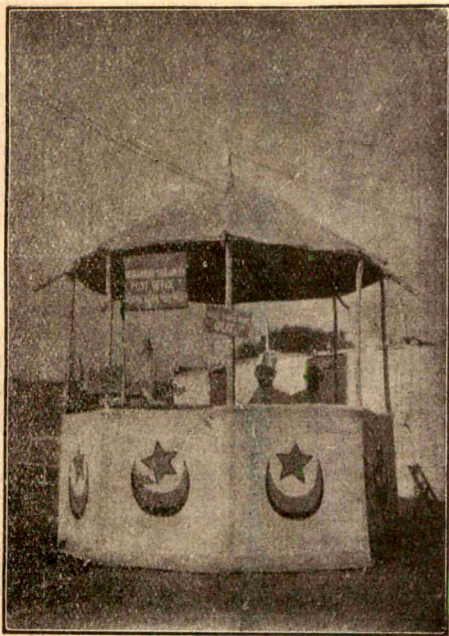
The Fountain in the Congress Pandal Maidan,
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Dark and Bright Sides of the Congress and Some Other Conferences.

In *Young India* Mahatma Gandhi has described both the dark and bright aspects of the last Congress and some other conferences. His general reflections on the Congress sessions are given below in part.

Everyone seemed to be conscious of the growing national strength. There was confidence and hope written in every face. The Reception Committee had provided for admitting one hundred thousand visitors to the Congress *pandal*. But the lowest calculation puts down the figure at two lacs. The rush was so great that it became impossible to issue either season tickets or the entrance tickets. And this phenomenal attendance would have been still larger if all kinds of false rumours had not been started to scare away people. The imprisonment of leaders and workers and their courage has filled the people with a new hope and a new joy. There was a feeling in the air that the people had found in suffering the surest remedy for the attainment of freedom and breaking down the mightiest force that might be pitted against it.

The constitution has worked for a year and in my humble opinion it has proved a thorough success. There was a serious business air about the Subjects Committee, which had ample time for deliberation. It was a Committee not chosen hap-hazard, but deliberately by electors who knew what they were doing. The Congress itself was an impressive



The Post Office at Muslim Nagar, Ahmedabad Congress. [Copyright by Goras Studio, Benares,

spectacle. Hakimji made an ideal and patient President in the place of Deshabandhu Chitta Ranjan Das. The delegates insisted upon their doubts being solved before they voted. They insisted on understanding everything that was going on.

Mr. Vallabhbhai Patel, Chairman of the Reception Committee, took no more than fifteen minutes to read his address in Hindi. There were no speeches to induct the President. The whole of the function was performed by the All-India Congress Committee. That saved at least two hours of the twelve thousand delegates and visitors. The president's address took no more than twenty minutes. Every speech was to the point and not a minute was allowed to be wasted in idle talk.

In the nature of things, too, it could not well be otherwise. The resolutions were addressed to the nation. They presented a programme of earnest work that had got to be done if the nation was to find her place in the world.

Extraordinary care was therefore taken both in the Subjects Committee and the Congress to see that the resolutions were properly understood before they were voted upon.

So much for the business side.

According to him the spectacular side was equally impressive.

The *pandal* itself was a majestic structure covered with *Khadi* all over. The arches also of *Khadi*, the Subjects Committee *pandal* of *Khadi*. A beautiful fountain surrounded by green lawns ornamented the front of the *pandal*. At the back was a large *pandal* for overflow meetings where all that had gone in the Congress *pandal* was explained

to the thousands of spectators, men and women, who could not gain entrance for love or money.

The whole ground was a blaze of light at night, and being on the river bank and just at the end of Ellis ridge presented for full eight days for thousands of admiring spectators on the other side a gorgeous appearance.

The exhibition "was a complete success".

The attendance was beyond all expectation, no less than forty thousand visited the Exhibition daily. It was a unique demonstration of what India can produce. The chief attraction was the party from Chikacole who demonstrated all the processes of cotton leading to the drawing out of yarn up to 100 counts. No machinery could possibly make the snow-like slivers that the delicate hands of the women of Andhra produced with their simple bones. No machine could draw the exquisite thread that the delicate fingers of the Andhra women drew. The paintings from Shantiniketan and elsewhere and the beautiful carving afforded instruction to the close student as well as the ordinary spectator. The musical concerts in which musicians from all parts of India took part was an irresistible attraction for thousands of spectators.

Khadi or homespun was in evidence everywhere, both in the Hindu camp, called Khadi Nagar, and in the adjoining Muslim Nagar.

The Reception Committee used only *Khadi* manufactured in Gujarat and worth three hundred and fifty thousand rupees. The Committee paid Rs.

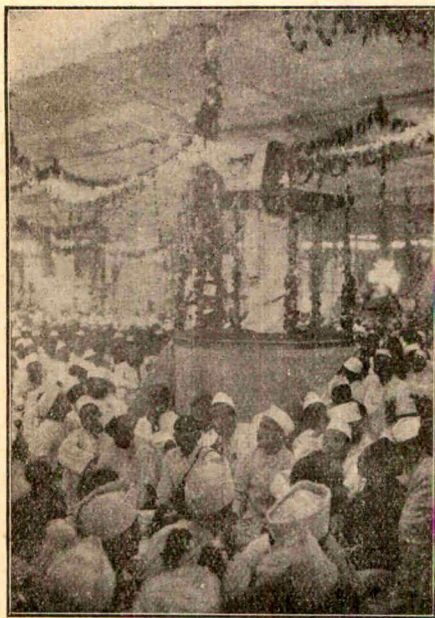


Miss Tyabji on the Rostrum singing a National Song in Persian at the commencement of the Congress Session, [Copyright by Goras Studio, Benares,

50,000 for the use of the *Khadi*. All the tents including a big kitchen and storehouse were covered with *Khadi*.

Mahatma Gandhi's description of the sanitary arrangements must be quoted in full. They "were a special feature".

Trenches were dug for the purpose. Perfect privacy was secured by *Khadi* partitions. And the excreta were covered over with clean earth after every use. Every time the trench was used, it was therefore found to be in a clean condition. The work of attending to the trenches was done not by paid Bhangis but by unpaid volunteers belonging to all castes and religions. Those only were taken who had no repugnance to this necessary work. The reader may not know that the process is so clean and so expeditious that the cleaner does not have to touch either the excreta or the earth. He has but to take a few shovelfuls of the cleanest earth, and with it carefully cover up the dirt. The result of this simple attention was that the camp was clean, sweet and free from the plague of flies.



Mrs. Sarojini Naidu on the Rostum of the Congress Pandal delivering a speech,
[Copyright by Goras Studio.

All the camps were lighted by electricity.

The Women's conference was presided over by the brave and venerable mother of the Ali Brothers.

It was a soul-stirring spectacle. The whole of the spacious pandal was filled by no less than fifteen thousand women. I do not say that they all understood what was going on. But I do say that they knew instinctively what it was. They knew that their assembly advanced India's cause and that

they were expected to play their part side by side with men.

Before passing on to dwell on the dark side, Mr. Gandhi says :—

In the midst of all this rush there was, so far as I am aware, no accident. The police, be it said to their credit, never interfered with anything or anybody. On the Congress side of the bridge all arrangements were left to the Congress and the Khilafat volunteers.

"Like every picture the Congress picture, too, has its shades."

Though there was the greatest enthusiasm, there was at times unruliness on the part of the visitors. When they grew impatient, they made a rush for the *pandal* and forced entrance once or twice. It was all good-humoured but it could also prove disastrous. We must be able to regulate such functions in perfect order and that is possible only when the mass of people instinctively and voluntarily obey instructions from their own men. Self-restraint is the key to Swaraj, self-government. Even the delegates were not all punctilious in obeying instructions. Some of them would not even occupy the blocks reserved for them. They did not hesitate even to suggest that they were out for civil (?) disobedience and would therefore sit where they liked. Even some members of the All-India Congress Committee were not above such incivil criminal disobedience. Some delegates would not pay for their board and lodging. And I am sorry to say that there was even impersonation by at least one Gujarati who used a friend's ticket as visitor although he knew that the ticket bore his friend's name and that it was non-transferable. What adds to the grief is that he is a well-known member of the Provincial Congress Committee.

As regards the financial side of the Congress organisation, Mr. Gandhi writes :—

If each province has its quota of members, it must be able to collect at least Rs. 50,000, counting two lacs to be the least number on the roll of membership. I have been told that this is merely a mirage, that it costs more to collect the amount than it is worth. A government that spends more than it earns is a despotic or a corrupt government. The Congress is claimed to be a voluntary organisation. And if we are unable to collect our subscriptions at a nominal cost, we have no right to exist. Under Swaraj we shall expect to get our revenue at no more than 2½ per cent. cost and then not by force but by the free will of the people. The least therefore that we are entitled to expect is that every province must now be able to finance itself. It ought not to be difficult again to get at least one crore members, i. e., twenty-five lacs of rupees throughout all India for membership. Indeed if we are a growingly popular organisation, say government, we should be able to double our membership. We should be able to have enough number of unpaid honest volunteers to do just this one work of collection and no more. If we have not them, we must declare our bankruptcy. If we represent a healthy and natural growth, we must be able to collect this nominal personal annual tax without any effort whatsoever. And as with the Congress organisations, so with its many institutions, colleges,

schools, weaving factories, etc. No institution is worth keeping that does not command local support by reason of its own moral strength. Only that institution is a necessity in a district which is supported by its inhabitants. If Congress organisations and institutions are supported from the central body, they are likely to become foreign growths and hardly beneficial to the people. Self-reliance is the surest test of capacity for self-government. It is possible that there are places or provinces which have not yet become self-conscious. They will need to be developed and helped in the initial stages. They cannot to-day be counted in any scheme of battle we may devise.

Hindu-Muslim Unity.

Mahatma Gandhi, the greatest exponent of Hindu-Muslim unity, says :—

There is still much left to be desired as to Hindu-Muslim unity. The combination is still suspected to be a menace to the free existence and growth of the small communities. Let us not repeat the mistakes of the past regarding our attitude towards the moderates or the independents. They must not feel unsafe in our company but by our toleration we must disarm their suspicion and opposition except as to our ideals.

Civil Disobedience.

Mr. Gandhi has preached and practised civil disobedience as no other Indian has. Therefore, the zeal of no one should outrun the Mahatma's instructions, the spirit of which will be understood from the following paragraph in *Young India* :

We dare not pin our faith solely to civil disobedience. It is like the use of a knife, to be used sparingly if at all. A man who cuts away without ceasing cuts at the very root and finds himself without the substance he was trying to reach by cutting off the superficial hard crust. The use of civil disobedience will be healthy, necessary, and effective only if we otherwise conform to the laws of all growth. We must therefore give its full and therefore greater value to the adjective 'civil' than to 'disobedience.' Disobedience without civility, discipline, discrimination, non-violence, is certain destruction. Disobedience combined with love is the living water of life. Civil disobedience is a beautiful variant to signify growth, it is not discordance which spells death.

A Womanly Act.

The Servant has been publishing the written evidence of many persons in support of the allegation that Deputy Commissioner Kidd hit Srimati Hem Nalini Ghosh on her head with a stick at a public meeting in Bhowanipur. Of all the persons who have furnished such evidence, it is only a woman, Srimati Urmila Devi, who has given out her name, the other witnesses,

most probably men, being indicated only by initials. It would, therefore, be insulting her to say that she has acted in a manly way. So we will only say that she has acted as a woman should.

"Worse Than Martial Law".

Mob violence is wicked and reprehensible. But the violence of the executive and the police is worse than mob violence in this respect that, whereas mob violence is sporadic and mostly due to sudden excitement and can be dealt with and suppressed by the trained forces of the state, continuous police and executive violence is deliberate and organised and cannot be put an end to by any external agency except by a revolution.

We have already in this number quoted extensively from *Young India*. We must make more extracts yet, in order that our readers may have some idea of the kind of repression that is going on all over the country. Every issue of several dailies is full of reports of acts of violence alleged to have been committed by Government servants. *Young India* has made a selection from these and has also reproduced private letters in full or in part. We have chosen to quote from *Young India*, because, without meaning any disparagement to any other journal, we believe that Mr. Gandhi's paper tells the truth calmly without fear, without timid reservation or suppression of any portion, without exaggeration due to uncontrolled emotion or excitement, and without hatred. "For the time," says he, "that savage repression continues, I must fill the pages of *Young India* with authentic tales of repression till India puts an end to it by an act of supreme sacrifice."

I call the repression savage because it is wooden, wild, uncultivated, cruel. Grant that there is intimidation and even violence resorted to by some non-co-operators in pursuit of *hartal* or other activity. Is it difficult to find and punish the culprits? If the Government cannot get witnesses, does it not show that the whole populace is behind the so-called intimidation? An act, however reprehensible in itself, when it becomes the act of a people, ceases to be a crime capable of being dealt with by its laws. Therefore repression by an irresponsible government can never be a popular act or an act designed for the safety of the people. But in the present instance, repression is designed to suppress the rising agitation directed against the misdeeds of the Government and is therefore doubly unpardonable.

However it is, not the purpose of this article to demonstrate its unjustifiable character, but to demonstrate its brutal quality, to show that it is worse than martial law.

The Punjab martial law was comparatively a civilised measure and being so named, at least served the purpose of producing a shock. The acts now being done under the protection of the ordinary law but really without any law at all are absolutely without any check. Martial law has its own code of honour, but this state lawlessness has none.

How "Law and Order" are Maintained.

For some time past we had been feeling guilty of non-performance of editorial duty, because we have not been able to deal adequately or at all with the doings of the Council of State, the Legislative Assembly and the Provincial Councils, with all that has been going on in the Indian states, with international conferences like the Washington Disarmament Conference and the Cannes Conference, with the achievements and intentions of the Angora Government established by Mustafa Kemal Pasha, with Egyptian and Irish affairs, with Anglo-French relations, with the presidential and other speeches delivered and the resolutions accepted at the last sessions of the Congress, Muslim League, Khilafat Conference, Social Conference, Women's Conference, Conference of the National Liberal Federation, Christian Conference, and other Conferences.

But nothing has made us feel so guilty and so small and insignificant as the tales of the repression and reprisals going on in different parts of India. Fresh from a perusal of some of them, we felt that we had no right to take our usual meals and enjoy sleep on a clean and warm, though plain and unluxurious, bed. We felt that nothing but the suffering of arrest, imprisonment, flogging after being stripped, being plundered, going without food for days to be followed by the eating of unwholesome and malodorous food, wearing stinking and lousy cast-off garments, sleeping on a verminous evil-smelling bed with a similar blanket to cover oneself with, being dragged on the ground with resulting unconsciousness, conveyance in a suffocating closed van, and, finally, being shot down—nothing but these could atone for the guilt of passing comfortable days and nights in one's home surrounded by one's dear and near ones, without doing the utmost for the freedom of the country whilst large

numbers of our countrymen were passing through the fire of tribulation.....

We will give only samples from the columns of only one issue of *Young India* of the narratives of repression, culled "by M. K. Gandhi." These will show how "law and order" are being maintained. Mr. Gandhi has not referred to the shocking details of the Entally riots, probably because they are under official enquiry. So,

Take the Faridpur flogging. Dr. Maitra is a well-known physician of Calcutta. He is a non-party man. He has given a graphic report of his visit to the Faridpur Jail. Two cultured men, one a headmaster, were tied to a whipping triangle and whipped for the offence evidently of not salaaming the jail officials. When Dr. Maitra visited the jail, the punishment was not even registered anywhere. He found many prisoners, including under-trial ones, in handcuffs for whole nights. One prisoner had standing handcuff for three days. Nearly double the number of prisoners have been huddled together in particular rooms or cells of the jail than their allotted capacity of accommodation without adequate attention to their diet, clothes and bedding in this cold weather. The only thing that the Bengal Government have to say, is not to deny any of the acts but to justify them on the ground of discipline! The Government *communiqué* says, 'The punishments have had the desired effect and discipline has since been maintained.'

We come next to Bihar.

From Sitamadhi comes the news that a fine of Rs. 25,000 and a punitive police have been imposed upon its inhabitants. Sitamadhi is a sub-division in Bihar. The fine and the punitive police means sacking of the households of Sitamadhi. The *Motherland* gives an account of the looting of villages Sihulia, Chandarpur and Bharatawa. The mounted police, the commanding officer and the factory manager are reported to have taken part in looting. The crime committed by these villages is said to consist in their refusal to give *har* and *begar*. Awadh Bihari Sharan (a Congress worker) was tied to a charpai. The Jamadar of the factory asked the mounted police to cane them (the volunteers). Every volunteer was caned. Their caps and badges were all taken away.

According to Mahatma Gandhi, things are no better in Sindh as the following letter from the Sindh Congress Committee will show:—

"The *Hindu* publishes a letter from one Rahmat Rasool, a Punjabi martial law prisoner, who along with two other co-accused is now confined in Hyderabad Central Prison. He writes that on their arrival in this jail from the Andamans in November last, they were locked up in a cell meant for prisoners condemned to death and there no meals were given them for three days, till the Medical Officer saw them and got them meals. Later on, whenever the Superintendent approached them they were required to raise their hands as a Muslim does in prayer with the greeting—"Sarkar is one." This immoral rule interfering with the fundamental principles of Islam,

Rahmat Rasool refused to obey, telling the Superintendent that for him God alone is one, and that he can raise his hands in prayer before God alone, when the Superintendent proudly replied that he, as representative of Government, was his God in jail. The prisoner however boldly refused to be led away from the path of religion even when the Jail Committee, including some European members, insisted on his doing as required, with the result that his religiousness was rewarded with the five-fold punishment of thirty stripes, six months' solitary confinement, six months' cross-fetters and six months' bar-fetters. This is only one instance of the attitude of the officials here towards the political prisoners, who are all treated as if they were worse than even common criminals.

It will also be remembered that in July last police had fired on innocent people in Matiar, killing one and wounding several others. The Government Commission report has been pigeon-holed in Bombay Secretariat.

Let us pass on to Bengal.

From this Behar incident we revert again to the case of shooting by Gurkhas at Nilphamari in the district of Rangpur to which we made a reference in our last issue. It has since come out that a pregnant woman was shot. And although the Government of Bengal in a *Communique* tried to justify the action of the Gurkhas by laying the blame of rioting on the poor unarmed villagers, it does not deny that serious charge.

The next sample will be from the Panjab.

Over and above this shooting of an innocent lady, which the people affirm and Government does not deny, another instance comes from Amritsar of the merciless beating of a brave Sikh lady who came forward to protect the volunteers from the wrath of a band of policemen who were belabouring them.

The following is part of the true story of the assault on Sachindra Das Gupta and others in a Calcutta lock-up.

On the night of the 22nd December last he was shut up with 50 or 60 persons in the Lall Bazar lock-up. They were given neither food nor water. Somebody shouted 'Gandhi Maharaj-ki-jai' at night and a sergeant opened the lock-up and pulled a young man by the hair and called him 'son of swine'. On the 23rd a wild scene took place at dead of night. When they were fast asleep, five sergeants entered the lock-up and began to kick them right and left. Sachindra was roused by a sergeant's kick. Jagnewar being roused by the noise began to awaken others; so he was beaten severely. Most of the persons were either kicked or beaten by the sergeants.

From Jorhat in Assam comes the news of whipping.

The authorities finding that the arrests and imprisonments do not check the enlistment of volunteers or picketing have now adopted this method of terrorism. On January 3rd eight volunteers with their captain were assaulted on the road in front of the Training School. The captain was arrested and taken to the thana, while the rest were driven away, the constables whipping them with canes all the way till

they bled profusely from their forehead, cheek and buttock.

In Kasganj, U. P., "one volunteer was so severely assaulted by this officer [European Police Superintendent] that he lost one of his upper front teeth."

The District Magistrate of Muttra, Mr. Freemantle, I. C. S., adopted an original though loathsome method of punishment. Lala Suraj Bhan is an accused in the Muttra Political Workers case. He refused to give bail or to cross-examine and put up any defence, and did not want even to go to the Court. For some time he was provided with a conveyance from the Jail to the Court and back which was a distance of about half a mile, but afterwards this was discontinued. On 9th January he having declined to stir, four constables held him by hands and feet and brought him dragging all the way to the Court. On 10th January, again, he was similarly dragged, as the result of which he got hurt at places and appeared to be senseless. When he was put up before the trying Magistrate, Pt. Dwarkanath Rao, he refused to answer any question. Thereupon he was sent on to the Court of Mr. Freemantle the District Magistrate. When the accused was brought at the door of his court-room, Mr. Freemantle came down from the dais and took out his handkerchief (which he had used for cleansing nose, etc.) from his pocket and got it thrust into the mouth of Lala Suraj Bhan, who lay on the ground and tied a rope round his face. The accused was then brought near the dais. After some fifteen minutes the Magistrate asked the accused if he would still give reasonable answer to his questions. But the accused observed only a stolid silence even though the gag was removed. Then after the farce of a trial he has been sentenced to three months' simple imprisonment and a fine of rupees fifty.

Mr. Mahadev Desai thus describes an ordinary railway prison-van used in the United Provinces.

Yesternight 39 of us started from Naini in a prison van comprising four barred compartments, each being 3 cubits long and 5 broad. The bars were apparently not considered to be an adequate safeguard; for the prison van has no doors and no windows. Only there are crooked holes one inch broad by the side of the carriage for the passage of air. I asked the sergeant who escorts us whether there was any intention of repeating the Moplah tragedy. The poor fellow naively replied that there was no fear as it was winter and that it would have been intolerable had it been summer. Besides the four prisoners' compartments, there was a fifth which was like ordinary third class and was meant for our friends, the guards. Should they not have sufficient light and air to be able to keep us in a suffocated condition?

The same writer thus describes the flogging, the clothes, the beds, the food, &c., in Naini jail, U. P. :—

I got the news, after I had changed my dress, that one of them had refused to put on jail dress and had consequently received a flogging. I was given a rough woollen coat worn almost threadbare by long use, a shirt worn out by some prisoner of twice my

size and emitting horrible stink, an equally dirty pair of shorts and loincloth along with two blankets as bedding. In a few minutes I felt an itching sensation, and an inspection at one or two places resulted in the find of a pretty big louse. It was difficult to say whether the vermin lived in the blanket or the shirt, but as there was fairly bitter cold, I had to choose between lice and offensive smell. I elected against the smell, placed the coat as a pillow, put away the shirt, and decided to pass the night under the sole protection of the blanket. I had thought that as I was dead tired I would sleep soundly. But the lice in the blanket never ceased troubling me. My friends in the adjoining cell gave me from their place an account of the misbehaviour of the jailer and the superintendent. One of them was flogged for the grave offence of not standing up and pushing his hand out through the bars when the jailer arrived! Another suffered the same punishment for refusing to wear dirty clothes! Add to the stings of lice the noisy cries rending the heavens with which prisoners were counted every quarter of an hour from 6 p. m., to 6 a. m., and you can understand that I got hardly any sleep.

I was given a large iron bowl for eating and drinking. In spite of all the scrubbing I could give it, I found in the morning that the water in it had turned blood-red with rust.

As for food, what shall I say as to how I liked this appetising *menu*? The other prisoners were taking it all right and so I can hardly describe it as falling within your definition of food unfit for human consumption.

The next morning all the prisoners were taken outside, including the Provincial Committee men, and in the presence of all of them, two prisoners who were suspects had their hands fastened with a stick and then caned. The caning was so severe that the cries of the sufferers could be heard in my cell at a distance of two or three furlongs. When a prisoner swooned after some blows, he was given rest; and as he revived the caning was continued. In this way two of them received 23 cuts. It is worthy of remark that at each cut the sufferer and his fellow prisoners sent up a joint cry of 'Gandhijiki Jai' in spite of the jailer and the superintendent, and these cries stopped only when the authorities were tired of inflicting any more punishment. After this three or four were flogged with sticks and fists. One of them suffered so severely that there was an involuntary discharge of excreta and urine. Two or three are in hospital. I was told that prisoners had died in this jail before in consequence of such oppression.

Along with these should be read the account of the thrashing and plundering of innocent persons in Machuabazar, Calcutta, reproduced from *The Servant* on p. 134 of our January issue.

Government has a sufficient number of servants to investigate, and contradict or admit these allegations. Repression and reprisal should not be resorted to; or reprisal should take the form of non-violent official non-co-operation with Non-co-operators. That

would be sportsmanlike. The people of India are sure to win freedom. They will not be and cannot be cowed down and kept in subjection. Therefore we tell the British people and the Anglo-Indian Government not to behave in such a manner as to make a free and united India implacably hostile to Britain. This may or may not be considered a threat and an idle threat at that—mere bluff. Well, let us grant that India can be cowed down and kept enslaved. Would the achievement of such a result be worth its moral price? Namely, the brutalising of the British people, the Anglo-Indian bureaucracy and the mercenary Indian servants of that bureaucracy?

If in the opinion of the bureaucracy there must be repression, let it be according to the laws they have made, even according to still more draconian laws which they may yet make. Let it be even according to martial law, but not according to unrestrained and "uncodified" wild feelings of revenge.

Mahatma Gandhi says :—

Thus we have martial law less Jallianwala Bagh. And *this* is worse. Jallianwala Bagh though atrocious was the cleanest demonstration of the Government intentions and it gave us the needed shock. It was an open air transaction. What is now going on is being done inside the cold prison walls or in little unknown villages and therefore has no theatrical value. Our duty therefore clearly is to invite martial law and "no damned nonsense" and evolve the courage to draw the rifle fire not in our backs as in 1919 but in our open and willing breasts and without resentment.

Hooliganism in Madras.

The same Mr. Gandhi who has written the above, has also written the following on the outbreak of hooliganism in Madras on the day there was a hartal in that city on account of the visit of the Prince of Wales.

I have reproduced Dr. Rajan's letter . . . to bemoan the outbreak of hooliganism on the day of *hartal*. It were better if there was no *hartal* and no hooliganism. It is no defence that the wanton destruction was the work of hooligans. For it is complete proof of non-co-operators' unfitness for self-government in Madras. Those who claim the capacity must be able to control all forces of violence. *Hartal* was not peaceful, because what happened to the poor cinema keeper would have happened to the others if they had dared to keep open their shops. I hold the firing by the cinema man to be justifiable in as much as his theatre would have been destroyed if he had not fired. The mob's increased fury was an exhibition of insolent rage against deserved punishment. The investment of Sir Thyagaraj

Chettiar's house was a cowardly interference with personal liberty. The crowd that prevented the knight from doing honour to the Prince dishonoured itself and enhanced the value of the honour Sir Thyagaraj Chettiar was prevented from doing. It might be the crowd's way, but it was not non-co-operator's way of 'doing business'.

Dr. Rajan and his lieutenants left no stone unturned to make and keep the *hartal* peaceful. All honour to them. But Madras teaches us a lesson as Bombay has. We have still much work to do before we can really establish a Swaraj atmosphere. Either we believe in a successful peaceful revolution or we believe that non-violence is merely a preparation for violence. If the latter represents the true state of things, we must revise our creed. But I am optimistic enough to believe that India has imbibed the spirit of non-violence in a most remarkable way. The exemplary self-restraint, exercised in Amritsar, Lahore, Aligarh, Allahabad, Calcutta, Barisal and other places, too numerous to mention, shows that where only pledged non-co-operators work, we can rely upon non-violence being observed, but where, as in Madras, an undisciplined mob gathers together, non-co-operators have no control. We must not despair of devising a remedy against repetition of the Madras hooliganism.

Mr. C. R. Das also has observed that it is no extenuation of any act of violence to say that it was the work of *goondas* (hooligans) instigated by others for we must have such influence over even hooligans that they may be amenable to our control and not susceptible to incitement.

Preferential Treatment of Political Prisoners.

Messrs. Motilal Nehru, Mohanlal Nehru, Shamlal Nehru, K. G. Jafri, Purshottamdas Tandon, Ranendranath Basu, Jawahirlal Nehru, Radhakrishna Bhargava, Madanmohan Chaturvedi, Ganeshshankar Vidyarthi, Sree Gopal Das Vaishya, Ramnath M. Gurtoo, Ibrahim Haj and Magsud Alam, political prisoners in Lucknow District Jail, have done a right, worthy and patriotic thing by protesting against the better, preferential, treatment which they have been receiving, whilst some of their colleagues are being treated worse. They ask the superintendent of the jail: "Will you therefore kindly make immediate arrangements to give us the same treatment as is accorded to our co-workers?" They observe:—

We have noticed that a studied attempt is being made by officers of the United Provinces Government to make distinctions between different national workers. For an identical offence our co-workers have been sentenced to various terms of imprisonment ranging from one day to eighteen months. Some have got the simple variety, others have been honoured with

rigorous imprisonment. A few have been given what is termed "preferential" treatment and some are treated in a manner which can only be described as inhuman.

We informed you verbally on a previous occasion that we did not seek or desire any convenience which was denied to our colleagues. We again wish to impress upon you, and through you the Government, that we desire no privileges and no special conveniences which are denied to other political prisoners here or elsewhere in the province. We make no complaint that some of our number are subjected to hardships. We did not seek jail to avoid hardships. We have come here fully prepared to suffer for the cause which is dear to us and which by God's grace will triumph before long.

Can "Group Conscience" Make Cowards?

Psychologists have investigated the workings of "The Group Mind." Is there, similarly, a "Group Conscience"? though it has been thought that collections of persons have no soul and therefore no conscience.

As conscience makes cowards of us all, so, conversely, where there is cowardice in spite of the strength of the party concerned, we may presume the working of conscience. Why have some prominent Non-co-operators or Non-co-operators highly connected been released? Why have some Non-co-operators been given preferential treatment in jail? The *policy* underlying such action is transparent. But there may be "Group Cowardice" also. In spite of the bravado and non-chalance of the bureaucracy, it is apparent that they have a sneaking respect for and fear of world-opinion. Therefore they do not do unto prominent persons what they do unto obscure persons. They want to keep up the reputation of being civilised and humane. That has been also the cause of the suppression and glossing over of what was done in Ireland, and is still being done in Egypt and India. Moreover, all that is admitted or allowed to be published in India, is not published abroad.

Lady Chaudhuri.

Lady Pratibha Chaudhuri, whose loss cultured Bengal mourns, was a grand-daughter of the Maharshi Devendranath Tagore and wife of Sir Ashutosh Chaudhuri. She was a cultured lady, knew several languages and was a distinguished musician. She establish-

ed and maintained by her labour, care and money the Sangit Sangha for giving education in music. She also edited and published a musical periodical named Ananda Sangit Patrika.

A Proposal for Women's Higher Education in Bengal.

Sir Ashutosh Chaudhuri and others have started a movement for seriously discussing the need of the higher education of Bengali girls and women along lines somewhat different from those chalked out by the Calcutta University and the government education department. The proposal is to impart this education through the medium of Bengali. The promoters of the movement do not deny the good work done by the University and the Department, but they are also not blind to the defects of the existing system. We think there is ample room for a new system of education, which, while not satisfied with any narrow outlook and stunted intellectuality, will directly aim at the greater serviceableness of women in the spheres of domestic and social, weal and happiness. Bengali should, no doubt, be the medium of instruction; but a Western language and literature should also be included in the courses of study, the most expedient and convenient being the language and literature of Britain. Greater prominence should also be given to education in hygiene, domestic science, and in music, painting, sculpture, etc.

As education of the kind intended is also an aim of Visva-Bharati to impart, the promoters may consider whether they can collaborate with āchārya Rabindranath Tagore.

Bengal Ministers' Salaries.

The Bengal Ministers remain in possession of their coveted 64,000 rupees per annum, all amendments in the Bengal Council for the reduction of the amount being lost. With the present personnel of the Council this was a foregone conclusion. Members of the Executive Council were also interested in the matter and exerted their influence in favour of the high salaries. For, if ministers could be had to serve on Rs. 12,000 per annum, Executive Councillors drawing Rs. 64,000 per annum would be openly dubbed Authorised Plunderers. To what extent the disgraceful voting was due to Keshoram's semi-

charitable lodging-house cannot be definitely ascertained to the country.

The ministers have got the money and maintained their *aid* but lost the confidence of the public—if they ever had it. How we could wish they had started with voluntarily accepting a salary of Rs. 1000 per mensem. That would have raised them immensely in popular esteem and increased their usefulness.

National Social Conference.

Mr. K. Natarajan, editor of *The Indian Social Reformer*, worthily presided over the Indian National Social Conference at Ahmedabad. By the by, why has the All-India Theistic Conference given up its sittings for some years? No other Conference like it has attained nirvan; yet Brahmo self-complacency and spiritual pride remain undiminished and unshaken.

In his brief and thoughtful address Mr. Natarajan observed that "the object of social reform is to ensure for every one a perfect heredity and a perfect environment." He showed that the social reform movement was not started or carried on any academic ideas and lines. He illustrated his position by referring to the abolition of *Sati*, the bringing about of widow-remarriage, the attack on child-marriages (which were the sources of child-widows), and the promotion of the education of girls and women. He also dwelt on the temperance and anti-naught and social purity movements.

In these ways Social Reform has been of the greatest service by raising the level of personal and national life. A nation consists of individuals and when the standard of individuals is raised the standard of the nation is also raised.

Other important questions like the Brahmin non-Brahmin movement and the problem of the depressed classes were briefly described.

Within the last few years there have grown up several institutions of Social Service, such as Seva Samitis, Social Service Leagues and others which have done excellent service in times of famine, epidemics and also on occasions of large pilgrimages. This is a very hopeful movement, provided that it does not lead people to believe, as it does in some cases, that Social Service is a substitute for Social Reform. Social Reform demands personal action on the line of one's own conviction, which is very necessary to spread social justice in our relations with our fellow-beings. Social Service, on the other hand, has its origin in compassion and

n a sense of social duty. Social Service done in the right spirit, however, is the most potent instrument of Social Reform.

There is one thing, however, with regard to Social Service which should not be lost sight of. It requires special training, without which one is likely to do more harm than good. Institutions for such training should be started under experienced men and women. For want of trained people, such work as the reclamation of the criminal tribes, rescue homes and beggars' camps, such as the one recently started in Bombay, are at present in charge of the agents of Salvation Army.

The first resolution adopted by the Social Conference ran as follows :

In view of the immense political progress, visible all round in the country, this conference is of opinion that in order to bring about a harmonious all round national development, it is essentially necessary to make strenuous efforts to bring about higher social efficiency for the Indian Nation.

Other resolutions advocated the breaking down of the rigidity of the caste system by free interdining and intermarriages, the abolition of untouchability and other disabilities of the depressed classes, the abolition of artificial restrictions against inter-caste and inter-racial marriages, the provision of schools for the children of the labourers in factories and sanitary dwellings and healthy and moral surroundings for their families, the prohibition of the manufacture, import and sale of intoxicating liquors and drugs, the improvement of the condition of Hindu widows and their remarriage and the education of women. The last four resolutions ran as follows :—

This Conference views with great alarm the deterioration in national physique, which in the opinion of the Conference is mostly due to :—(1) Early Marriages, (2) insufficient regard for physical culture, (3) Want of open grounds for play and recreation, (4) High prices and inferior quality of food stuffs, (5) Insanitary Buildings. The Conference therefore requests the public, and corporate bodies like the Municipalities and Local Boards to do their best to remove these causes.

This Conference places on record its satisfaction that the Mahomedan divines have emphatically expressed their view against forcible conversions and that Hindu Pandits have declared that such conversions do not deprive a Hindu of his religion or caste. It further expresses its satisfaction that the Hindus of the castes concerned in Malabar, have shown their readiness to accept such forced converts back into their folds without any difficulty. And it wishes to express its deep sympathy for the victims of the Malabar riots without distinction of race or creed, and to accord its support to the Relief Funds started for their benefit.

This Conference earnestly desires that such important social movements as the reclamation of

criminal tribes, the relief of destitute beggars, and rescue homes for fallen women, should be placed in charge of Indians, and that efforts should be made forthwith to train Indian men and women to take charge of such and other suitable institutions.

This Conference strongly disapproves of (a) Early Marriages, (b) Marriages of old men with young girls, (c) Polygamy, (d) Extravagant expenses at the time of deaths and marriages, (e) Public exhibition of grief on occasions of death.

All-India Christian Conference.

Indian Christians have been hitherto considered a denationalised and non-patriotic, if not unpatriotic or antipatriotic, community. Whatever justification there may have been in the past for such a judgment pronounced on them, in recent years they have taken up a definitely patriotic stand. Prof. S. C. Mukerji, President of the last Conference, observed : "We must demonstrate by words and deeds that Christianity has made us neither un-Indian or un-national. Can it be for a moment conceived that we as a community shall dissociate ourselves from our brethren, Hindus and Musalmans, whatever differences there may be in our religious convictions ?"

The following was one of the resolutions passed at the conference :—

III. In view of the gravity of the present political situation in the country and also in view of the possibility that the situation may become still more acute in the near future, this Conference resolves :—

(a) That in order to restore peace and harmony in the country it is necessary for Government to adopt a policy of conciliation by ceasing to put into force the Criminal Law Amendment Act of 1908 and Prevention of Seditious Meetings Act of 1911 and such other measures as have a repressive effect and by releasing those arrested and imprisoned under these Acts, while on the other hand, the campaign of non-co-operation should forthwith be suspended by the leaders of non-cooperation so as to facilitate a sane settlement under conditions essential for mutual understanding.

(b) That in order to facilitate a sane settlement, round table conference be arranged of some leading non-cooperators, Moderates and Government officials to see on what grounds a compromise can be brought about.

We will reproduce another resolution.

V. (i) This Conference is strongly of opinion that a true Swadeshi spirit should dominate every sphere of Indian Christian life which would, in its turn, serve to give a real impetus to all indigenous enterprises in the country.

(ii) That as an expression of our Swadeshi spirit we forthwith start wearing clothes of Indian manufacture.

(iii) In view of the fact that the Indian Christian community has been very frequently and severely

accused of lacking the *Swadeshi* spirit, this Conference recommends that all provincial Leagues make strenuous efforts to find ways and means of inculcating the *Swadeshi* spirit in the Indian Christians through the local Leagues, and lose no time in putting such a programme into effect.

Another resolution advocated the merging of all Christian missions in the Indian Church and the appointment of Indians of ability and character as their lay and ordained missionaries.

The other resolutions dealt with the grant of franchise to women under the Reforms Act, the treatment of Indians in South and East Africa, the labour unrest in the country, industrial and technical education and total prohibition.

A resolution advocating a larger measure of responsible government to the provinces and the introduction of the principle of responsibility in the Central Government was adopted.

A resolution recommending to Indian Christians to abstain from taking food offensive to Hindus and Musalmans was rejected.

Another resolution was brought before the Conference to record its appreciation of the sacrifices made by Mr. George Joseph and Mr. Stokes in the cause of the country; but as it had not been discussed in the subjects committee, the President put it to the Conference. The motion for leave to discuss the resolution was rejected by the casting vote of the president. As a protest the volunteers of the Conference struck work.

Administrative Unification of Orissa.

The Oriya-speaking people now live in four provinces, though they dwell in one compact region, speak one language, have one literature and civilization and have the same manners, customs and tradition. It would be the barest justice to bring together the Oriya-speaking tracts under one administration. It is very satisfactory that Babu Biswanath Kar's motion in favour of such unification has been carried in the Bihar and Orissa Council. Action should follow immediately. That is the only way to improve the intellectual, moral and material condition of the Oriyas, who are probably the poorest people in India. It would be best to create a separate Orissa province. Amalgamation with any other province would not be productive of the results desired. But if the creation of a separate province of Orissa be not financially feasible, the Oriyas should be made equal partners in a Bengal-Orissa province; for the Oriyas and the Bengalis have had, for some centuries a common cultural and religious history to some extent, and dwell in contiguous areas. Moreover, outside their

home-land, more Oriyas seek their living in Bengal than anywhere else.

British India Police Conference.

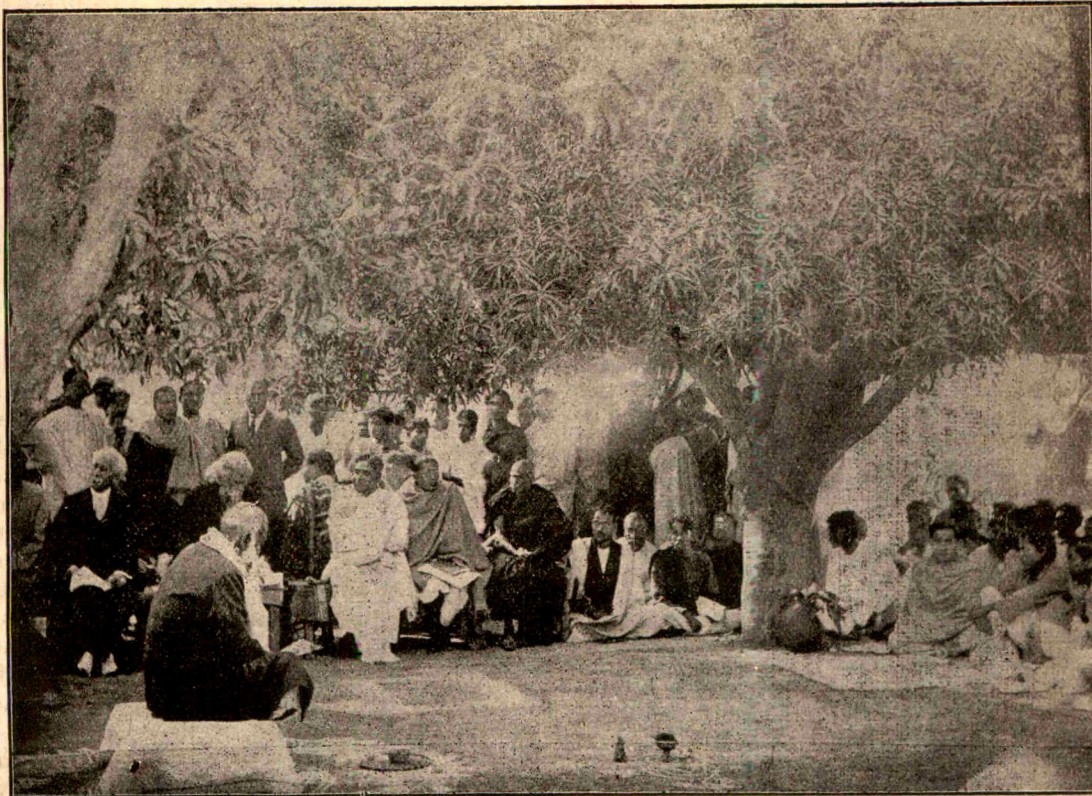
The presidential address delivered by Rai Saheb Purna Chandra Biswas, B. A., at the second British India Police Conference, was an able pronouncement. Policemen, particularly of the lower ranks, suffer from many undesirable conditions of service; *e.g.*, too much work of too many kinds, inadequate pay, insulting treatment by superior officers, racial inequality. Mr. Biswas complained that the police "service has not gained a bit in the estimation of the public." We know there are at present many more good men in the service than in the past. But, as he himself has said, "old traditions die hard." Moreover, until democratic rule has been established in India, the police would be required to serve as the tools in the hands of the executive for repression, reprisals, terrorism, breaking down the spirit of the people and keeping them in subjection. Therefore, for winning a reputation for good, strong and gentlemanly character, policemen should do two things: they should try to facilitate and hasten the establishment of democracy; and they should refuse to do the dirty work of the alien bureaucracy, confining themselves to the discharge of their honorable and lawful duties. If they cannot act thus, they ought not to complain of the low opinion which the public have of them.

Dr. Gour's Civil Marriage Bill.

Dr. Gour's Civil Marriage Bill has been thrown out by the Legislative Assembly, which was not unexpected. Three civil marriage bills of different characters have been successively thrown out: Mr. Bhupendranath Basu's, Mr. V. J. Patel's, and Dr. H. S. Gour's. A permissive law for legalising inter-caste and inter-racial marriages is, however, a necessity. Efforts, therefore, will have to be made again to get such a measure passed.

Indology in Visva-Bharati.

Professor Sylvain Levi is probably the world's greatest living indologist. And he is now at present delivering two courses of lectures on indological subjects at Visva-Bharati, Santiniketan, and also giving training



Inaugural Meeting of Visva-Bharati at Santiniketan.

in research in his subject. There is also a good collection of books on the subject in the Santiniketan library. No university in India can offer such facilities for the study of indology. Had we leisure we would have gladly and with great profit regularly attended the classes of Professor Levi.

Bombay Malaviya Conference.

The Conference of political leaders to arrive at some honourable understanding for bringing about a Round Table Conference met at the Cowasjee Jehangir Hall. About 200 representatives from different parts of the country, representing different shades of opinion, attended, Liberals predominating. The meeting was not open to the press.

The following resolutions were passed at the second day's sitting :

(1) This conference is strongly of opinion that the policy adopted by the Government within the last few weeks of extending and applying the Criminal Law Amendment Act and the Seditious Meetings Act to various parts of the country and of misusing the ordinary law in connection with

political offences leading to wholesale arrests and imprisonments, including those of some of the most respected leaders and citizens, constitutes an unwarranted encroachment upon the elementary rights of citizenship, of the freedom of the press and the liberty of speech and association and has defeated its own object by alienating popular sympathy and aggravating the general discontent, and ought to be reversed without delay.

(2) This Conference is, further, of opinion that until it is clear beyond any doubt that no other means will secure a redress of the country's grievances and the status of full Responsible Government, the Civil Disobedience, contemplated by the Ahmedabad Congress, ought not to be resorted to.

(3) In response to the sentiments expressed by H. E. the Viceroy in his speech at Calcutta on December 21st, 1921, and in order to explore all methods of reaching a harmonious and honourable settlement of the important issues now before the country, namely, the Punjab and Khilafat wrongs and the demand for "Swaraj" or full Responsible Government, the proposal for a Round Table Conference between the Government and popular representatives, the conference is of opinion that in order to provide a favourable atmosphere for the dispassionate consideration of the points in controversy all notifications issued and orders passed by the Government under Act 14 of 1908 part 2 and the Seditious Meetings Act should be withdrawn and all prisoners convicted or under arrest or prose-

cution under the aforesaid notifications or orders should be released, as also the Fatwa prisoners and that in as much as persons have been convicted for non-violent activities and other activities of an innocent character under cover of the ordinary laws, a Committee should be appointed by the Government consisting of two persons one to be nominated by the Government and the other by the Committee of the Conference appointed by resolution No 5, with power to appoint an umpire, to investigate the cases of the persons hereinbefore referred to and that such of them as might be recommended by the said Committee or umpire be released and that pending the results of the said Conference all hartals, picketting and Civil Disobedience should cease.

(4) This Conference is likewise of opinion that having regard to the critical situation in the country and the desirability of effecting an early settlement, the Round Table Conference should be called as soon as possible and that His Majesty's Government should clothe His Excellency the Viceroy with the authority necessary for the purpose of arriving at a settlement.

(5) Without at present going into the particulars of the demands of the country with reference to the Punjab, Khilafat and Swaraj questions this Conference hereby appoints a Committee of the following persons to carry on all communications with the Government on the one hand and the important political organisations in the country on the other, with the view of arranging the composition, the dates and other details relating to the said Round Table Conference and for all purposes incidental to the carrying out of these resolutions, including when necessary, the convening of another Representative Conference:—

The Committee will consist of:—Sir M. Visvesvaraya, Pundit Madan Mohan Malaviya, Mr. Seshagiri Iyer, Sir P. C. Ray, Mr. M. A. Jinnah, Mr. M. R. Jayakar, Sir Dinshaw M. Petit, Sir H. Wadia, Mr. C. R. Reddy, Mr. S. Satyamurti, Prof. S. C. Mukerjee, Mr. Joseph Baptista, Raizada Bhagatram, Mr. G. M. Bhargava, Mr. B. Chakravarti, Mr. H. S. Gour, Pundit H. Kunzru, Mr. K. Natrajan, Mr. Hasan Inam and Pundit Gokarannath Misra, with power to co-opt.

The Associated Press has since issued the following communication:—

The Secretaries of the Political Conference, Bombay, have forwarded the resolutions passed at its meetings held on the 14th and 15th instant under the presidency of Sir M. Visvesvaraya to His Excellency the Viceroy. They have stated that should His Excellency desire further elucidation regarding the conference, the Chairman, Sir M. Visvesvaraya, and Secretaries, Messrs. Jinnah and Jayakar will wait on His Excellency on a convenient date. A general desire for peaceful harmonious settlement was strongly reflected in the proceedings of the conference.

We consider the object and deliberations of the Conference to be very important.

It has been objected that only the Liberals and the Independents present thoroughly identified themselves with it, that the Non-co-operators did not at all take part in it, and that Mr. Gandhi, who attended on behalf of

the Non-co-operators adopted an attitude of aloofness. Mr. Gandhi has fully explained his position and attitude in his speeches and in *Young India*. Our opinion is that the settlement desired to be arrived at is really and practically to be effected between the conflicting views, aims and attitude of Government on the one hand and the Congressists or Non-Co operators on the other. Therefore, if the absence of one of the parties, *viz.*, the Non-co-operators, be brought forward as an objection, we do not see why the absence of a representative or representatives of Government is not also to be considered an objection. Perhaps the objection under discussion is based on the conception that Government stands in the position of an Earthly Providence and, therefore, anybody representing the People or any section of it, who wants to have anything to do with Government, must "approach" it as a suppliant. That is not the opinion of Non-co-operators, as we understand it, nor is it ours. Whoever speaks for the People is an equal of anybody else. Mr. Gandhi, we take it, meant to say this in effect, when he said some time ago that there should be no beggar in the Round Table Conference. If our view is correct, the function of the gentlemen who met at Bombay at much sacrifice of time and money arranged the preliminaries of a Round Table Conference between Government and the People's representatives. That neither official delegates nor Non-co-operators attended the Conference does not take away a jot from the usefulness and importance of the Conference, and is, therefore, no valid objection.

Another objection brought forward is that Mr. Gandhi refused to suspend the enlistment of the People's Volunteers during the truce. We do not see the force of this objection. Has Government been requested by the objectors to keep in abeyance the appointment of policemen and other officials, who, in addition to their ordinary duties, may be employed for purposes of repression, should the Round Table Conference not come off or should it be infructuous? The objectors forget that the Conference must be between equals, and, therefore, whatever condition is laid down for one party must be laid down for the other party, too; we mean the identical condition or an equivalent condition.

It has been observed and objected that

Mr. Gandhi's demands or conditions are in the nature of an ultimatum and, therefore, preclude the possibility of any negotiation. Let us see. He writes in *Young India* :—

In order that all may approach the round table conference with perfect knowledge of the Congress demands, I laid all our cards on the table and reiterated the claims regarding the Khilafat, the Panjab and Swaraj. Let me repeat them here :

(1) So far as I can write from memory, full restoration to the Turks of Constantinople, Adrianople, Anatolia, including Smyrna and Thrace, complete withdrawal of non-Muslim influence from Arabia, Mesopotamia, Palestine and Syria and therefore withdrawal of British troops, whether English or Indian, from these territories.

(2) Full enforcement of the report of the Congress Sub-committee and therefore the stopping of the pensions of Sir Michael O'Dwyer, General Dyer and other officers named in the report for dismissal.

(3) Swaraj means, in the event of the foregoing demands being granted, full dominion status. The scheme of such Swaraj should be framed by representatives duly elected in terms of the Congress Constitution. That means four anna franchise. Every Indian adult, male or female, paying four annas and signing the Congress creed, will be entitled to be placed on the electoral roll. These electors would elect delegates who would frame the Swaraj constitution. This shall be given effect to without any change by the British Parliament.

After mentioning the demands, Mr. Gandhi writes :—

If the Congress programme is so cut and dried; where is the necessity for a conference?—asks the critic. I hold that there is and there always will be.

His reasons are as follows :—

The method of execution of the demands has to be considered. The Government may have a reasonable and a convincing answer on the claims. The congressmen have fixed their minimum, but fixing of the minimum means no more than confidence in the justice of one's cause. It further means that there is no room for bargaining. There can, therefore, be no appeal to one's weakness or incapacity. The appeal can only be addressed to reason. If the Viceroy summons the conference, it means either that he recognises the justness of the claims or hopes to satisfy the Congressmen, among others, of the injustice thereof. He must be confident of the justice of his proposals for a rejection or reduction of the claim. That is my meaning of a meeting of equals, who eliminate the idea of force and instantly shift their ground as they appreciate the injustice of their position.

Regarding the Khilafat he observes :—

I have heard it urged that on the Khilafat the Imperial Government is powerless. I should like to be convinced of this. In that case and if the Imperial Government make common cause with the Musalmans of India, I should be quite satisfied and take the chance with the Imperial Government's genuine assistance of convincing the other powers of the justice of the Khilafat claim.

And even when the claim is admitted much requires to be discussed regarding the execution.

Should the other powers be not thus convinced of the justice of the Khilafat claim, Indian Moslems would not have any grievance against Britain. It should be noted in this connection that the plea of powerlessness of the British Imperial Government to restore single-handed any of the lost provinces of Turkey used to be trotted out before Mustafa Kemal Pasha obtained his victories and established the Turkish nationalist government at Angora ; but now there is every prospect of some of the provinces being restored. So, if there was real powerlessness before, how has the power been born now? It should also be noted that within the last fortnight Lord Northcliffe and many influential British journals have urged territorial restoration to Turkey as a means of conciliating the Moslem public. This should prove the baseless character of the plea of powerlessness.

Mr. Gandhi argues "similarly regarding the Panjab."

The principle granted, the details have to be settled. Legal difficulties have been urged about stopping the pensions to the dismissed officials. I believe that service regulations do provide for removing officers and officials from the pensions list on proof of gross neglect of duty or disloyal service. Anyway, let the Government prove a case for refusal to grant the Punjab demand save the plea of the past service of these officials. I must refuse to weigh their service to the Empire against their disservice to India, assuming the possibility of two such things coexisting.

As the objectors' most serious argument relates to the Khilafat demand and as in our opinion it has been answered, Mr. Gandhi's observations on the demand of full Swaraj need not be reproduced. Suffice it to say that nothing but full Swaraj can prevent the recurrence of the oppression and insult to which the nation was subjected in the Panjab and is being subjected now in many provinces. Therefore, it is a minimum demand, though the details are negotiable.

The London "Nation" on the Indian Situation.

London, Jan, 23,

A significant indication of the trend of Liberal opinion with regard to India is afforded by a leading article in the "Nation" which, after dwelling upon the seriousness of the situation in India and the uncertainty whether Mr. Gandhi is willing to take part in a conference or whether he is definitely "out" for a proclaimed policy of British evacuation, emphasises that it is not a question merely of British Raj and a civilisation of thousands of years which is at stake

but our responsibility for those peoples of India who have no experience or capacity for government cannot be abandoned.

The "Morning Post's" suggestion that Mr. Gandhi should be arrested, imprisoned and even executed is thoroughly bad, but it is only fair to warn the leaders of the agitation that if it should prove impossible to allow Mr. Gandhi at present to remain in India the friends of Indian self-government here could not resist that course.—"Reuter"

During last Christmas week, Mr. Gandhi stood out against those who wanted independence: he gave out then, as he had given out long before, that he wanted Dominion Home Rule for India. He has repeated this view in *Young India* for January 19. Therefore to assume that there is any uncertainty as to "whether he is definitely 'out' for a proclaimed policy of British evacuation" shows either culpable ignorance or wicked distortion or suppression of truth. He has also repeatedly spoken and written in favor of taking part in a conference between equals.

The words, "our responsibility for those peoples of India who have no experience or capacity for government cannot be abandoned," stinks in our nostrils. They are nothing but hypocrisy. What have the British Government done, what are they doing even now, to give "those peoples" experience of government or to develop their capacity for government? (Mark the plural "those peoples", denying India's nationhood by implication!) Who are "those peoples"? What particular and special care is being taken of them by Government? The assumption that the British people ever were or now are in India on a philanthropic mission is pure self-deception or hypocrisy. They came to India for money and even at present are here to make money and gratify the lust of power. That is the general proposition. Individual Englishmen there were and are who are exceptions.

To any one who has the true welfare of Britain and India at heart it cannot appear "impossible to allow Mr. Gandhi at present to remain in India." But if a pretext be sought to remove him in order to crush the swaraj movement, it can be found any moment. There is much unconscious humour in the assertion that "if it should prove impossible to allow Mr. Gandhi at present to remain in India the friends of Indian self-government here could not resist that course." As if Mr. Gandhi was not a friend of Indian self-government! He is the

greatest advocate and friend of true Indian self-government. If the British friends of Indian self-government be real friends, there cannot be any conflict between him and them. Therefore, they should scout the idea of removing Mr. Gandhi from India as both unnecessary and mischievous and dangerous. Mr. Gandhi is the greatest of the forces making for the bloodless enfranchisement of India.

Reuter has been cabling out the opinions of various British journals and persons on the seriousness of the situation in India. All appear to think that it is Mr. Gandhi and the Non-co-operators who are to blame. It is either unknown, or ignored or not understood in Britain that Government have precipitated a crisis and aggravated the situation by repression and reprisals. Most probably wirepulling and manœuvring have been going on for preparing the British public and the "civilised world" for still more drastic steps and measures in India than have yet been taken. It is a dangerous game; but we cannot prevent it, though we wish to.

A Budget Wholly Votable.

The following (amended) resolution of Mr. Ginwala has been carried in the Legislative Assembly without a division:—

This Assembly recommends to the Governor-General in Council that such steps as may be necessary may be immediately taken to abolish the distinction between votable and non-votable items in the coming budget and to submit the whole of the budget to the vote of this Assembly.

It would be a distinct gain if effect be given to this resolution.

The Second Oriental Conference.

At the second session of the Oriental Conference, held in Calcutta, Lord Ronaldshay said in the course of his opening address with reference to its object:—

The immediate object is doubtless clear enough: it is to trace the threads which in the past have gone to the making of the splendid and variegated tapestry of Indian civilisation. Much in the details of the pattern of the tapestry has been obliterated by the hand of time: and the immediate and conscious task of those who take part in the proceedings of these Conferences is to make known the extent to which progress has been made in rescuing such details from oblivion. Yes, but to what end? Is the object of such research nothing more than the intellectual satisfaction of the individual scholar? Or, again, is this fascinating though difficult task of reconstructing the past being undertaken simply to gratify the

national vanity of a people by recalling to them the greatness of that which they have inherited from their ancestors? Surely not. The ultimate object which consciously or unconsciously those who attend these conferences are pursuing is something more than that. The ultimate object, surely, is the speeding of the corporate mind of India along the path of its natural development so that it may contribute its special share to the shaping of the human race.

His Excellency thus explained what he meant by the path of the natural development of the Indian mind :—

I should describe the outstanding feature of Western thought to be its achievements along the pathway of natural science, whilst I should on the contrary describe the outstanding feature of Indian thought to be the success with which it has resisted the natural tendency of mankind to accept the phenomenal universe at its face value. As an observer from the West I have found this idealism in its art and literature alike, particularly in its philosophic speculations. It is the substance behind the shadow, the reality behind the appearance that the mind of India is ceaselessly striving to grasp.

Lord Ronaldshay concluded his address with the hope that

this Conference will facilitate that further advance along the characteristic lines of Indian thought for which, I believe, the times are ripe. And it is in the confident belief that it is this same hope and determination that will serve as a beacon light to guide and inspire you in all your labours, that I now declare this Conference open.

The human mind is substantially the same everywhere. Fulness of its development requires that we pursue natural science, too, along with metaphysical thought, and the Western peoples tread the path of philosophical speculation along with the cultivation of natural science. As a matter of actual history, both East and West have from ancient times made contributions in varying degree both to philosophy and natural science.

The election of Professor Sylvain Levi as president of the Conference has been the best possible. He said in the course of his address :—

If the Greek civilisation has been great beyond any comparison, it owes this privilege to the richness and variety of elements which contributed to its shaping. Classical Greece has gathered the inheritance of all great civilisations of the past, Egypt, Assyria, Persia, Phoenicia, Crete, and many more in the Near East. [It is not clear whether in Dr. Levi's opinion Greek civilisation was in any degree indebted to Indian civilisation.—Ed., *M. R.*] I do not say nor mean that a civilisation is a kind of mosaic work artificially combined. It is necessary that mind transform and assimilate just as the body grows stronger only by the food which

is digested. It is necessary that with that infallibility which only instinct can confer, the nation, or rather the men of genius who make out a nation, know how to draw out of accidental features what is the permanent, out of local features what is general, out of particulars what is universal; "nityasyanityatah prap-tih." This is the inspiration under which the Aryan genius has made the greatness of India.

The lesson to be learned from the above is that it is necessary for us to assimilate the intellectual and spiritual food to be gathered from other countries and ages than our own.

Prof. Levi went on to state :—

Grand as it is, India's civilising work has gone far beyond these vast limits; it has extended its moral benefits to all the eastern half of the Asiatic continent. Indian genius had its colonies, far larger than the huge metropolis. Indonesia, Indo-China, Serindia are names which up to date record a past glory. But here we are facing the dark side of Indian genius. Your pilgrims have for a long time unlearned these roads, and pilgrims of thought are still neglecting them. How many among India's educated people—I except of course professional scholars,—are aware that Cambodia and Champa add a large and beautiful chapter to the epigraphic literature of Sanskrit "prasastis," that no proper study of Mahabharata and Ramayana should be done without the help of Javanese poetry, that China and Tibet are still keeping a large library of Indian works, several thousands of them, and some of them as extensive as Mahabharata—the originals of which have disappeared, likely for ever, but which a continuous effort of interpreters, mainly come from India, had done into Chinese and Tibetan? How many have heard, for instance, that we have still in our hands a Chinese-Sanskrit dictionary compiled by the celebrated pilgrim Yitsing? How many do know that Khotan, Kashgar, Kucha, Khorashan and many of the small places scattered along the fearful sands of Central Asia, now the land of Turkish dialects and of Islam, Chinese-Turkistan as we are rightly used to call it, have been a magnificent home of Sanskrit learning, where grammar and books of India were read, translated, and imitated, where Indian theatres had borne a sumptuous offshoot of religious plays, "yatras"? How many do know that the Turks of Mongolia, about the time of Houen Tsang, used to read in their own idiom the Hidimba-vadha of Mahabharata?

The professor showed by a striking instance how Tibetan has to be taken in an Indian university in intimate connection with our own Indian texts.

And the same has to be said of Chinese, of Javanese, of Kuchean, of Khotanese, of so many languages foreign to India, but that have to centre round Sanskrit scholarship for a proper study of Indian civilisation. And that is why I am so glad to see you congregated as in a common effort to dispel the darkness which still covers so much of your past in order to bring it to the healthy light of day.

Tax on Knowledge.

We are glad to note that the Director-General of Post Office, India, has taken the

same view as ourselves of the postage to be paid on newspapers sent by value-payable post. Till a few months ago, newspapers used to be charged the concession rates of postage both when sent by ordinary post and when sent by V. P. P. Then came an unjust innovation. It was ordered that newspapers sent by V. P. P. should pay postage at the rate at which postage on books was charged, that is, two pice per five tolas. Newspaper postage being at the rate of two pice per twenty tolas, this innovation quadrupled the postage on newspapers sent by V. P. P. If we consider the rate of postage on newspapers which prevailed till March 1921, which was two pice per forty tolas, the innovation in fact increased the postage on newspaper V. P. packets *eight times*. Seeing that letters, books and parcels paid their respective postage, whether sent by ordinary post or by V. P. P., it was difficult to find out why newspapers alone should pay fourfold or eightfold postage when sent by V. P. P. and thus be discriminated against. Moreover, for sometime the rule has been in force that V. P. packets can be sent only registered. This also increased the cost of V. P. packets. We represented all this to the Postmaster-General of Bengal and argued with him several times. But he was unconvinced. It is satisfactory that the Director-General has found out the unjustifiability of the innovation and has ordered that newspapers are to pay the same postage whether sent by ordinary or V. P. post. We wish to tell him, however, that during the period during which the innovation was in force we had to lose about two thousand rupees in extra postage. We had no doubt about the illegality of the innovation and were sanguine that if a civil suit were brought against the post office a decree against it could have been obtained.

As the post office is run on business lines and as its Director-General takes a reasonable business view of postage rates, &c., he should cancel another rule relating to V. P. packets. Formerly such packets could be sent both registered and unregistered. At present they can be sent only registered. This, no doubt, brings more income to the post office per packet, but it is of little advantage to the senders. They have the same old difficulty of getting from the post office the value of their goods promptly. Sometimes the value

is received after inordinate delay and much correspondence, and sometimes it is not received at all. Very frequently the original V. P. forms sent by the sender are lost by the post office and illegible duplicates are substituted. Sometimes persons who have refused a V. P. packet are noted by the post office as having paid the value and those who have paid are not credited with the sums paid, much confusion and loss resulting therefrom.

Thus as the compulsory registration of V. P. packets is of little advantage to senders, we ask that, as before they be given the option of sending them registered or unregistered.

The Director-General should also order that the postage stamps in payment of the V. P. money-order commission should be affixed to the V. P. form and that if any postal official loses the original form, he should at his own cost substitute a duplicate form with stamps of the same value affixed. This would make postal officials more careful, and the mistakes and confusion caused by the loss of the original forms would be prevented to a great extent.

Formerly the postage on books was two pice per ten tolas. Now it is two pice per five tolas. We know from personal experience that mofussil orders for books have perceptibly diminished since last year. We believe book-sellers in general would be able to support this statement. The increased book postage has acted as a deterrent tax on knowledge. Members of the Legislative Assembly should note this fact, and, previous to the passing of the next budget, they should reduce the postage on books to its former rate. They should make enquiries of book-sellers to ascertain the truth or incorrectness of our statement.

Widow Marriages in the Panjab.

Under the auspices of the Vidhavā Vivāha Sahāyak Sabhā, Lahore, 34 marriages of widows took place in the month of December, 1921. The total number of such marriages during the year 1921 reached to 317, as detailed below:—Brahman 35, Khatri 67, Arora 104, Aggarwal 33, Karasth 10, Rajput 14, Sikh 16, Sud 2, miscellaneous 36.

Bengal, where the movement originated, has no such record to show.



KALIYA-DAMAN BY KRISHNA
By Mr. Aswini Kumar Roy.

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THE AFTERMATH IN EAST BENGAL

THE story of the exodus of tea garden labourers from Assam,—the Gurkha outrage at Chandpur, the railway and steamship strikes that followed,—all this has been related in the daily newspaper press many months ago ; but a consecutive narrative has not yet appeared in any magazine, and it has seemed to me to be worth while to gather up the leading facts once more in order to draw conclusions from them before they pass entirely out of recollection.

The origin of the different strikes has become clearer, and their results can now be examined apart from popular excitement. There are many valuable lessons, which ought not to be thrown away ; and the whole picture of what happened has a direct bearing upon the political and social struggle in which the country is still engaged. It contains an encouragement, and also a warning ; a hope of final success, and at the same time a red signal of danger.

(i)

In the year 1919, which was a period of exceptional distress and scarcity in the Gorakhpur District of the United Provinces, a very large number of agricultural labourers from the villages found their way up to the tea gardens of Lower Assam. In ordinary years, these villagers had to be recruited from this district at considerable expense to the estate managers ; but in this year of distress, they flocked up of their own accord. As the tea

industry, at that time, was in a prosperous condition, these newcomers found a ready employment. They were rapidly absorbed into the ordinary labour force.

But unfortunately, only a year later, the prosperous condition of the tea industry, which had followed the conclusion of the Great War, passed into a period of severe depression. By the end of 1920 and the beginning of 1921, many of the tea gardens in Lower Assam, especially in the Chargola valley, were very hard pressed indeed. European managers were either given notice, or else put on short allowance. Retrenchment was everywhere the order of the day. Instructions were sent out by the directors in London, that only 'fine pluckings' of tea leaves were to be made, and that no new cultivation was to be undertaken.

Amidst all this reduction, it can easily be understood how difficult it became to find employment for the excessively large labour force taken on in the tea gardens, in the year 1919. The Assam Government was at last seriously alarmed by the situation. Schemes of new road construction, in order to cope with unemployment, were introduced. A crisis of no ordinary kind was evidently impending.

(ii)

During the early months of the year 1921, there was great excitement in Assam, as well as in Bengal, over the Non-cooperation Movement. Thousands of

students from the schools and colleges, both in Calcutta and in the country districts, struck work. Strikes were in the air, and the railways had become particularly sensitive to each fresh impulse from without. There were successive strikes in the workshops of the East Indian Railway, the Oudh and Rohilkhand Railway, and the East Bengal State Railway.

It would appear, from reports sent down by the managers of the tea estates quite early in the year, that political workers had been engaged in propaganda among the tea garden labourers in the Chargola valley, urging them to strike. Attempts were said to have been made in other valleys in Lower Assam, and also in Upper Assam, and on the Darjeeling tea estates. But these had not the same result as in the Chargola valley. Presumably, the failure in those other districts was due to the fact, that the distress there was not so acute; and also the managers had not taken on new labourers in excess during the previous year. For their labour force was recruited from a different area, where famine conditions had not prevailed in 1919.

If non-co-operation workers themselves really encouraged these strikes, in the midst of the ferment of labour unrest and political excitement, then there can be no question that they were acting contrary to the instructions of Mahatma Gandhi. For he had issued a strong warning in 'Young India' against the use of labour strikes as political weapons, because they were almost certain to lead to violence and would only disturb the true course of non-co-operation itself. Indeed, he had put his own precepts into practice and had done his utmost to prevent strikes of any kind among the mill labourers of Ahmedabad. There could be no excuse, therefore, for his followers, if they refused to take heed to such warnings. Mahatma Gandhi's words had been quite explicit, and they had also been very widely published and discussed in the Press.

(iii)

But in the Chargola valley of Lower

Assam, even apart from any action of political workers, the distress among the labourers themselves had evidently become so great, that a conflagration at any moment was imminent. As I have already pointed out, the Assam Government was well aware of the danger. Only a spark was required to enkindle the flame.

I was not present personally in Assam before the strike began, but I received my information at first-hand from entirely reliable sources, including the evidence of a Government official on special duty with the Assam Labour Force. In addition to this there was, before our own very eyes, sufficient circumstantial evidence at Chandpur itself. For the condition of the hunger-stricken and almost naked refugees, as we met them for the first time in the cholera camp, revealed to us some terrible disaster in the background. Their misery and destitution, on their arrival, would be difficult to exaggerate in words: it was pitiable almost beyond description.

Even Sir Henry Wheeler acknowledged the wretchedness of their condition in his Report. For one moment, as he tried to describe what he saw, a breath of warmth entered into the icy atmosphere of his official statement. Yet Sir Henry Wheeler only saw the refugees many days after their arrival. During that interval, they had been fed and clothed, cheered and tended, by the devoted care both of the Chandpur townspeople and also of the national volunteers. One is led to wonder what he would have thought, if he had seen these refugees when they first came down from the estates.

It certainly seemed no sufficient explanation to us who were on the spot, when the Tea Planter's Association published in the English Press, that this forlorn and famished condition was due solely to the hardships of the journey down from Assam. The things we saw pointed to a long period of lack of nourishing food. Some of the refugees were well-built, sturdy, and physically fit: but the general impression was one of utter misery and want.

In the weeks that followed, we had abundant opportunities of going round to groups of the refugees in the different camps and thus gathering from them at first-hand by careful cross-examination the reasons why they left the estates. The usual explanation given by them was, that there had not been enough work on the estates and that a full day's wage had not been provided. One manager had told them that he did not care whether they went, or whether they remained. The full wage at that time for a completed task was four annas (i.e., four pence); but they had very rarely of late received even half that amount.

Even allowing for the natural exaggeration, which is common to ignorant and illiterate people all the world over, yet it was the opinion of every relief worker in the camps, who saw their condition, that they had suffered privation for a long time before they left the gardens. The bad economic position of the tea industry at the time seemed exactly to corroborate their story. There was a coincidence here, which could not lightly be explained away.

(iv)

Chandpur itself is a provincial town, of moderate size, situated on one of the branches of the Delta made by the Ganges and the Brahmaputra. It lies directly on the route which everyone has to travel who wishes to go into Lower Assam. The place is an important junction for the Assam Bengal Railway, which meets here the river steamers. These steamers pass backwards and forwards to Goalundo, where the East Bengal Railway has a terminus. The river journey by steamer is a little over ninety miles.

In its land formation, Chandpur is on a kind of low promontory jutting out into the river. Channels of water are on almost every side. Canals and tanks intersect the town. It is like a miniature city of Venice, inland. Such a place would be a death-trap in a severe cholera epidemic; for cholera is a waterborne disease. Thus the Chandpur area was like

the 'neck of a bottle'. The only outlet for the labourers on their downward journey was through the town itself.

Many of the refugees had boarded the trains on their march down and thus had reached the river. Others had tramped the whole distance of more than a hundred miles on foot. Thus, some thousands had reached the 'neck of the bottle' at Chandpur. All further progress was blocked to them, unless they could proceed by steamer to Goalundo.

The local government officials, naturally fearing a cholera epidemic, gave facilities to the refugees to embark on the steamers immediately and to make the river journey to Goalundo. They were thus sent forward at the rate of 500 to 1000 each day. Immediate action had to be taken, and the officials acted according to their own judgment. There can be little doubt, looking back, that by so doing they saved for the time being the situation.

But the Tea Association took alarm and intervened. The fear was lest a general strike should ensue. Therefore, the tea estate managers did their utmost to persuade the Bengal Government at Darjeeling to countermand the orders of the local officials at Chandpur. Their one desire was, that the labourers should not be helped forward on their journey. Indeed, they went so far as to offer that they themselves would provide huts at Chandpur, if only the refugees could be induced to remain there. I was personally pressed by the Tea agents to use my influence to prevent them from going forward. I told them, that I had no desire whatever to help to bring about any further strike; but it would be nothing less than inhuman to insist on the refugees, who had already come down, remaining in the cholera infected area of Chandpur. But this consideration did not appear to move them.

In the end, the Tea Planters' Association won. The countermand from Darjeeling was given in such a peremptory manner, that it was interpreted locally to mean that the steamship and railway companies were not allowed by the Bengal Government to issue concession tickets at all. Yet if full rates were to be charged for so

many thousands all the way back to their homes in the United Provinces, then from whence was all the money to be found? Later on it was discovered that there had been a telegraphic blunder about concession rates. The Bengal Government had not stopped there, but had only refused to allow the refugees to be helped forward with Bengal Government money. This blunder caused a most serious deadlock for many days; and the central Government at Darjeeling did nothing whatever to put it right during that time.

(vi)

The result of the deadlock was immediately felt. The congestion of thousands of refugees at Chandpur became daily more acute.

The railway station at Chandpur is far from the town. It is close to the landing stage of the river steamers. In the railway yard is a large shed for Indian passengers. When the refugees came down in great numbers, they occupied this railway shed. No other shelter was available and the monsoon rains were threatening. Some showers had already fallen.

When the Darjeeling order came, refusing to help the refugees forward, there was intensely bitter disappointment. They actually 'rushed' one steamer in their eagerness to get away from Chandpur. About three hundred and fifty managed to get on board before the gangway could be unshipped. The officials on the spot had not the heart to turn them off the steamers, and they were therefore allowed to proceed.

Up to this point, everything had been done at Chandpur in a humane and kindly manner. This last act of allowing those who had rushed the gangway to go forward, in spite of the order from Darjeeling, was the kindest act of all.

Then the Commissioner of the Chittagong Division arrived upon the scene. Acting upon instructions from the higher authorities, he set himself immediately to stop any further free exodus of the refugees upon the river steamers. He decided immediately to turn them out of the railway yard altogether, in order to

prevent any further rushing of the steamers. But he did all this with an inhumanity, which was in direct contrast to the kindness and humanity that had been exercised before.

In the first place he did not wait to provide any proper shelter for the refugees elsewhere. He drove them out from the only shelter they had, at the time of the burst of the monsoon rains, on to a football field which was absolutely shelterless. But far worse than this, he sent the Gurkha soldiers against them, at dead of night, with orders to drive them out. These Gurkhas used the butt-ends of their rifles upon sick and helpless women and children, who were too weak to move rapidly. It was a brutal assault and it was entirely unprovoked.

The news of this dastardly attack spread like wild fire through the whole neighbourhood. During the remainder of that night, the mass of the townspeople went out towards the railway station and took back the stricken refugees into their own quarters, carrying the sick and wounded in their arms.

Cholera had broken out and an epidemic was almost certain. But the thought of this did not daunt the indignant Chandpur people. Day after day, they continued their ministry of service to the poor. Numbers of young national volunteers flocked rapidly into the town from every part of East Bengal. Students from the schools and colleges rendered valuable aid. Doctors came as volunteers from outside, and the resident doctors of Chandpur gave voluntary service. The hearts of the people of East Bengal were deeply touched; and the response was immediate when the call came.

(vii)

It was at this critical moment, when the one object should have been to get the more healthy refugees quickly forward on their journey, that a double disaster occurred. On the one hand, no entreaty from the local officials could shake the decision of the Bengal Government at Darjeeling. The tea interests were too strong. The most that Government would

offer was to supply Government medical aid on the spot.

On the other hand, just when large subscriptions had been given by the public (which made it financially possible to send forward the refugees even at full rates and apart from Government aid) a strike was suddenly brought about by the political leaders, both on the Assam Bengal Railway and on the river steamers, as a protest against the Gurkha outrage and the obstructive attitude of the Government of Bengal.

These two strikes were sympathetic. They were called for out of sympathy with the refugees. But in reality they brought fresh difficulties to the refugees themselves. For they prevented the river steamers from running, and thus shut tightly the 'neck of the bottle' at Chandpur. The refugees had actually to be sent back into the cholera camp just when they were embarking.

After this, the cholera epidemic became more serious. At one time, it seemed as though it was certain to spread to the town and district. A Marwari, who had been working night and day in the cholera camp with great unselfishness, was taken ill and died. But owing to the labours of Doctor Suresh Banerji and the doctors working under him, along with the band of national volunteers and other workers, the cholera epidemic was at last arrested. It is a singular commentary upon their work, that at the time when I am writing, Doctor Suresh Banerji himself and a large proportion of the volunteers are in prison for political offences.

Then a fresh disaster occurred. With the heavy monsoon rains coming down everyday, pneumonia broke out in the camps. Our anxieties were redoubled, because we had so many sickly women and children; and this new epidemic was likely to spread among them. Our doctors and nurses were worn out with day and night duty in the hospitals. But, in God's providence, all these difficulties were gradually overcome and the refugees were at length got back, under proper escort, to their homes.

By far the larger proportion had come

originally from the Gorakhpur District of the United Provinces. Careful arrangements had been made and the national volunteers did splendid service, both at the home base and also on the route, at Goalundo, Naihati, and Asansol. The harvest, that summer, was a good one, and the refugees were quickly absorbed in the villages without difficulty. Unfortunately a small group of about four hundred refugees, whose homes were in the Central Provinces, met with distress on their return on account of the scarcity there. I have to take personal blame for neglecting to make preparations in their case.

(viii)

The Steamship strike continued for more than six weeks and at last was amicably settled. Most of the men who had struck work were re-employed. But the Railway strike went lingering on month after month, to the bitter end. Many thousands of railway workmen lost their employment altogether and hundreds of families actually starved. Even up to the present time, much of their distress has not been relieved.

Looking back, it seems now evident that the two strikes were a mistake. They served no useful purpose. Like the Coal Strike in England, they resulted in loss to the working men without any apparent compensating gain.

But viewing the whole subject from a larger aspect, it is clear from industrial records, that these defeats have to be suffered in the onward march of labour towards its goal of economic freedom. There is ultimately no other school of discipline, and the price has to be paid, however great the cost.

(ix)

Such, in brief outline, is the history of the deadlock of Chandpur. It has long been my conviction, that the vast revolution through which India is passing is not ultimately political. Far down below the turmoil on the surface, lies the age-long problem of the oppression of the poor.

Such oppression in India is not the product of modern conditions only, though it appears to have become accentuated in recent times. It can be traced back to those ages of the past, when the Aryans from the North invaded India and made serfs of the original inhabitants; when the colour bar was drawn by religion against anyone whose skin was not of the same hue as that of the white conquerors. It appears to me to be capable of direct historical proof by some future Indian historian, that this racial aloofness on the part of the invaders was the ultimate cause of the decline and fall of India's ancient civilisation.

These sentences are being written in the midst of the disturbed area in Malabar, where for countless ages this racial aloofness has gone on ramifying and increasing. It is therefore possible to watch its deadly effects more closely here than elsewhere.

For here, in Malabar, whole races of men and women have been regarded for so many generations as 'untouchables', that they have actually learnt to regard themselves as such, in their own inner spirits. Every action of their own, as they pass a high-caste man in a country lane, cries out, 'Unclean ! Unclean !'—as if they were moral lepers. They shrink away; they leap on one side in fear: they dread the presence of their fellowman.

The ultimate depth of human degradation has been reached, when these helpless ones, whom the Buddha, or the Christ, or a St. Francis, would have embraced in tenderest human love, have been taught to consider themselves as unworthy to draw nearer than a furlong's distance! Such a tribe is that of the Nayadis in Malabar, who spread a cloth out on the side of a road and then retire a furlong away to beg for alms.

The heart aches at such a monstrous wrong as this, which has been allowed to go on accumulating age after age, with apparently no saint or prophet hitherto of sufficient spiritual power to break the evil thing. Here in the refugee camps, it has often come into my own thoughts, that the sufferings and forced conversions,

which have come with such desolating effect upon the high-caste Hindus of Malabar, may be the very means which God Himself, the Lover of mankind, is using in His wonderful providence to lead them to repentance.

And while I have been writing down these words in condemnation of this 'untouchability' which still exists in India, and especially in Malabar, at the same time my own inner thoughts have been travelling abroad, and I have remembered sights and scenes that I have personally witnessed in Western countries, where a new 'Untouchability' has been growing up, repeating all the madnesses and inhumanities of this Indian past.

For, in Africa and in many parts of America, another Aryan race,—the 'white race' as it calls itself with self-conscious arrogance,—is frantically occupied in building up once more a new caste system, a new 'untouchability', which is based upon the colour of the human skin. In their blind rashness and impious folly, these modern race fanatics, with their lynchings and their locations, with their floggings and segregations, are once more defying God and humiliating man, who was made in God's image. History is repeating itself before our very eyes.

And upon these conquering and plundering caste-ridden people of the West, there has come, in the present awful plight of Europe after the War, the sign of God's judgment and God's mercy. May it be the means in their case also to lead them to repentance!

(x)

The systems of Begar, Uttar, Rasad, Atwara, and the like,—the systems of Forced Labour, of each and every kind,—these hoary systems of cruelty still exercise their terrible and relentless power, both in British India itself and in the Indian States, bringing about another potent form of the oppression of the poor. They are the relics of slavery; and they still bring slavery to the soul as well as to the body, wherever they are found. They go back in their origin to a remote antiquity, when poor and unoffending

villagers, men and women and children, whose only wish was to live in peace and eat the fruit of their labours, were compelled, instead, to bow their heads before the tyranny and lust of the strong and powerful and brutal. The poor were treated by custom, which passed into unwritten law, like beasts of burden. And so deeply had the iron entered into their souls, that they could not find the courage to stand up and resist and set themselves free from this bondage of the ages.

All these ancient forms of oppression, along with other abominations of past days, have to be rooted out, if India is ever truly to be free.

(xi)

Lastly, we have to confront in India, in this modern age with its new problems, all the evils which are involved in a foreign system of Government that is carried on in almost complete aloofness from the people.

We have to struggle hard against those vices in personal moral character, which are almost inevitably bound up with foreign rule,—the servility, the subjection, the hypocrisy, the fawning flattery, the meanness, the cunning,—the weapons of the weak against the strong.

These vices do not injure merely the individuals who possess them. They lead directly to the oppression of the poor. For it has been well said by an Indian writer,—“There is no tyrant so relentless towards the poor as the man who is abject and servile to those who are above him.”

Furthermore, intimately bound up with a foreign rule, and apparently inseparable from it, is the burden of excessive military expenditure, which is swallowing up in India each year half the income that is obtained out of the poverty and toil of the country. More and more deeply and bitterly, in each successive generation, the crushing weight of the land revenue, which goes to support this military expenditure, is being felt. A vicious circle has been formed, from which there appears to be no way of escape.

Indebtedness in Indian village life, as Dr. Mann has shown conclusively concerning the Deccan, is on the increase. The land is becoming so subdivided, and the revenue assessment presses so heavily upon it, that economical and profitable cultivation has become almost impossible over large areas of the country.

At the same time, there has been developing in the towns, like some new poisonous growth, an industrial system of sweated labour, which has tended to destroy domestic life, to blight childhood and womanhood, to create centres of immorality, prostitution and drunkenness, and thus to form an entirely new Indian population, saturated with the same slum evils that dehumanise the industrial cities of the West and of Japan.

(xii)

Whatever the official statistics may show by analysis as to the relative economic wealth of modern India compared with earlier days, there can be little doubt left in my own mind, after long personal investigation and a revision of former impressions, that the actual feeling of poverty among the masses of the people of India has increased and not diminished in recent years.

Much of this acuter sense of the burden of poverty may be due, not to the foreign government at all, but to the comparatively rapid growth of population ever pressing upon the margin of subsistence. This problem has to be worked out, not only for India, but for Japan and western countries also. It is a world problem of the modern age in which we live.

For a long time, it has been an ever-pressing thought with me that a solution can only be worked out in India by some form of emigration to lands still unoccupied. But the results of such emigration, wherever I have witnessed them hitherto, have been bound up with the worst evils of the exploitation of the poor for labour purposes. The mind gets tired as each experiment in turn proves a failure. It had been my opinion, formed from what I had heard, that the Assam Labour immigration to the tea gardens

had been an exception to this rule. But what I saw at Chandpur was one of the most disheartening things I have ever witnessed in my life.

Meanwhile, to everyone who studies facts and thinks deeply, the evidence comes home sooner or later, that the poor of India are in the throes of a Revolution more vast and far reaching than the birth-pangs which preceded the French Revolution a century ago. The sense of inward oppression makes them cry out with pain. They have accepted Mahatma Gandhi as their one leader, not because they understand the Khilafat or other political issues, but because he has lived the life of the poor and shared the sufferings of the poor, as no other leader has done.

(xiii)

Thus the deadlock at Chandpur in East Bengal may have been but one tiny incident in the midst of the great world convulsions. But, all the same, it had had for me a significance of its own ; for, in a certain sense, it has seemed to be a replica, in miniature, of the whole Indian situation.

We can see, for instance, the weakness of a foreign government, which lives its own life in Darjeeling, entirely aloof from the sufferings of the common people. We can also understand the weakness of a popular cause, when it relies on excitement rather than upon sound reason for its basis of action.

Once more, we can gain a vivid picture of the selfishness of a capitalistic system, with its board of directors in London, utterly remote from the poor people who are employed to make their profits. We can see this system, through its representatives, ready to sacrifice human life in a cholera epidemic, if only its own business

interests remain intact. We can observe also the selfishness underlying much of the politics of the times in which we live, when the poor themselves are used as pawns in the political game, and homes and families are wrecked by useless and unmeaning strikes.

At the same time, in Chandpur, the essential nobleness which is within the human heart shines through. For it was a generous thing done by local officials, when they allowed the three hundred and fifty refugees, who had rushed the steamer, to proceed without payment, instead of turning them back again by force, as they could easily have done. That was a splendid gesture of contempt for mere official routine.

And noble indeed were all the kindly deeds of human service, which were performed by the townspeople of Chandpur and by the young national volunteers. This spirit of sacrifice in the heart of the youth of India is surely the brightest and most hopeful thing of all. It shines as a rainbow over the storm clouds that are gathering on every side.

I have but one more word to offer ; yet it contains the deepest thought that I would wish to make my own and give to others. During those days of suffering, which had to be undergone by all of us in East Bengal, I could find no help, but only feverish distraction, in the excitement of the political atmosphere and literature of the day. But in the scriptures of my childhood, and in the words of ancient Indian wisdom, and in the poems of Gitanjali, which were constantly by my side and spoke to me of God,—from these records of the inner life of man, strength came and inward peace and a great calm.

C. F. ANDREWS.

Calicut.

THE LAST OF THE PEISHAWAS

I

THE treatment which the last Peishawa received at the hands of the English was only a shade less cruel and tyrannical than that which their prototypes, the Spanish, are charged with in their dealings with the monarchs of Peru and Mexico. But for the help which the last Peishawa Baji Rao rendered to the English, their consolidation of power over the Peninsula of India would have been impossible. It is true he played into their hands. He was false to himself and false to the people over whom he ruled, but it must be admitted that he was always true to the British. Gratitude forms a marked trait in the character of Asiatics in general and of the Hindoos in particular. Baji Rao was grateful to the English for regaining his throne at Poona. He was never tired of giving expression to the deep debt of gratitude he owed to the British for his position.

In the early years of the nineteenth century Lord Valentia, a well-known traveller, came out to India and paid a visit to Poona. He was no mean judge of men. He had three interviews with the Peishawa and on page 130, Vol. II, of his *Travels* he has recorded the impression produced on his mind by Baji Rao. Lord Valentia was satisfied that the Peishawa highly valued the English alliance and was sincerely delighted when he heard the news that Holkar's fort of Chandor in Nasik had fallen into the hands of the English army.

Sir James Mackintosh, Chief Justice of Bombay, was undoubtedly the most learned man of his age. He had travelled widely and seen many countries and nations. Certainly he can be credited with being a very good judge of human character. He was so favourably impressed with the personality of Baji Rao, that he considered that Brahmin ruler of the Deccan far superior to George III and Napoleon, to whom he had been presented.

The British resident at the Court of the Peishawa was Colonel Barry Close. He had every opportunity to know the Peishawa very intimately and to become acquainted with his

views and sentiments. But that Resident had no doubt that the Peishawa was sincere in his gratitude to the English. He had never seen the Peishawa so evidently pleased or heard him more unequivocally declare his sentiments.

It was his interest to be grateful to the British for his restoration to power. Mrs. Maria Graham, afterwards better known as Lady Caldecott, visited Poona in 1809 and she described the Peishawa as a prisoner in the hands of the English. She was quite right in looking upon his situation as that of a prisoner.

Prisoner though he was, he was grateful to the English for his existence. While he expressed his sentiments of gratitude to the English, what were the feelings of the latter towards him? They behaved towards him in a manner which goaded him to make the last effort, which is not unusual for a prisoner to make, to get out of his prison house. The British had no regard for him and they taxed and strained his patience to the utmost.

To fully understand the nature of the treatment which Baji Rao received at the hands of the English, we have to turn our attention to that period of Indian history when the Duke of Wellington was commanding the combined forces of the allies in the Deccan. That Duke entertained no high opinion of any Indian,—prince or peasant. This is not to be wondered at. A jaundiced man sees everything yellow. Because he himself did not act upon the ten commandments of the religion which he professed, he naturally thought others were also as bad as he himself.* With his perverse moral nature, it was not unnatural for him to impute motives to others, not to see anything good in their conduct and always seem to see instances of 'bad faith' in their acts and

* Mr. Pearson, in his "National Life and Character," says:—"Nelson, who intrigued with his friend's wife; Wellington, who was certainly not irreproachable, and Warren Hastings, who purchased a divorced wife from a needy foreigner, would scarcely be permitted now to save the Empire." (Page 213).

doings, forgetting all the while that it was his co-religionists and compatriots in India who were guilty of bad faith towards the princes and people of the country.

Sir Arthur Wellesley, as the Duke of Wellington then was, advised his co-religionists to practise treachery in their dealings with their ally the Peishawa. To raise traitors in the camp of the Peishawa was the policy that he urged his countrymen to adopt. In his dispatches, he wrote :—

I certainly have a bad opinion of the Peishawah; he has no public feeling, and his private disposition is terrible. I have no positive proof that he has been treacherous, but I have a strong suspicion of it.

It may be asked, will you leave a fellow of that kind in possession of that government? I answer, I have no remedy; I cannot take it for the British Government, without a breach of faith and another war. I do not know whether I should mend the matter in respect to treachery, by giving him either of his brothers as a dewan; but I do know, that if I was to give the government over to Amrut Rao, I should establish there a most able fellow, who, if he should prove treacherous, would be a worse thorn in the side of the British Government than the creature who is Peishawa at present can ever be." (Vol. III, p. 19)

Again, in his letter to Lieut. Frissell, dated 17th February 1804, he wrote many things which he considered to be acts of treachery on the part of the Peishawa against the British.

Yes, the ministers of the Peishawa were to be bribed in order to betray their master. This was a counsel of perfection which was out-machiavelling Machiavelli himself. But as long as Sir Barry Close was the Resident at Poona, he did not act on the Wellesleyan policy. There is no evidence at least from the published records to say that that resident carried into execution Sir Arthur Wellesley's suggestion. Sir Barry Close's opinion of the Peishawa has already been given above.

But with the appointment of Mountstuart Elphinstone as Resident of Poona, the advice of Sir Arthur Wellesley began to be carried out to the very letter. Mountstuart Elphinstone was a native of Scotland and the youngest son of a Scotch Baron. He had not received much of literary education in his native country when he was sent out at the early age of sixteen as a writer on the East India Company's establishment in Bengal. This appointment was secured to him through the interest of his uncle, who was at that time Chairman of the East India Company. In those days Scotchmen were given many lucrative posts in India, because Mr. Dundas,

who was at the head of Indian affairs at home, was himself a native of Scotland and so naturally preferred his kith and kin to outsiders. Mr. Elphinstone's mother prevailed on Mr. Dundas to use his influence with Lord Mornington in favour of her son. Lord Mornington was at that time Governor-General of India. So on the recommendation of Mr. Dundas, he took great interest in Elphinstone and appointed him to the diplomatic service as one of the Assistants to the Resident at Poona. When he was appointed diplomatic Assistant at Poona, the Peishawa had not parted with his independence, for he had not as yet agreed to Lord Mornington's scheme of subsidiary alliance. The British government at that time were making every attempt to ensnare the Peishawa in that scheme, and from Mr. Elphinstone's Journals, extracts from which have been given by his biographer Sir T. E. Colebrooke, it is evident how the Political Resident and his assistants at Poona worked hard to make the Peishawa believe that his safety consisted in placing the yoke of the subsidiary alliance on his neck. The following extract from Mr. Elphinstone's Journal needs no word of comment :—

"Major Hemming said the Maharattas were too wise to be tempted to admit a subsidiary force of ours. He mentioned that the Peishwa was going to raise several battalions, to be commanded by Brahmins. It appears to me that the Peishwa must feel his subjection to Sindia, that he must be convinced that Sindia's strength arises from his disciplined troops, that as soon as he is convinced that none but Europeans can form corps capable of opposing other Europeans, he will see the advantages of having Englishmen to oppose Sindia's Frenchmen. Sindia is not at present in a condition to resist any attempt of ours to establish troops at Poona. I hope he may not be so weak as to free the Peishwa from apprehension."

The Peishawa became a prisoner of the English by signing the Treaty of Bassein and this Treaty was the cause of the second Maharatta War. Throughout the whole of this war, Mr. Elphinstone served as an assistant on the staff of Sir Arthur Wellesley. It was in this capacity that he learned from the Iron Duke that crooked policy which passes under the name of diplomacy and statecraft in Indian history.

After the war with the Mahrattas was over, Mr. Elphinstone was appointed Resident at Nagpur, and there he served upwards of four years. The objects for which the East India Company used to appoint Residents at the Courts of Indian princes were to foment

intrigues and domestic dissensions and thus to pave the way for the ultimate absorption of those principalities. Referring to the doings of the Resident at the Court of Satara, the *British Friend of India Magazine* for March, 1843, wrote :—

"Now, the fact stands forth palpably, on the record, that Major Evans did buy evidence; virtually, though not in these broad terms. *Moreover, had he not done so then he would have failed in the duty regularly expected by the Company from their residents at native courts.* How did the Company acquire Bengal, but by perjury and forgery? or Arcot, or any other principality? How did they acquire their charters, in England, but by the same foul means? Was bribery and perjury never resorted to at Bridge-water in our own day? In fact, the Company, both at home and abroad, is but a mighty big lie, one loaded fraud."

From the words put in italics in the above extract the nature of the duties of political residents is quite evident. The Company's government expected Mr. Elphinstone to discharge these duties with enthusiasm and zeal, that is to say, he was to carry on intrigues and play the part of a spy. His patron, Sir Arthur Wellesley, wrote to him :—

"I beg you will do whatever you think necessary to procure intelligence. If you think that Jye Kishen Ram will procure it for you or give it to you, promise to recommend him to the Governor-General, and write to his Excellency on the subject."

What was meant by such a recommendation is explained by Sir Arthur Wellesley in another letter to Elphinstone.

"Before Ram Chandra went away he offered his services. I recommend him to you. He appears to be a shrewd fellow, and he has certainly been employed by the Raja in most important negotiations. I recommended him to the Governor-General for a pension of 6,000 rupees a year. I think he will give you useful intelligence."

The course of intrigue which Elphinstone followed made him a perfect master of statecraft and his moral nature debased and degraded. This he himself admitted, for he wrote in one of his Journals :—

"Since I came to Nagpoor I have been dreadfully coarse and unfeeling. This I attribute in some measure to business, which forces and leads me to despise refined thought."

This training in intrigues, in tempting others with corruption and bribery in order to betray their masters, made Elphinstone a renowned diplomatist, a perfect hypocrite, and a successful follower of Machiavelli. On this depended his promotion and his subsequent employment to all offices of diplomacy.

He served in Nagpoor for four years.

In 1809 he was sent to Afghanistan. But his diplomatic mission to Afghanistan during the regime of Lord Minto was an utter failure, for he did not succeed in duping the wideawake Afghan monarch.*

Like all other Britishers, he was ambitious to make a name for himself and also to benefit his coreligionists and compatriots serving in India. While he was in Afghanistan, he wrote to the Governor-General to take Sind from the Amirs of that country.†

* "The Mission was now virtually closed, though the name was kept up for some months to enable the envoy and his coadjutors to prepare their report on the countries they had visited. He returned depressed at the failure of the sanguine hopes with which he had started some six months before; and he never, in his letters or journals, reverted to this period of his career without some expression of dissatisfaction." Colebrooke's *Life of Mountstuart Elphinstone*, Vol. I, p. 218.

† "The Dooranee Government, pressed by their urgent wants, made overtures to the Indian Government, which might have proved tempting under other circumstances, to raise money on the security of the revenues of Sind. The first proposal amounted to no more than the ordinary methods of Eastern governments, of granting assignments of the revenues of provinces, either for Military Service, or to Bankers for advances of money. The proposal was that the Indian Government should rent Sind, and did not necessarily convey a cession of sovereign rights, though it involved complete independence of administration.

"The proposal was summarily rejected, somewhat later the subject was renewed, and a proposal was made for a complete cession of the right to the territory, in consideration of an annual payment. In the meantime intelligence reached Peshawar that our relations with the rulers of Sind were embroiled, and that the envoy sent to Hyderabad had left the country, and that a friendly reception had been given to an agent representing Persian and the dreaded French influence.

"Mr. Elphinstone thought it his duty to submit the King's proposal to the Government of Calcutta, alluding, at the same time, to the departure of the British envoy from Hyderabad, and assuming, therefore, that the proposal might fall in with the views of the Government. This proposal was accompanied by another suggestion, equally important, and which may be regarded as Mr. Elphinstone's own. A moderate subsidy would, he thought, give the king such a preponderance over his rivals as to render his throne for the time stable, and bind him to our interests against any invasion from the west; and this, if combined with the cession of Sind, would give some vigour to our ally, without diminishing our own resources, and the whole proposal would have the effect of shutting up the southern route to India, while it afforded the means of defence on the northern.

".....This bold proposal, thus submitted to the Government, though guarded with every consideration of prudence and justice, brought on the young envoy

Elphinstone was so ambitious that, because there was no scope for his ambition in India after the third Mahratta war, he did not accept the Governor-Generalship of India when offered to him. In his diary dated September 1st, 1834, he wrote:—

"But the first question is, would the situation suit me if there were no obstacle to my taking it? I must premise that, as there is no particular crisis in India, and I have no particular abilities, I may assume that it is of no consequence to the public whether I go or another. I have, therefore, only personal considerations to attend to. *Now the chance of great events occurring is not considerable, nor is it certain if they did occur, that I should conduct them with distinction* In foreign politics I should probably be most in my element. I suppose, coming after an unpopular man, ... I should go on smoothly with the service; but *I could not expect to be so popular as at Bombay, ... and where I brought along with me an addition of territory, increase to allowances, ... The chance, therefore, is on the whole that I should not augment my reputation.* Titles, even if I gained them, would be of no value unless gained by actions, the chance of which has been discussed. My time out there would pass in comparative misery....

"I ought to remember, however, that in these days glory is out of fashion, and if I were to resist a Russian invasion, it would be less thought of than if I had proposed a reduction in some trifling tax at home; while, with respect to faults, I shall find the popular leaders much more captious and quick-sighted than the old members of Parliament, and the Ministers much less decided in defending measures of which they had not previously expressed disapprobation."

From the above, there can be no doubt in the mind of any reasonable man of the ambitious nature of Elphinstone.

Lord Minto was at that time the Governor-General. He turned a deaf ear to Elphinstone's proposal, since it was not

a severe reproof. The plan of subsidising the Cabul monarchy appeared rash and an uncertain advantage.

".....Whatever might be the King's claims on Sind, the territory was virtually independent, and he could transfer only a nominal sovereignty. The Government would be disinclined under any circumstances to enter on a project of such extent. 'But, in fact,' so the despatch proceeded, 'considerations intimately connected with those fundamental principles of political discretion, as well as of political morality, by which alone the true honour and prosperity of the British Empire in the East can be permanently maintained, would under any circumstances, oppose the adoption of that project; while its practicability and success are too doubtful to warrant the attempt, even if it were unopposed by the dictates of prudent policy and the obligations of political justice.'—Colebrooke's Life of Mountstuart Elphinstone, Vol. I, pages 218 to 221.

agreeable to him. But now as Resident at Poona, he had to serve a different master. The Marquess Hastings was an unscrupulous and ambitious man. It was his policy to bring as much of India under the sway of his countrymen as he possibly could, by fraud and force. And in Elphinstone he found an admirable tool to carry out his purpose.*

Elphinstone served under Wellington in the Second Maratha War. While serving in this capacity, intimacy sprang up between him and the future Duke. After the conclusion of that war, he was posted as Resident at Nagpoor. In a letter to him dated 26th January 1804, the future Duke gave expression to his views regarding the Marathas, which should be quoted here. He wrote to Elphinstone:—

"The Mahrattas are but little in the habit of adhering to truth..." Again, "Under these circum-

* In May, 1823, the officers in London gave Lord Hastings a dinner; Lord W. C. Bentinck in the chair. Lord Hastings then declared that he had "followed in the footsteps of the Marquis of Wellesley." In other words, he was as unscrupulous as Lord Wellesley.

How unscrupulous Elphinstone himself was will be evident from the following extracts from one of his papers, probably written in 1811 and 1812.

"To resume our former policy and seize every opportunity of returning to the situation from which we voluntarily receded in 1805, and to proceed in the same spirit till we had established an efficient control over every state on this side of the Indus. I see no difficulty in effecting this except what arises from our treaties, which I would not take a step, directly or indirectly, to infringe; but I think that it requires pains and sacrifices on our part to preserve those treaties which are so hurtful to our interest, and that, by letting things take their natural course, we should soon get rid of them. Holkar's Government has expired, and its treaties along with it. Nothing prevents our making a subsidiary treaty with the Raja of Berar. Sindia would soon fall either into our arms or those of Meer Khan; and his surrender of his claims on the Rajputs might be made the condition of his obtaining peace in the one case, or our alliance in the other.....Ranjeet Singh's sincere friendship would be of the greatest value to us; but if he quarrelled with us within a year or two, we shall be able to overturn his Government.....As for the Talpoorees, I would greatly prefer a just war with them to a treaty."

Colebrooke, the biographer of Elphinstone, says, "there is no reason to suppose that it ever formed the base of a State paper." No, on the contrary, the biographer should have written that "there is every reason to suppose that that paper guided the policy of Marquess Hastings and of Elphinstone in their dealings with the princes of India."

stances of irregularity and *want of principle and good faith*, and as it appears impossible to raise the views of those with whom we are obliged to act above those of a pindary or a rapacious amildar, I have only to recommend to you to continue your efforts to oblige the Rajah to withdraw the few troops who remain in Berar ;....."

The words put in italics in the above extract are no doubt curious reading. What principle and good faith were the British themselves exhibiting in their dealings with their non-Christian antagonists ?

The Duke himself lacked in principle and good faith for the manner in which he poisoned the mind of every one in authority against the Peishawa. In his letter to Major Shawe, dated the 26th January, 1804, the Duke wrote :—

"I certainly have a bad opinion of the Peishwa ; he has no public feeling, and his private disposition is terrible. I have no positive proof that he has been treacherous but I have a strong suspicion of it ;....."

Again, he wrote to Major Malcolm on the 27th January 1804 :—

"I have written fully to the Governor-General and to Shawe about the Peishwah ;...I have also laid open the Peishwah's character, rather more than it has been lately."

From the extract from one of the Duke's letters given above, it has been shown that he advised intriguing with the Peishawa's ministers and corrupting them to betray their master. Yet with that consummate hypocrisy and art of dissimulation of which he was a perfect master, he wrote on the 30th January, 1804, to Lieut. Frissell, who was acting as Resident at Poona :—

"The Peishwah should be made to understand, that the British Government feel for the honour, the security, and the prosperity of his Government, in the same manner as they do for that of the Company ; that they are too strong to render it necessary *that they should have recourse to intrigues to overturn his Government, if they should wish it, which is by no means likely*"

The words in italics are a curious commentary on the Duke's advocating the bribing of the Peishawa's ministers to betray their master and the measures adopted by Elphinstone, which will be presently narrated, to encompass the ruin of the Peishawa.

The future Duke failed in his attempt to poison the mind of Sir Barry Close, who was Resident at Poona, against the Peishawa ; he did not succeed in imparting to the Resident that hatred which he cherished in his bosom against the Peishawa. For seven years, Sir Barry Close was

Resident at Poona. During that long time, he had good opportunities to judge the character of the Peishwa. The opinion he formed of Baji Rao, has already been given above. Sir Barry Close was not influenced by the perverse views of the future Duke. He refused to borrow others' eyes or spectacles to see the conduct of the Peishawa or to read in his actions some sinister motives. What sort of man Sir Barry Close was will be gathered from the description of Elphinstone himself. According to him,

"A strong and hardy frame, a clear head, and vigorous understanding, fixed principles, unshaken courage, contempt for pomp and pleasure, entire devotion to the public service, joined to the utmost modesty and simplicity formed the character of Sir Barry Close—a character such as one would rather think imagined in ancient Rome than met with in our own age and nation." (Colebrooke's Elphinstone, Vol. I, p. 270).

Instead of dealing direct with the Peishawa Sir Barry Close appointed a Parsee by name Kharsedji Jamshedji Modi as his agent to transact business with the Peishawa and his Court. This appointment gave satisfaction to all the parties concerned in the matter, since the Parsee agent was a man of judgment and great address. But when Elphinstone came as Resident to Poona in 1811, he upset Colonel Close's arrangement which had so far acted very smoothly without producing any friction between the Peishawa and the British. It does not appear from the records that the interests of the latter suffered in any way by the manner in which Kharsedji transacted the business of the British Residency. But the first act of Elphinstone when he came to Poona was the removal of this man from the post which he had held with great credit to himself and to the benefit of all parties concerned.*

* In Colebrooke's Life of Mounstuart Elphinstone, there is no mention of Mr. Kharshedjee Mody at all. It must be admitted that Colebrooke has suppressed many important facts and has painted his hero as an immaculate saint rather than a worldly-wise man and diplomatist with little sense of high moral principles.

From one of the extracts with which Colebrooke has furnished us from Elphinstone's diary it would seem that Elphinstone used to exhibit his temper or rather adopt a bullying tone while talking to the Peishawa and his minister. Under date October 20, 1812, Elphinstone writes in his diary :—

"I have been thinking of another resolution which

Elphinstone considered himself so well versed in Maratha statecraft that in his opinion it was not necessary for him to employ the Parsee any longer as intermediary between himself and the Peishwa for the transaction of state business. Moreover, it was alleged that Kharshedji had been won over to the Peishwa's interests, of which, of course, there is no evidence. In the step which Elphinstone took he displayed considerable want of tact. Kharshedji had been in power for a number of years and had enjoyed the confidence of Colonel Sir Barry Close. But with the arrival of Elphinstone, he found himself deprived of his power, shorn of authority, and, as it appeared to him, disgraced in the eyes of the public. The change was also not welcome to the Peishawa. As diplomatists and political officers the British are very troublesome to deal with. Why is it that the Afghan people opposed, with tooth and nail as it were, the imposition on them of British ambassadors? Because they thought that with the entrance of European ambassadors into their country, their national existence would become a thing of the past, as Europeans possess wonderful capacity for intrigues and conspiracies and stirring up quarrels. His removal from authority was nothing short of humiliation to Kharshedji and was not calculated to inspire the Peishawa with confidence in Elphinstone. Since power is sweet to everyone, it is not impossible; that to avenge himself on Elphinstone, Kharshedji made the Peishawa acquainted with Elphinstone's political views and scheming designs. The Peishawa was alarmed and naturally could not look upon the new British political as his friend and well-wisher. He commenced to cherish the most bitter hatred against Elphinstone.

Kharshedji seemed to Elphinstone to be a thorn in his side, and hence his destruction or removal from the Peishawa's dominion in the Deccan was highly desirable. Elphinstone, on the mere suspicion of his advising the Peishawa against the British, required him to leave the Deccan and retire to

I must mention more openly from the details which it involves; this is to correct my temper, particularly on occasions of business.....I must be particularly cautious with the Peishwa and his Minister, whom it is my business to conciliate, though I have neither respect nor esteem for either of them."

Guzerat. But as Kharshedji was about to leave Poona, he died of poison. According to the version of the British, either he took the poison himself in order to commit suicide or else he was poisoned at the Peishawa's suggestion. None of these theories advanced by the British satisfactorily account for Kharshedji's death. They based the theory of his committing suicide on the allegation that his corrupt practices would become public as soon as he left Poona. Now, this theory will hardly hold water when we remember the fact that he was already in the bad books of Elphinstone and his going to Guzerat would place him beyond the reach of Elphinstone's power to punish him.

The alternative theory, that he was poisoned at the Peishawa's suggestion, is equally absurd. It is alleged that the Peishawa did so because Kharshedji knew too many of his secrets. Now, what was the reason which prompted Elphinstone to remove Kharshedji from the Deccan? It was because it was alleged that he had been won over to the Peishawa's interest and because it was suspected that he had been advising the Peishawa against the British "by constantly enlarging on the great gains which the British Government had received from the treaty of Bassein." If these allegations and suspicions have any leg to stand upon, does it stand to reason that the Peishawa should have poisoned his well-wisher and friend? The esteem in which he was held by the Peishawa is evident from his having given land to him in Guzerat, which Kharshedji's descendants enjoy to this day. It being admitted by the English that Kharshedji was a great favorite with the Peishwa, it passes one's understanding why the Peishawa should have poisoned him.

The above considerations lead to one and only one reasonable conclusion, viz., that if Kharshedji died of poison he did not take it himself to commit suicide, nor could it have been given to him at the Peishawa's suggestion, but in all probability it was administered to him by some one of the hired emissaries of Elphinstone. There is nothing improbable or impossible in it. The attitude of Elphinstone towards Kharshedji is in itself sufficient to cast the suspicion on him. Kharshedji knew a great many of Elphinstone's secrets; he knew the plot that was being hatched in the Residency against the Peishawa, hence it was desirable to remove him by

poison, just as the Borgias used to do in bye-gone days.

But the measure which Elphinstone adopted in ordering Kharshedji to leave Poona was not the only one which destroyed good understanding between him and Peishawa. Elphinstone did everything in his power to try the patience of the Peishawa and alienate his friendship. The Peishawa repeatedly asked

the Resident to settle his claims on the Nizam and on the Guicowar. Elphinstone did not display his wonted energy in settling the matter.

It is necessary here to refer in more detail to the nature of the claims which the Peishawa advanced on the Guicowar's government.

(To be continued.)

MARATHA.

THE AMERICAN EMPIRE*

THE singularly clear-visioned author of this volume, after reviewing the economic history of the United States from its revolutionary birth down through its capitalistic expansion, and into its present stage of imperialism, challenges the American worker in these words:

"Can he realize that he is living in a country whose rulers have adopted an imperial policy that threatens the peace of the world? Can he see that the pursuit of this policy means war, famine, disease, misery and death to millions in other countries as well as to the millions at home?"

Years of fearless truth-telling regarding American capitalism has cost this American writer—himself a descendant of early revolutionary stock—his chair in two state universities. It has brought him before the United States courts for "sedition"; in the latter case, the logic and the fearlessness of his manly statement to the court combined with the fact that he had a nation-wide reputation compelled the court to release him. He is perhaps the most noted American Socialist professor of economics and sociology who has accepted persecution as a natural result of an uncompromising stand regarding capitalism. He is, however, an absolute passive resister, who has chosen as his life's mission the education of the working class which is, from necessity, militant and revolutionary.

The Americans are not accustomed to thinking of America as an Empire, Nearing says. The American worker is a simple man, occupied with the cares of family and with making a living. Nevertheless, he is a part of a vast im-

perial system, and is a tool of that system. The characteristics of Empire, says the author, are:

1. Conquered territory. 2. Subject peoples. 3. An imperial or ruling class. 4. The exploitation of the subject peoples and the conquered territory for the benefit of the ruling class.

All of these conditions are to be found in America to-day. The early American settlers started the course of Empire by first conquering the territory of the United States from the Indians. This cost countless thousands of lives and resulted in the capturing of a whole race, and of the practical destruction of its native civilization. "Westward the course of Empire took its way" until it was stopped only by the Pacific. Wars upon Mexico extended its territory to the Rio Grande in the south.

All this was land hunger, the search for wealth, the drive of ambition. It bred into the very bones of the American an extreme individualism, a fearlessness and a cruelty peculiar to the pioneer. With this as a background, that which is now the most efficient and most cruel of capitalistic systems grew up. Out of it grew American slavery. Says Nearing:

"The abundance of raw material and fertile land; the speedy growth of industry in the North and of agriculture in the South; the generous profits and expanding markets created a labor demand which far outstripped the meagre supply."

To the almighty God of Capital any sacrifice is made by the powerful and the cruel. The result in America—simultaneously with similar results in British and other possessions was Negro slavery. Nearing's chapter on the Slave Trade is a masterpiece of clearness as he pictures the capturing of a whole race and the deliberate enslavement of it all for economic gain of property owners.

"During the four hundred years that the African slave trade was continued, it was the whites who encouraged it; fostered it; and

* *The American Empire: By Scott Nearing (Author of Poverty and Riches, Income, Woman and Social Progress, Elements of Economics, etc., etc.). Published by Rand School of Social Science, 7 East 15 Street, New York City. 266 pp. Cloth \$ 1; paper 50 cents.*

backed it financially. The slave trade was a white man's trade....

"Both slavery and the slave trade were based on a purely economic motive, the desire for profit. In order to satisfy that desire, the American people helped to depopulate villages,—to devastate, burn, murder and enslave; to wipe out a civilization, and to bring the unwilling objects of their gain-lust thousands of miles across an impassable barrier to alien shores."

Next followed the Civil War, ending in the triumph of the capitalistic industrial north over the feudal agricultural south. The reasons for this, and the reasons for the freeing of the slaves are reviewed by the author.

Next in line came the purchase of Alaska, the conquest of Hawaii, then the annexation of Cuba, and the deliberate destruction of the native Philippine Government followed by the annexation of these islands. Thus, says Nearing, "the end of the nineteenth century saw the end of the Republic about which men like Jefferson and Lincoln wrote and dreamed. The new century marked the opening of a new epoch—the beginning of world dominion for the United States."

The concentration of wealth in the hands of the few (to-day 10 percent of the American people own and control 95 percent of the wealth) is simply and clearly developed. The mastery of every phase of life followed. A passage under the heading of "Mastery" may here be quoted:

"Historically, there have been a number of stages in the development of mastery. First, there was the ownership of the body. One man owned another man, as he might own a house or a pile of hides. At another stage, the owner of the land—the feudal baron or the landlord—said to the tenants, who worked on his land: 'You stay on my land. You toil and work and make bread and I will eat it.' The present system of mastery is based on the ownership of one group of people, of the productive wealth upon which depends the livelihood of all. The masters of present day economic society have in their possession the natural resources, the banks, the franchises, patents, and the other phases of the modern industrial system with which the people must work in order to live. The few who own and control the productive wealth have it in their power to say to the many who neither own nor control,—'You may work or you may not work.' If the masses obtain work under these conditions the owners can say to them further, 'You work, and toil and earn bread and we will eat it.' Thus the few, deriving their power from the means by which their fellows must work for a living, own the jobs. Job-ownership is the foundation of the latest and probably the most complete system of mastery ever perfected.Job-ownership owes its effectiveness to a subtle, psychological power that overwhelms the

unconscious victims, making him a tool, at once easy to handle and easy to discard.....Having taken the job he (the worker) finds that in order to hold it, he must be faithful to the job-owner, even if that involves faithlessness to his own ideas and ideals, to his health, his manhood, and the lives of his wife and children." (Pp. 92-95.)

In his more general comparison of the American workers with subject races, Nearing says:

"The Indians, under the British policy, are thus in relatively the same position as the workers in one of the industrial countries."

Following an analysis of the channels of mastery following the ownership of private property, the author says:

"The man fighting for bread has little time to turn his eyes to the eternal stars.....The members of the dominant economic class hold a key—property ownership—which opens the structure of social wealth. Those who have access to this key are the blessed ones. Theirs are the good things of this world...Economically, politically, socially, they are supreme..."

"The country which was rightfully called 'our United States' in 1840, by 1920 was 'their United States' in every important sense of the word."

Speaking further along the same lines, Nearing states:

"The owners of American wealth have been molded gradually into a ruling class. Years of brutal, competitive, economic struggle solidified their ranks. Economic control, once firmly established, opened before the wealth-owning class an opportunity to dominate the entire field of public life."

With ten percent of the American people owning 95 percent of the wealth of the country; with 95 percent economically dependent upon these masters for even the right to walk upon the earth, or the right to live and work; with the unequalled efficient organization and huge production of this capitalist machine, the masters of the American Empire find that their "natural destiny" is to subject and exploit subject or "undeveloped" countries. Thus we have the brutal subjection of subject peoples within the American Empire, such as the American Negro, the Indian, Cuba, Hayti, Hawaii, etc., and the investment of surplus wealth in "undeveloped" countries, such as China. But since Asia and Africa are also the happy-hunting ground for other Western capitalist powers, we find here a conflict between England and America. Japan enters, but temporarily, since British Imperial diplomacy will naturally see that this rival and the American rival will war upon each other. Two birds will be killed with one stone.

The American people, says Nearing, are not imperialists; they are, instead, proud of their revolutionary traditions, however shadowy these may be to-day. But the American working

class, which, constitutes 95 percent of the people, have nothing whatever to say about the imperial policy of the country. As he says,

"Where the subject peoples or smaller states attempt to assert their rights of self-determination or of independence, the Empire will act as Great Britain has acted in Ireland and in India; as Italy and France have acted in Africa; as Japan has acted in Korea; as the United States has acted in the Philippines, in Hayti, in Nicaragua and in Mexico."

A few significant passages are given here to show the opinions held by Nearing upon the last war-opinions such as led to his trial for "sedition".

"The *Chicago Tribune*, in one of its charmingly frank editorials, thus describes the gains to the British Empire as a result of the war. 'The British mopped up. They opened up their highway from Cairo to the Cape. They reached out from India and took the rich lands of the Euphrates. They won Mesopotamia and Syria in the war. They won Persia in diplomacy. They won the east coast of the Red Sea. They put protecting territory about Egypt and gave India bulwarks. They make the eastern dream of the Germans a British reality....'

"Egypt and India helped to win the late war, and by that very process they fastened the shackles of servitude more firmly upon their own hands and feet. The imperialists of the world never had less intention than they have today of quitting the game of empire-building."

The American Empire, says the author, will travel the same path as other Empires have trodden before. Preparations are being made now for another contest with the great world powers in the game of "grab". The same old story will be told, from the "preparedness" campaigns, the brutal oppressions and repressions, down to the time when "the killing is over and a few old men, sitting around a table will carve the world—stripping the vanquished while they reward the victors."

Against this world imperialism, this strangl-

ing capitalism, there is one protest—the revolutionary protest. The author traces this protest from the Russian revolution of 1905 down to the present Russian revolution, and of the revolutionary movements of Europe. Speaking of it, he says—

"This is the real struggle for the possession of the earth. Shall the few own and the many labor for the few, or the many own and labor upon jobs they themselves possess? The struggle between the capitalist nations is incidental. The struggle between the owners of the world and the workers of the world is fundamental."

For the American workers to travel any other road than the road of revolution means that they must pay the price of Empire. And what is this price, queries Nearing. He gives the answer, here summarized briefly:

1. It will cost them their liberties.
2. It will cost them not only their own liberties, but they will be compelled to take liberties away from the peoples that are brought under the domination of the Empire.
3. They will be compelled to produce surplus wealth for the imperial ruling class.
4. They must be prepared to create and maintain an imperial class.
5. They must be prepared, in peace time as well as in war time, to provide the "sinews of war".
6. In return for these sacrifices, they must be prepared to accept the poverty of a subsistence wage; to give the best of their energies in war and in peace, and to stand aside while the imperial class enjoys the fat of the land.

The new system, he says, "may establish a new economic order—a system belonging to the workers, and managed by them for their benefit. The workers of Europe have learned the way. It was no longer a question of wages or a job in Europe. It was a question of life or death."

Such are the opinions of a professor of economy and sociology, an avowed Pacifist, and at the same time, a Pacifist-revolutionary.

ALICE BIRD.

A STORY IN FOUR CHAPTERS

BY RABINDRANATH TAGORE.

II.

SATISH

THE last words of Jagamohan, the atheist, to his nephew, Satish, were: "If you have a fancy for funeral ceremony, don't waste it on your uncle,—reserve it for your father." This is how he came by his death.

When the plague first broke out in Calcutta, the poor citizens were less afraid of the epidemic than of the preventive staff who wore its badge. Satish's father, Hari-mohan, was sure that their Mussulman neigh-

hours, the untouchable leather dealers, would be the first to catch it, and then defile him and his kith and kin by dragging them along into a common end. Before he fled from his house, Harimohan went over to offer refuge to his elder brother, saying: "I have taken a house on the river at Kalna, if you—"

"Nonsense!" interrupted Jagamohan. "How can I desert these people?"

"Which people?"

"These leather dealers of ours."

Harimohan made a grimace and left his brother without further parley. He next proceeded to his son's lodgings, and to him simply said: "Come along."

Satish's refusal was equally laconic. "I have work to do here," he replied.

"As pall bearer to the leather dealers, I suppose?"

"Yes sir, that is, if my services be needed."

"Yes sir, indeed! You scamp, you scoundrel, you atheist! If need be you're quite ready to consign fourteen generations of your ancestors to perdition, I have no doubt!"

Convinced that the Kali Yuga* had touched its lowest depth, Harimohan returned home, despairing of the salvation of his next of kin. To protect himself against contamination he covered sheets of foolscap with the name of Kālī, the protecting goddess, in his neatest handwriting.

Harimohan left Calcutta. The plague and the preventive officials duly made their appearance in the locality; and for dread of being dragged off to the plague hospital, the wretched victims dared not call in medical aid. After a visit to one of these hospitals, Jagamohan shook his head and remarked: "What if these people are falling ill,—that does not make them criminals."

Jagamohan schemed and contrived till he obtained permission to use his own house as a private plague hospital. Some of us students offered to assist Satish in nursing: there was also a qualified doctor amongst us.

The first patient in our hospital was a Mussulman. He died. The next was Jagamohan himself. He did not survive either. He said to Satish: "The religion I have all

along followed has given me its last reward. There is nothing to complain of."

Satish had never taken the dust † of his uncle's feet while living. After Jagamohan's death he made that obeisance for the first and last time.

"Fit death for an atheist!" scoffed Harimohan when he first came across Satish after the cremation.

"That is so, sir!" agreed Satish, proudly.

Just as, when the flame is blown out, the light suddenly and completely disappears, so did Satish after his uncle's death. He went out of our ken altogether.

We had never been able to fathom how deeply Satish loved his uncle. Jagamohan was alike father and friend to him and, it may be said, son as well; for the old man had been so regardless of himself, so unmindful of worldly concerns, that it used to be one of the chief cares of Satish to look after him and keep him safe from disaster. Thus had Satish received from and given to his uncle, his all.

What the bleakness of his bereavement meant for Satish, it was impossible for us to conceive. He struggled against the agony of negation, refusing to believe that such absolute blankness could be true: that there could be emptiness so desolate as to be void even of Truth. If that which seemed one vast 'No' had not also its aspect of 'Yes', would not the whole universe leak away, through its yawning gap, into nothingness?

For two years Satish wandered from place to place,—we had no touch with him. We threw ourselves with all the greater zeal into our self-appointed tasks. We made it a special point to shock those who professed belief in any kind of religion, and the fields of good work we selected were such that not a good soul had a good word left for us. Satish had been our flower; when he dropped off, we, the thorns, cast off our sheaths and gloried in our sharpness.

3

Two years had passed since we lost sight of Satish. My mind revolted against harbouring the least thing evil against him, nevertheless I could not help suspecting that

* According to the Hindu *Shastras* the present age, the Kali Yuga, is the Dark Age when Dharma (civilisation) will be at its lowest ebb.

† Touching the feet of a revered elder, and then one's own head, is called taking the dust of the feet. It is the formal way of doing reverence.

the high pitch, at which he used to be kept strung, must have been flattened down by this shock.

Uncle Jagamohan had once said of a *sannyasin*: "As the money changer tests the ring of each coin, so does the world test each man by the response he gives to shocks of loss and pain, the resistance he offers to the craze for cheap salvation. Those who fail to ring true are cast aside as worthless. These wandering ascetics have been so rejected, as being unfit to take part in the world's commerce,—yet the vagabonds swagger about, boasting that it is they who have renounced the world! The worthy are permitted no loophole of escape from duty—only withered leaves are allowed to fall off the tree."

Had it come to this, that Satish, of all people, had joined the ranks of the withered and the worthless? Was he, then, fated to leave on the black touchstone of bereavement his mark of spuriousness?

While assailed with these misgivings, news suddenly reached us that Satish (our Satish, if you please!) was making the welkin resound with his cymbals in some out of the way village, singing frenzied *kirtans** as follower of Lilananda Swami, the Vaishnava revivalist!

It had passed my comprehension, when I first began to know Satish, how he could ever have come to be an atheist. I was now equally at a loss to understand how Lilananda Swami could have managed to lead him such a dance with his *kirtans*.

And how on earth were *we* to show our faces? What laughter there would be in the camp of the enemy—whose number, thanks to our folly, was legion! Our band waxed mightily wroth with Satish. Many of them said they had known from the very first, that there was no rational substance in him,—he was all frothy idealism. And I now discovered how much I really loved Satish. He had dealt his ardent sect of atheists their death blow,—yet I could not be angry with him.

4

Off I started to hunt up Lilananda Swami. River after river I crossed, and trudged

* The kirtan is a kind of devotional oratorio sung to the accompaniment of drums and cymbals, the libretto ranging over the whole gamut of human emotions, which are made the vehicle for communion with the Divine Lover. As their feelings get worked up, the singers begin to sway their bodies with, and finally dance to the rhythm.

over endless fields. The nights I spent in grocers' shops. At last in one of the villages I came up against Satish's party.

It was then two o'clock in the afternoon. I had been hoping to catch Satish alone. Impossible! The cottage which was honoured with the Swami's presence was packed round with crowds of his disciples. There had been *kirtans* all the morning; those who had come from a distance were now waiting to have their meal served.

As soon as Satish caught sight of me, he bounded up and embraced me fervidly. I was staggered. Satish had always been extremely reserved. His outward calm had ever been the only measure of his depth of feeling. He now appeared as though intoxicated.

The Swami was resting in the front room, with the door ajar. He could see us. At once came the call, in a deep voice: "Satish!"

Satish was back inside, all in a flurry.

"Who is that?" inquired the Swami.

"Srivilas, a great friend of mine," Satish reported.

During these years I had managed to make a name for myself in our little world. A learned Englishman had remarked on hearing one of my English speeches: "The man has a wonderful —" but let that be, why add to the number of my enemies? Suffice it to say that, from the students up to the students' forbears, the reputation had travelled round that I was a rampaging atheist who could bestride the English language and race her over the hurdles at break-neck speed in the most marvellous manner.

I somehow felt that the Swami was pleased to have me here. He sent for me. I merely hinted at the usual salutation as I entered his room,—that is to say, my joined hands were uplifted, but my head was not lowered. Staunch pupils of Uncle Jagamohan as we were, our reverence was not directed to any outward object, as from a bent bow, but remained defiantly erect, like a bayonet on guard.

This did not escape the Swami. "Here, Satish!" he ordered. "Fill me that pipe of mine"

Satish set to work. But as he lit the tinder, it was I who was set ablaze within. Moreover, I was getting fidgety, not knowing where to sit. The only seat in the room was a wooden bedstead on which was spread the Swami's carpet. Not that I confessed to any

qualms about occupying a corner of the same carpet on which the great man was installed, but somehow my sitting down did not come off. I remained standing near the door.

It appeared that the Swami was aware of my having won the Premchand-Roychand* scholarship. "My son," he said to me, "it is good for the pearl diver if he succeeds in reaching the bottom, but he would die if he had to stay there. He must come up for the free breath of life. If you would live, you must now come up to the light, out of the depths of your learning. You have enjoyed the fruits of your scholarship, now try a taste of the joys of its renunciation."

Satish handed his master the lighted pipe and sat down on the bare floor near his feet. The Swami leant back and stretched his legs out towards Satish, who began gently to massage them. This was more than I could stand. I left the room. I could of course see that this ordering about of Satish and making him fag, was deliberately directed at me.

The Swami went on resting. All the guests were duly served by the householder with a meal of kedgerree. From five o'clock the *kirtans* started again and went on till ten in the night.

When I got Satish alone at last, I said to him: "Look here, old fellow! You have been brought up in the atmosphere of freedom, from infancy. How have you managed to get yourself entangled in this kind of bondage to-day? Is Uncle Jagamohan, then, so utterly dead?"

Partly because the playfulness of affection prompted it, partly, perhaps, because precision of description required it, Satish used to reverse the first two syllables of my name and call me Visri†.

"Visri," he replied, "while Uncle was alive he gave me freedom in life's field of work,—the freedom which the child gets in the playground. After his death it is he, again, who has given me freedom on the high seas of emotion,—the freedom which the child gains when it comes back to its mother's arms. I have enjoyed to the full the freedom of life's day-time; why should I now deprive myself of the freedom of its evening? Be sure that both these are the gift of that same uncle of ours.*"

* The highest prize at the Calcutta University.

† Ungainly, ugly.

"Whatever you may say," I persisted, "Uncle could have nothing to do with this kind of pipe filling, leg-stroking business. Surely this is no picture of freedom."

"That," argued Satish, "was the freedom on shore. There Uncle gave full liberty of action to our limbs. This is freedom on the ocean. Here the confinement of the ship is necessary for our progress. That is why my Master keeps me bound to his service. This massaging is helping me to cross over."

"It does not sound so bad," I admitted, "the way you put it. But, all the same, I have no patience with a man who can thrust out his legs at you like that."

"He can do it," explained Satish "because he has no need of such service. Had it been for himself, he might have felt ashamed to ask it. The need is mine."

I realised that the world into which Satish had been transported had no place for me, his particular friend. The person, whom Satish had so effusively embraced, was not I, Srivilas, but a representative of all humanity, just an idea. Such ideas are like wine. When they get into the head, anyone can be embraced and wept over,—I, only as much as anybody else. But whatever joys may be the portion of the ecstatic one, what can such embrace signify to me, the other party? What satisfaction am I to get, merely to be accounted one of the ripples on a grand, difference-obliterating flood,—I, the individual I?

However, further argument was clearly useless. Nor could I make up my mind to desert Satish. So, as his satellite, I also danced from village to village, carried along the current of *kirtan* singing.

The intoxication of it gradually took hold of me. I also embraced all and sundry, wept without provocation, and tended the feet of the Master. And one day in a moment of curious exaltation, Satish was revealed to me in a light, for which there can be no other name than divine.

5.

With the capture of two such egregious, college-educated atheists, as we were, the fame of Lilananda Swami spread far and wide. His Calcutta disciples now pressed him to take up his head-quarters at the metropolis.

So Swami Lilananda came on to Calcutta. Shivatosh had been a devoted follower

of Lilananda. Whenever the Swami visited Calcutta, he had stayed with Shivatosh. And it was the one delight of Shivatosh's life to serve the Master together with all his disciples, when they thus honoured his house. When he died he bequeathed all his property to the Swami, leaving only a life-interest in the income to his young childless widow. It was his hope that this house of his would become a pilgrim-centre for the Sect.

This was the house where we now went into residence.

During our ecstatic progress through the villages I had been in an elated mood, which now found it difficult to keep up in Calcutta. In the wonderland of emotion where we had been revelling, the mystic drama of the courting of the Bride within us and the Bridegroom who is everywhere, was being played. And a fitting accompaniment to it had been the symphony of the broad grazing greens, the shaded ferry landing-places, the enraptured expanse of the noon-day leisure, the deep evening silences vibrant with the tremolo of cicadas. Ours had been a dream progress to which the open skies of the country side offered no obstacle. But with our arrival at Calcutta, we knocked our heads against its hardness, we got jostled by its crowds, and our dream was at an end.

Yet, was not this the Calcutta where, within the confines of our students' lodgings, we had once put our whole soul into our studies, by day and by night; where we had pondered over and discussed the problems of our country with our fellow students in the College Square; where we had served as volunteers at the holding of our National Assemblies; where we had responded to the call of Uncle Jagamohan, and taken the vow to free our minds from all slavery imposed by Society or State? Yes, it was in this self-same Calcutta that, in the flood tide of our youth, we had pursued our course, regardless of the revilement of stranger and kindred alike, proudly breasting all contrary currents like a boat in full sail. Why, then, should we now fail, in this whirlpool of pleasure-and-pain ridden, hunger-and-thirst driven, much-suffering humanity, to keep up the exaltation proper to our tear-saturated cult of Emotional Communion?

As I manfully made the attempt, I was beset with doubts at every step. Was I then a mere weakling: unfaithful to my ideal: unworthy of strenuous endeavour? When I

turned to Satish, to see how he fared, I found on his countenance no sign to show that Calcutta, for him, represented any geographical reality whatsoever,—in the mystic world where he dwelt, all this city life meant no more than a mirage.

6

We two friends took up our quarters, with the Master, in Shivatosh's house. We had come to be his chief disciples, and he would have us constantly near his person.

With our Master and our fellow disciples, we were absorbed day and night in discussing emotions in general and the philosophy of Spiritual Emotion in particular. Into the very thick of the abstruse complexities which thus engaged our attention, the ripple of a woman's laughter would now and again find its way from the inner apartments.* Sometimes there would be heard, in a clear, high-toned voice, the call: "Bami!"—evidently a maid-servant of that name.

These were doubtless but trivial interruptions for minds soaring, almost to vanishing point, into the empyrean of idea. But to me they came as a grateful shower of rain upon a parched and thirsty soil. When little touches of life, like shed flower petals, were blown across from the unknown world behind the wall, then all in a moment I could understand that the wonderland of our quest was just there: there, where the keys jingled, tied to the corner of Bami's *sari*; where from the floors rose the sound of the broom, and from the kitchen the savour of the cooking,—all trifles, but all true. That world, with its commingling of fine and coarse, bitter and sweet,—that itself was the heaven where Emotion truly held sway.

The name of the widow was Damini. We could catch momentary glimpses of her through opening doors and flapping curtains. But the two of us grew to be so much part and parcel of the Master, that very soon these doors and curtains were no longer barriers in our case.

Damini† was the lightning which gleams within the massed clouds of July. Without, the curves of youth enveloped her in their fulness: within, flashed fitful fires. Thus runs an entry in Satish's diary:

* The women's part of the house.

† Damini means Lightning.

In Nonibala I have seen the Universal Woman in one of her aspects,—the woman who takes on herself the whole burden of sin, who gives up life itself for the sinner's sake, who in dying leaves for the world the palm of immortality. In Damini I see another aspect of Universal Woman. This one has nothing to do with death,—she is the Artist of the art of Life. She blossoms out, in limitless profusion, in form and content and movement. She is not for rejection; refuses to entertain the ascetic; and is vowed to resist the east farthing of payment to the tax-gathering Winter Wind.

It is necessary to relate Damini's previous history.

At the time when the coffers of her father Annada, were overflowing with the proceeds of his jute business, Damini was married to Shivatosh. So long, Shivatosh's fortune had consisted only in his pedigree: it could now count a more substantial addition. Annada bestowed on his son-in-law a house in Calcutta and sufficient money to keep him for life. There were also lavish gifts of furniture and ornaments made to his daughter.

Annada, further, made a futile attempt to take Shivatosh into his own business,—but the latter had no interest in worldly concerns. An astrologer had once predicted to Shivatosh that, on the happening of a special conjunction of the stars, his soul would gain its emancipation whilst still in the flesh. From that day he lived in this hope alone, and ceased to find charm in riches, or even in objects still more charming. It was while in this frame of mind that he had become a disciple of Lilananda Swami.

In the meantime, with the subsidence of the Jute boom, the full force of the adverse wind caught the heavy-laden bark of Annada's fortune and toppled it over. All his property was sold up and he had hardly enough left to make a bare living.

One evening, Shivatosh came into the inner apartments and said to his wife: "The Master is here. He has some words of advice for you, and bids you attend."

"I cannot go to him now," answered Damini. "I haven't the time."

What? No time! Shivatosh went up nearer and found his wife seated in the gathering dusk, in front of the open safe, with her ornaments spread out before her. "What in the world is keeping you?" inquired he.

"I am arranging my jewels," was the reply.

So that was the reason for her lack of time. Indeed!

The next day, when Damini opened the

safe, she found her jewel box missing. "My jewels?" She exclaimed, turning inquiringly to her husband.

"But you offered them to the Master. Did not his call reach you at the very moment?—for he sees into the minds of men. He has deigned, in his mercy, to save you from the lure of pelf."

Damini's indignation rose to white heat. "Give me back my ornaments!" she commanded.

"Why, what will you do with them?"

"They were my father's gift to me. I would return them to him."

"They have gone to a better place," said Shivatosh. "Instead of pandering to worldly needs they are dedicated to the service of devotees."

That is how the tyrannical imposition of faith began. And the pious ritual of exorcism, in all its cruelty, continued to be practised in order to rid Damini's mind of its mundane affections and desires.

So, while her father and her little brothers were starving by inches, Damini had to prepare daily, with her own hands, meals for the sixty or seventy disciples who thronged the house with the Master. She would sometimes rebelliously leave out the salt, or contrive to get the viands scorched, but that did not avail to gain her any respite from her penance.

At this juncture, Shivatosh died: and in departing he awarded his wife the supreme penalty for her want of faith: he committed his widow, with all her belongings, to the guardianship of the Master.

7

The house was in a constant tumult with rising waves of fervour. Devotees kept streaming in from all quarters to sit at the feet of the Master. And yet Damini, who had gained the Presence without effort of her own, thrust aside her good fortune with contumely.

Did the Master call her for some special mark of his favour?—she would keep aloof pleading a headache. If he had occasion to complain of some special omission of personal attention on her part, she would confess to have been away at the theatre. The excuse was lacking in truth, but not in rudeness.

The other women disciples were aghast at Damini's ways. Firstly, her attire was not

such as widows* should affect. Secondly, she showed no eagerness to drink in the Master's words of wisdom. Lastly, her demeanour had none of the reverential restraint which the Master's presence demanded. "What a woman!" exclaimed they. "Many a hoyden have we seen, but not one so outrageous."

The Swami used to smile. "The Lord," said he, "takes a special delight in wrestling with a valiant opponent. When Damini will have to own defeat, her surrender will be absolute."

He began to display an exaggerated tolerance for her contumacy. That vexed Damini still worse, for she looked on it as a more cunning form of punishment. And one day the Master caught her in a fit of laughter, mimicking to one of her companions the ultra-suavity of his manner towards herself. Still he had not a word of rebuke, and repeated simply that the final denouement would be all the more extraordinary, to which end the poor thing was but the instrument of providence and so herself not to blame.

This was how we found her when we first came. The denouement was indeed extraordinary. I can hardly bring myself to write on further,—what happened, moreover, is so difficult to tell. The net-work of suffering, which is woven behind the scenes, is not of any pattern set by the scriptures, nor of our own devising either. Hence the frequent discords between the inner and the outer life—discords that hurt, and wail forth in tears.

There came, at length, the dawn when the harsh crust of rebelliousness cracked and fell to pieces, and the flower of self-surrender came through and held up its dew-washed face. Damini's service became so beautiful in its truth, that it descended on the devotees like the blessing of the very Divinity of their devotions.

And when Damini's lightning flashes had matured into a steady radiance, Satish looked on her and saw that she was beautiful; but I say this, that Satish gazed only on her beauty, failing to see Damini herself.

In Satish's room there hung a portrait of the Swami sitting in meditation, done on a porcelain medallion. One day he found it on the floor—in fragments. He put it down to his pet cat. But other little mischiefs began to follow, which were clearly beyond the

* Hindu widows in Bengal are supposed to dress in simple white, (sometimes plain brown silk, without border, or ornamentation).

powers of the cat. There was some kind of disturbance in the air which now and again broke out in unseen electric shocks.

How others felt, I know not, but a growing pain gnawed at my heart. Sometimes I thought that this constant ecstasy of emotion was proving too much for me. I wanted to give it all up and run away. The old work of teaching the leather dealers' children seemed, in its unalloyed prose, to be now calling me back.

One wintry afternoon, when the Master was taking his siesta, and the weary disciples were at rest, Satish for some reason went off into his own room at this unusual hour. His progress was suddenly arrested at the threshold. There was Damini, her thick tresses dishevelled, lying prone on the floor, beating her head on it as she moaned: "Oh you stone, you stone, have mercy on me, have mercy and kill me outright!"

Satish, all a-tremble with a nameless fear, fled from the door.

8

It was a rule with Swami Lilananda to go off once a year to some remote, out of the way place, away from the crowd. With the month of Magh* came round the time for his journey. Satish was to attend on him.

I asked to go too. I was worn to the very marrow with the incessant emotional excitement of our cult; and felt greatly in need of physical movement as well as of mental quiet.

The master sent for Damini. "My little mother," he told her, "I am about to leave you for the duration of my travels. Let me arrange for your stay meanwhile, with your aunt as usual."

"I would accompany you," said Damini.

"You could hardly bear it, I am afraid. Our journeying will be troublesome."

"Of course I can bear it," she answered. "Pray have no concern about any trouble of mine."

Lilananda was pleased at this proof of Damini's devotion. In former years this opportunity had been Damini's holiday time,—the one thing to which she had looked forward through the preceding months. "Miraculous!" thought the Swami. "How wondrously does even stone become as wax in the Lord's melting-pot of emotion."

* January-February.

So Damini had her way, and came along with us.

9

The spot at which we arrived, after hours of tramping in the sun, was a little, cocoanut-palm-shaded promontory on the sea-coast. Profound was the solitude and the tranquillity which reigned there, as the gentle rustle of its palm tassels merged into the idle plash of the girdling sea. It looked like a tired hand of the sleepy shore, limply fallen upon the surface of the waters. On the palm of this hand, stood a bluish-green hill; and inside the hill was a sculptured cave-temple of yore, — being, for all its serene beauty, the cause of much disquiet amongst antiquarians as to the origin, style and subject matter of its sculptures.

Our intention had been to return to the village where we had made our halt, after paying a visit to this temple. That was now seen to be impossible. The day was fast declining and the moon was long past its full. Lilananda Swami at length decided that we should pass the night in the cave.

All four of us sat down to rest on the sandy soil beneath the cocoanut groves fringing the sea. The sunset glow bent lower and lower over the western horizon, as though Day was making its parting obeisance to approaching Night.

The Master's voice broke forth in song—one of his own composition—

The day has waned, when at last we meet

And as I try to see your face, the last ray of evening
at the turning,
fades into the night.

We had heard the song before, but never with such complete rapport between singer, audience and surroundings. Damini was affected to tears. The Swami went on to the second verse —

I shall not grieve that the darkness comes

Only, for a moment, stand before me that I may kiss
between thee and my sight,—
thy feet and wipe them with my hair.

When he had come to the end, the placid eventide, enveloping sky and waters, was filled, like some ripe, golden fruit, with the bursting sweetness of melody.

Damini rose and went up to the Master. As she prostrated herself at his feet, her loose hair slipped off her shoulders and was scattered over the ground on either side. She remained long thus, before she raised her head.

10

[From Satish's Diary:]

There were several chambers within the temple. In one of these I spread my blanket and laid myself down. The darkness pent up inside the cave seemed alive, like some great black monster, its damp breath bedewing my body. I began to be haunted by the idea that this was the first of created animals, born in the beginning of time, with no eyes or ears, but just one enormous appetite. Confined within this cavern for endless ages, it knew nothing, having no mind: but having sensibility, it felt; and wept and wept, in silence.

Fatigue overpowered my limbs like a dead-weight, but sleep came not. Some bird, or perhaps bat, flitted in from the outside, or out from the inside,—its wings beating the air as it flew from darkness to darkness; when the draught reached my body it sent a shiver through me, making my flesh creep.

I thought I would go and get some sleep outside. But I could not recollect the direction in which the entrance was. As I crawled on my hands and knees along the way which appeared the right one, I knocked against the cave wall. When I tried a different side I nearly tumbled into a hollow in which the water dribbling through the cracks had collected.

I crawled back to my blanket and stretched myself on it again. Again was I possessed with the fancy that I had been taken right into the creature's maw, and could not extricate myself; that I was the victim of a blind hunger which was licking me with its slimy saliva, through which I would be sucked and digested noiselessly, little by little.

I felt that only sleep could save me. My living, waking consciousness was evidently unable to bear such close embrace of this horrible, suffocating, obscurity—fit only for the dead to suffer. I cannot say how long after it came,—or whether it was really sleep at all,—but a thin veil of oblivion fell at last over my senses. And while in such half-conscious state I actually felt a deep breathing somewhere near my bare feet.—Surely not that primeval creature of my imagining!

Then something seemed to cling about my feet. Some real wild animal this time!—was my first thought. But there was nothing furry in its touch. What if it was some species of serpent or reptile, of features and

body unknown to me, of whose method of absorbing its prey I could form no idea? All the more loathsome seemed the softness of it, — of this terrible, unknown, mass of hunger.

What between dread and disgust, I could not even utter a cry. I tried to push it away with ineffectual leg thrusts. Its face seemed to be touching my feet, on which its panting breath fell thickly. What kind of a face had

it, I wondered. I launched a more vigorous kick, as the stupor left me. I had at first supposed there was no fur, but what felt like a mane now brushed across my legs. I struggled up into a sitting posture.

Something went away in the darkness. There was also a curious kind of a sound. Could it have been sobbing?

(To be continued)

HYDRO-ELECTRICITY IN MYSORE

By ST. NIHAL SINGH.

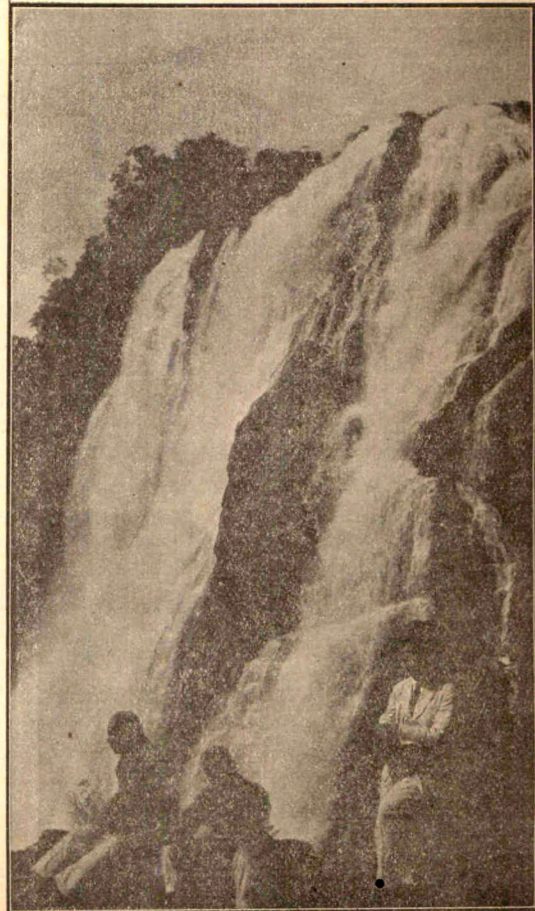
FROM an unpretentious wooden frame hanging against an unpapered wall in the power station at Siva-samudram, Mysore, the figure of a simply-garbed, venerable Brahman statesman, Sir Seshadri Iyer, looks down upon the electric switches controlling the current which, at a distance of some 60 miles, sets machinery at work digging gold from the bowels of the earth, and lights up the cities of Bangalore and Mysore, each less distant than the Kolar Gold Fields.

Only a little more than two decades have passed since that statesman, then Dewan of Mysore, first dreamed a dream of generating power from "Siva's Sea". He had never left the shores of India, except for a trip to Ceylon, if that be leaving India's shore. Nor had he come into intimate contact with electric engineers. All that he knew of hydro-electricity was gleaned from books and journals he had chanced to read.

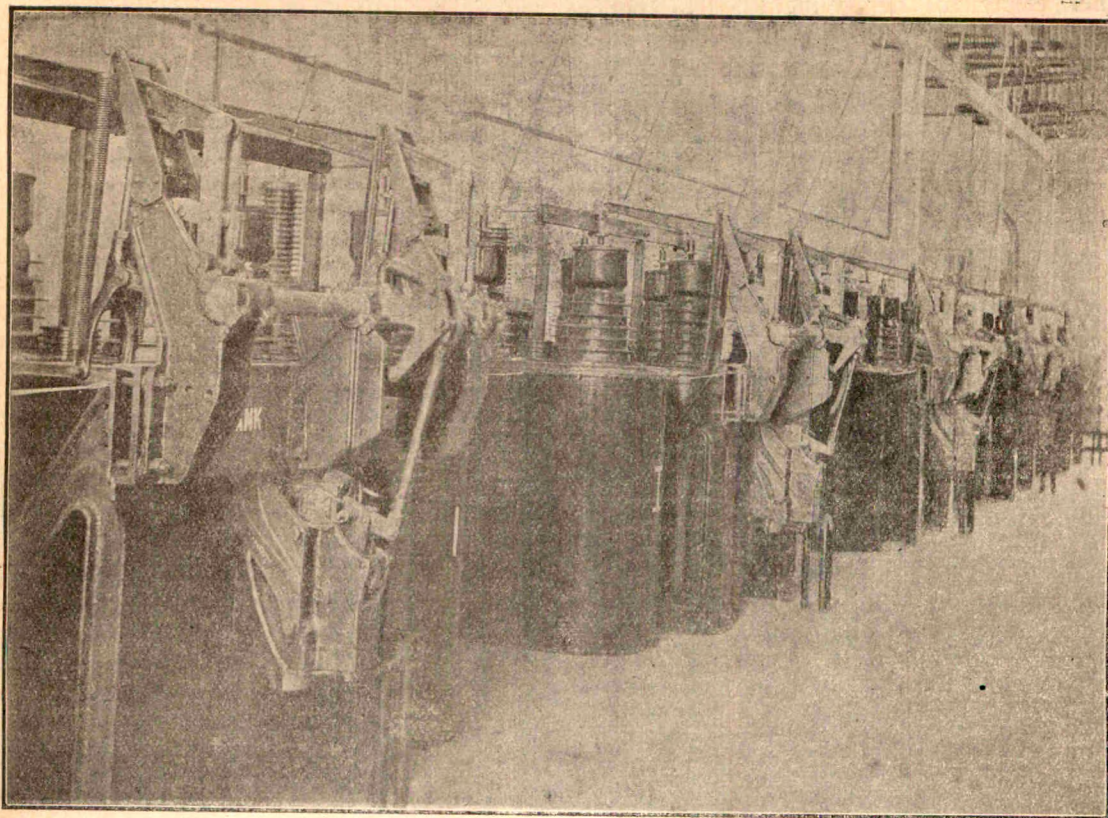
It is said that when the subject was first broached to the Government of India, the Earl (now Marquis) Curzon, then Viceroy and Governor-General, did not appear to be keen upon incurring heavy expenditure upon works whose utility had not been tested in India. As His Highness the Maharaja was then a minor, and the State was being administered under British supervision, his hesitation to embark upon this project is not difficult to understand.

Sir Seshadri, however, supported by the far-seeing Maharani-Regent, the mother of the Maharaja, stuck to his scheme, and finally succeeded in convin-

cing the Governor-General that it was practical. The tug of war on that and other questions between the two seems to have inspired great respect in Lord



Siva-samudram Falls, from which Mysore Gets Water Power.



High Tension Switches, 72000 Volts ; Siva-samudram.

Curzon's mind for the Indian statesman, as attested by the speech he made, some years later, when after Sir Seshadri's death, he unveiled his statue at Bangalore.

Wise man that that great Mysore Dewan was, he did not send to Britain either for the machinery or the men to instal it at Siva-samudram, but brought them from the United States of America, the country which had distinguished itself in hydro-electricity.

At the same time he sent promising young men to the United States to acquire practical training in applied hydro-electricity. He did not leave these young men to drift about America for to return to Mysore merely with a theoretical education in electrical engineering. He insisted that the firm—the General Electric Co., of Schenectady, New York—which sold to Mysore machinery worth lakhs upon lakhs, must give the Mysorean students

opportunities for learning the business from the bottom up.

While these students were receiving, in the United States, training which eventually would fit them to hold positions of trust and responsibility, the American engineers employed in the State were training stay-at-home Mysoreans to be fitters and supervisors. As soon as the young men returned from America, they were given employment in the newly created electrical department; and as they became experienced, under American supervision, they were promoted from post to post.

The American engineers knew, of course, that in the measure they enabled these young men to become self-sufficing, they were paving the way for their own supersession. Being loyal men, however, they did their best for Mysore, and today the State is within a measurable distance of realising its ambition to man

her electrical department with Indians. It can never be too grateful to the Americans who have helped it to attain to that objective.

The other day when I went over the works, accompanied by Mr. S. D. S. lyengar, a Mysorean trained by Americans first in Schenectady and later in Mysore, now in independent charge of the works at Siva-samudram, I found that they were not merely being kept at the old level of efficiency, but were being improved and enlarged. New pipe lines for the conveyance of water to the turbines were being laid. New machinery capable of producing twice or even four times the amount of horse-power produced by the original machinery which it replaced, has been installed.

As I went from one end to the other of the large room in which electricity is developed from water flowing down 420 feet, and saw the turbines at work, I noticed that all the machines, with one exception, had been imported either from the General Electric Company of New York, or from Switzerland. That solitary turbine, in course of erection, had recently come from England. Since it could not be said that it was more efficient than the Swiss machinery, meant to develop the same amount of horse-power, I am inclined to think that the Empire industries are being given preference.

The spirit prevailing about the place greatly impressed me. Something like 1,500 persons live in the settlement which has grown up round the works. They appeared to me to realise the utility of common endeavour. I found, for instance, that a co-operative store was being conducted where cereals, fruits, tinned food, boots and the like can be bought at prices which permit just sufficient profit to run the stores. A vegetable and fruit garden was also being cultivated to enable the people, who otherwise would suffer from a dearth of green stuffs, to buy these necessities of life at reasonable prices.

The temple of Rama, I found to my pleasant surprise, was being used by the people, irrespective of caste and religious differences, as a common meeting place.

Workers and their wives, I was told, assembled there in the evening and listened to music and simple discourses upon topics relating to life here and hereafter.

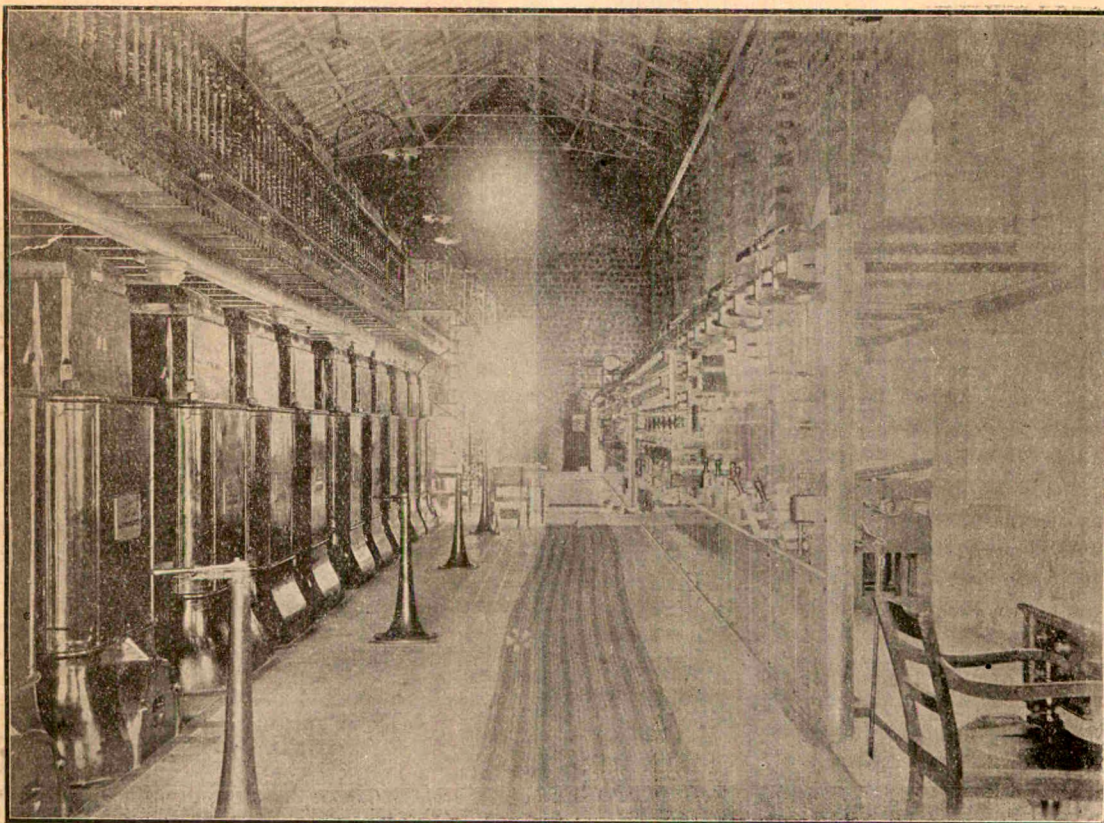
Higher wages than those ruling anywhere within striking distance were being paid. The workers, instead of being compelled to live in wretched hovels, were being given neat little cottages with tiled roofs, and electric lights. The meanest cooly had a cottage with two rooms—one for living, the other for cooking purposes, and a verandah which, in many cases, was fitted as a bath room. Artificers, clerks and supervisors were given much better accommodation.

His Highness the Maharaja of Mysore is not content with the amount of power developed at Siva-samudram, but, some years ago sanctioned a scheme for adding another 50 per cent to it. To ensure that object, a huge dam, 124 feet high, has been thrown across the Cauvery river at Kannambadi. It will impound over 31,00,000 cubic feet of water in a lake from which water will be carried in a channel to the works at Siva-samudram. A high-level canal is also to be dug to enable 100,000 acres of land now lying barren, or practically barren, to be brought under "wet" cultivation.

What a fight the State of Mysore has had with British India in order to carry out this scheme of supplementing the Siva-samudram system! If the Government of Madras could have had its way it would have denied the State that opportunity, by claiming that it needed the Cauvery water for its own purposes.

The Government of Madras seems to be waking up as to the possibilities of hydro-electricity, for it is investigating the potentialities of falls below Siva-samudram. Perhaps a wide-awake official informed the Madras Government that some time ago Mysore carried out a preliminary survey, and would presently begin negotiating with the Government of India for developing power further to supplement the Siva-samudram system.

With a quarter of a century's practical experience in hydro-electricity, Mysore could develop power from those particular



Air Blast Transformers—Old Station.

falls and could afford to give Madras its share, at a much smaller cost than that Presidency would be able to develop it. Mysore would, moreover, be able to back up that small scheme with its existing works at Siva-samudram which, until quite recently, were the largest hydro-electric works in Asia. For these reasons, if the Madras Presidency comes to an arrangement with Mysore for the supply of power, it would, in my estimation, make a good bargain.

In regard to the development of water-power, the Government of Mysore stands in a unique position. Long before the present plans for the extension of the works can be carried out, the power to be developed has already been contracted for. If the State were to attempt the harnessing of the falls below Siva-samudram, there is little doubt that that power would be

sold before a single rupee had been spent upon the enterprise.

At the western frontier of Mysore there are falls, known as the Gersappa or Jog Falls, which, if harnessed, would, it has been estimated, give the State 100,000 horse-power of electricity. Power generated there could easily be carried to Bhadravati, where huge works are being erected by the State to manufacture pig iron, wood-alcohol and other products. A rough scheme has, I believe, been prepared, though I fear, owing to financial stringency little attempt is being made at present to materialise it.

Mysore has shown to the rest of India how to utilise foreign technical skill to make India self-sufficing. Why should not an effort be made, not only by other Indian States, but also by British India to do likewise?

AT THE DAWN OF THE BRITISH EMPIRE IN INDIA

II.

GOLAM Hossein was on friendly terms with many Englishmen and in the *Seir Mutaqherin* he gives us an accurate portrait of their national character :

"This nation which has not its equal in prowess and courage, and strength of mind, but which is as covetous as any other" (II, 229) ; "the English, a nation acute, provident, and that sees deep into futurity" ; "the English are a race of men who are keen sighted and full of policy and secrecy" (IV, 114, 117) ; "these strangers are men of penetration and extreme keenness of mind" (III, 29) ; "the English who are a courageous nation, full of military pride and firmness of heart" (III, 127) ; "who in the beginnings of their dominion were more careful and more inclined to conciliate the heart of the natives than they are at present" (III, 27) ; that nation, which never mixes with others, and is suspicious and cautious to a high degree, being always so much upon its guard that strangers cannot come at any of their secrets" (III, 24).

Again and again does our author revert to one unlovely trait of the English character—its exclusiveness.

"In short, as the gates of communication and intercourse are shut up betwixt the men of this land and those strangers, who are become their masters ; and these latter constantly express an aversion to the society of Indians, and a disdain against conversing with them ; hence both parties remain ignorant of each other's state and circumstances" (III, 154).

Again :

"Not one of the English gentlemen shows any inclination or any relish for the company of the gentlemen of this country, or for listening to the conversation or the stories of the natives ; although nothing but conversation is likely to put it in the power of some virtuous, well-disposed man, to learn what aches these poor natives and what might give them relief ; and nothing but intercourse would enable him to transmit such useful hints to Government as might conduce to the welfare of the distressed inhabitants of this land" (III, 155).

Here we shall quote two of the translator's footnotes :

"Should we listen to the books and relations found in Europe, we should be apt to think that the princes of the East are a set of inaccessible men, eternally shut up within the walls of their palaces. This accusation is brought by no others than those who have never seen but the stories of India, and never had the opportunity of approaching either prince or minister. The fact however is that there are no princes and no ministers on the face of the earth so accessible, and

none so inclined to put up with the murmurs, the reproaches, and even the foul language of their disappointed suitors. We have no idea of such condescension in Europe. "God had drunk wine," said a man to the famous Mir Kasem Khan, "when he appointed such an one as you as a Ruler." The Nawab overheard him and all his court expressed some indignation. "Why so ?" said the Prince. "This man has lost his cause, and is out of his senses, and you won't let him exhale himself in abuse !" The Emperors of Hindustan used to give public audience twice a week, and were imitated by all their Lieutenants and Governors. Whereas the charge of inaccessibility brought against Europeans by their Indian subjects, is founded on matter of fact, and on daily experience."

In another footnote M. Raymond says :

"As to the accusations brought in general against the English by the natives, they may amount to these : That of so many English that have carried away such princely fortunes from this country, not one of them has ever thought of showing his gratitude to it, by sinking a well, digging a pond, planting a public grove, raising a caravanserai, or building a bridge ; and that even where there are bridges already, they never fail to clog them with a toll, if they but make any slight repairs to any of them. These accusations are true, but cannot, however, much affect the national character of the English, who being to a man occasional sojourners, have no time to conceive an affection for this country."

But if this be so then the proud boast, that India is governed by the English for the benefit of the Indians, must be frankly abandoned. But perhaps M. Raymond, in his time, never heard such a justification being advanced, and if he had, would have regarded it as ridiculous humbug.

No sooner had the English become masters of the country than they set up an invidious distinction in favour of men of their own race, in the matter of posts and preferments which has continued to this day in a more and more aggravated form.

"They are come at last to undervalue the Hindustanis, and to make no account of the natives from the highest to the lowest ; and they carry their contempt so far as to employ none but their own selves in every department and in every article of business, esteeming themselves better than all others put together." (III, 29).

Among the causes of Indian discontent, of which more hereafter, the author mentions the fact that

"The English are too partial to their own countrymen, and even to their dependants."

And then follows a passage which breathes a spirit of broad-minded liberalism worthy of the most enlightened mind.

"As the people of this country have all of them become subjects to the English, and they have no other protector, and no other supporter or comforter besides, but God Almighty; as they have no other masters, from whom they should expect mercy and forgiveness; it is incumbent upon these new rulers of theirs, that in whatever concerns distributive justice and the welfare of the people of this land, they studiously emulate the scrupulous equity and the innate impartiality of our ancient Emperors, without betraying any partiality to their own countrymen, or to their dependants, nor to those Hindustanis in high offices under them" (III, 208).

Section XIV of Vol. III of the *Seir Mutaqherin* contains a masterly survey in which the causes of the popularity of the Moghul government and of the unpopularity of the new regime of the strangers from beyond the seas are briefly touched upon. Here, we get a bird's eye view of the Mahomedan polity and statescraft, of the administration of the civil and criminal law, of imperial and provincial officers, of the Post and Intelligence departments, of historiographers, gazetteers, provincial governors and their relation to the *Zemindars*, and many other important matters of the like character. As our article has however already run to greater length than was originally intended, we shall content ourselves with making only a few extracts from the salient passages of this chapter.

Buckle's theory, which made so great a stir in Europe when it was first propounded, was anticipated by Syed Golam Hossein, for he commences the chapter with laying down the proposition that the diversity of soil produces a diversity in the genius of the inhabitants.

"And this diversity is so self-evident, that the man of perspicuity needs no discourse or argument to be convinced of it."

Then follows a picture of India under Moslem rule, a trifle overdrawn perhaps, but in its main outlines true to fact. The people of India

"Were so very feeble in the frame of their bodies, that they have been constantly subdued by their foreign conquerors, and vanquished by foreign armies. But, however, so tenacious were at all times the vanquished of their own tenets and customs, that the victors soon found themselves under a necessity of assimilating with them; and so soon as these mighty conquerors had acquired a firm footing in these countries, and the

violence and extortions inseparable from a state of warfare, slaughter, and confusion came to be over their very first thought was always to quiet the minds of the inhabitants, and to afford them relief, by always becoming their protectors in whatever concerned their lives, fortunes, honour, and families. They used to call up all the abilities of the land to their sides, would give them weight and consequence, and propose Vizirs and Omras of the country to the management of their own affairs.....Hence the princes lived amongst their people, and amongst their nobles, as kind and condescending parents amongst their children; nor did they suffer the dust of sorrow to darken the heart of any of the creatures of God, by a show of tenderness to one part of the people, and of rudeness to the other. For, they looked upon them all, whether conquerors or conquered, with an equal eye; so that for several ages together, down to the times of Shahjahan, everything in Hindustan was quietness, love and harmony."

But now,

"Every part of India has gone to ruin, and every-one of its discouraged inhabitants have broken their hearts. Life itself is become disgusting to most."

The author says that when Shah Alam entered Bengal on his military expeditions, the people, comparing the oppressions committed by his troops and generals with the considerate behaviour of the English, were very much impressed in favour of the latter, and

"I heard the people load him with imprecations and pray for victory and prosperity to the English army."

But

"those same people, I say, reduced now to despair, have altered their language, and totally changed in their hearts, on finding that their rulers had so far altered from what they had seemed to be."

The author then resumes his bird's eye survey of the history of India:

"It appears by ancient records that go back as far as the creation of the world, that whenever these countries have been invaded by foreign armies, the conquerors always divided into two distinct bodies, that had different views—some of them, who did not intend to stay [e.g. Mahamad Ghazni, Mahamad Ghor, Timurlang, Nadir Shah, Ahmad Shah Abdali], and thought only of slaughter and plunder, made haste to display the standard of return, and to begone, as soon as they had got plunder and booty enough to gratify their avarice. Those men, wanting from this land jewels only and money, by whatever means they might be obtained, killed and plundered as fast as they could, and then went away. But there were others that thought in a quite different manner, and these intending to settle for ever, and to fix the foot of residence and permanency in these countries, had a mind of turning their conquest into a patrimony for themselves, and of making it their property and their inheritance. These never failed to assemble as many as had remained from the slaughter, and to cherish

them in the palm of the hand of benevolence. These lent the whole strength of their genius in securing the happiness of their new subjects; nor did they ever abate anything from their efforts, until they had intermarried with the natives, and got children and families from them, and had become naturalized. Their immediate successors having learnt the language of the country, behaved to its inhabitants as brothers of one mother and one language. And although the Gentoos [Hindus] seem to be a generation apart and distinct from the rest of mankind, and they are swayed by such differences in religion, tenets and rites, as will necessarily render all Mussalmen aliens and profane in their eyes; and although they keep up a strangeness of ideas and practices, which beget a wide difference in customs and actions, yet in process of time, they drew nearer and nearer, and as soon as fear and aversion had worn away, *we see that this dissimilarity and alienation have terminated in friendship and union, and that the two nations have come to coalesce into one whole, like milk and sugar that have received a simmering. In one word, we have seen them promote heartily each other's welfare, have common ideas, like brothers from one and the same mother, and feel for each other, as children of the same family; [italics ours]* and this is, so far true, that from the moment the son of the new Prince had acquired the name of presumptive heir, from that moment submission and acquiescence became a thing of course and an article of fashion, everyone yielding to him a willing obedience, and thinking that none was so worthy of dominion and government as himself. And this sense of attachment became reciprocal; for the reigning emperor and his imperial prince, looking henceforward upon this land to be their patrimony and inheritance, conceived as much affection for their new subjects, as if they had been their children; fully sensible that they would all join together so heartily in repelling the common enemy, as to make him lose every hope of any public or private assistance."

Coming more particularly to the province of Bengal, the author continues his narrative as follows:

"The province of Bengal was also divided into Foudaries; and by what I can learn, into ten districts that had Foudars. It was in the following order:—Islamabad—Chatgaon, Sylhet, Rangpur, Rangamati, the Castle of Jelalgarh Purneah, Rajmahal—Akbaragar, Rajshahi, Burdwan, Midnapur, and Bakshi Bandar—Hooghly. All those parts had Foudars; but Jehangirnagar—Dacca had a Nazem of its own, with all the train of imperial officers, mentioned above. All these were attached to their duties, and by their good government, the people of God, as well as the nobles, enjoyed tranquillity and comfort; all districts were well-governed and quiet...with their hearts and tongues, and hands and feet, they [the people] were zealously attached to their monarch, and to anything that appertained to him. In consequence of such administration on one side, and such sentiments on the other, the country was populous and flourishing, beyond imagination; and the inhabitants contented and happy, as well as sincere. They lived with their doors open; for, the means of subsis-

tence being easy, and always at hand, the lowest, as well as the highest, contented themselves with being busy only by day; and at night they drank long draughts from out of that cup of ease and pleasure; which was presented them by plenty and safety; and they lived free from cares and anxieties.... But the empire having been declining these sixty years past, the emperors became negligent, and the grândees refractory and rebellious; so that every Nazem has set up for independent and for a king. But yet, as none of these thought of departing from those rules and maxims of government by which the empire had hitherto flourished, their dominions continued to be in good condition, and their subjects lived easy and contented; so that few, very few of them, knew anything of sufferings and miseries; and matters remained in that condition, so late as the very time when Alivardi Khan possessed himself of these three provinces, and chose his residence in the middle of them.....In the reign of that family, the sums received from these countries were expended in these countries, and conduced to their very flourishing circumstances. The inhabitants being easy about their own livelihood, were attached to his government, lived quiet and happy during his long reign, nor did they ever feel any inquietude about their subsistence; no wonder after that, if no disturbances whatever were ever so much as heard of in his time, unless it was in a remote corner of these provinces, where resided some refractory Zemindars. At Azimabad [Patna], for instance, the Bhojpurias used to commit now and then some disorders; but the rest of these countries enjoyed abundance with a profound tranquillity. Matters lasted on that footing, until Alivardi Khan came to depart this life, after his three nephews had already departed theirs; and then there came upon the stage of the world such a man as Seraj-ed-dowlah, a prince equally proud and ignorant, whose fate we have seen, and a Mirjaffar Khan, a man destitute both of wisdom and common sense, as well as void of all religion, whose administration we have felt; and it was these two men, with their successors, that gave a total overthrow to all those institutes and maxims of justice and government, which had rendered these countries so very flourishing."

The relations between the Hindus and Mahomedans in Alivardi Khan's time demand a separate paragraph:—

"He used to promote Gentoos and other dissenters, according to their merits, and just on a footing with the Mussalmen themselves. In fact, these people became his ministers, and his men in office, were promoted to dignities of five thousand horse, and to offices entrusted with affairs of the utmost importance. No wonder, then, if having been made partakers of his fortune and powers, they not only remained quiet, and happy, in the palm of that family's hand, but served it with an exemplary zeal. And such a conduct was founded in reason, as well as in policy; for an emperor, or whoever may be in his stead, being in fact the shadow of God, he must render himself conformable to his prototype; and as the Almighty chooses to suffer the diversity of clans and religions amongst his creatures and He nourishes with an equal hand, those that obey and those that disobey or

disregard His commands, so it becomes the princes and rulers of this world to imitate his goodness in abstaining from such partialities, as would prove an inclination to one side."

Followers of the doctrine of *Divide et impera*, and of racial supremacy, would do well to take note of this.

We have seen that Golam Hossein speaks of two classes of conquerors who invaded India, one whose only object was to retire with as much plunder as they could, and the other who wanted to make the country their permanent abode, and were therefore, obliged to foster the prosperity of their subjects in their own interest. The English neither wanted to retire nor to make the country their permanent home; they desired to keep the people in perpetual subjection by sending out a succession of rulers. The author observes that the constituent parts of the English Government are never permanent, and proceeds, in cautious language, to point out the evil consequences of such a form of government.

"If then a house that has no owner is not likely to be tenanted, and such a house is likely to totter for want of repairs and at last will become ruinous in a little time; so, likewise, a country of this immense extent, having no apparent master, must in time cease to flourish, and at last must fall to decay. And what shall we answer to a man that will tell us that a stranger always wants to draw his own profit, be it from a house or from a kingdom; that, intent on his own views, he little cares about what ruins shall remain after him; and that it becomes highly improbable that for the benefit of his successors, himself meanwhile should forego his personal advantage by taking care that nothing be spoiled? Only if he be inclined to mind future examinations and after reckonings, he will be cunning enough to manage so as that the ruin he is likely to leave behind be not imputable to him."

Speaking of the English, the author elsewhere says:—

"It must be acknowledged that this nation's presence of mind, firmness of temper, and undaunted bravery, are past all question. They join the most resolute courage to the most cautious prudence; nor have they their equals in the art of ranging themselves in battle array, and fighting in order. If to so many military qualifications they knew how to join the arts of government, if they showed a concern for the circumstances of the husbandman and of the gentleman, and exerted as much ingenuity and solicitude in relieving and easing the people of God as they do in whatever concerns their military affairs, no nation in the world would be preferable to them, or prove worthier of command. But such is the little regard which they show to the people of these kingdoms, and such their apathy and indifference for their welfare, that the people under their dominion groan everywhere, and are reduced to poverty and

distress. [Verse from the Koran] O God, come to the assistance of thine afflicted servants, and deliver them from the oppression they suffer." (II. 341.)

The first cause of the discontent and misery of the inhabitants under British rule lay, according to the author, in the fact of

"The complete difference, and the total dissimilarity betwixt the manners of their own country, and the customs and usages of Hindostan." "But over and above these considerations, it may be said with great truth, that such is the aversion which the English openly shew for the company of the natives, and such the disdain which they betray for them, that no love, and no coalition, two articles of which, by the way, are the principle of all union and attachment and the source of all regulation and settlement, can take root between the conquerors and the conquered; and as we see that the very reverse is taking place, so we may rest assured, that the distress of the people and the depopulation and desertion of the land will go hand in hand, until they are come to their height and the desolation is become complete and general."

"The second cause is, that what little these foreigners have gleaned of the institutions of this country, and which they have examined and committed to their registers, proves to be no more than what they have learnt from their own servants. Hence they know nothing of either the reason or intent of them, but by the absurd report of their own servants, who being all beardless and inexperienced, have no view but that of their own benefit, and think only of pleasing their own masters. Those men never fail to show a deal of revenue matter in every institution and custom: and they are so firm in that opinion, that one would be inclined to believe, that the setting up this and that institution was for no other view, but that of scraping together a few pence; nor that it could have any other intent, but that of hooking in some more; and in reality there is no other for men of such sordid dispositions...Nevertheless, such is their [of the English] natural genius, and such their innate penetration, that of their own accord they have set aside and abolished some institutions, which they thought oppressive..."

The decay of trade, and of arts and manufactures, and of the warlike professions, was another potent cause of popular misery—says our author:

"On the other hand, as these rulers have all their necessities from their own country, it follows that the handicraftsmen and artificers of this land suffer constantly, live in distress, and find it difficult to procure a livelihood sufficient to support their lives. For, as the English are now the rulers and the masters of this country, as well as only rich men in it, to whom can those poor people look up for offering the productions of their art, so as to benefit by their expenses? It is only some artificers that can find a livelihood with the English, such as carpenters, silversmiths, ironsmiths, &c., nay, they subsist under better terms than they did under the Hindustani government, and possibly two or three trades more, the names of which I cannot now recollect, may fare the better for, these strangers. But as to those numerous arti-

ficers of other denominations, they have no other resource left than that of begging or thieving. Numbers, therefore, have already quitted their homes and countries; and numbers unwilling to leave their abodes, have made a covenant with hunger and distress, and ended their lives in a corner of their cottages...As to the other ways of deriving incomes, for instance, from merchandising, and from the exercise of arts and trade, all these were left open [by the Mahomedan rulers] for all the world; and although they were made to see various branches of revenue in those articles, they never turned their eyes that way, but left all that for the bulk of the people. Over and above that, thousands and hundreds of thousands of men, horse and foot, were kept in constant pay, whether in the service of the Emperor, or of the Governors of provinces, and they all enjoyed an easy livelihood. Thousands and thousands of merchants followed that numerous cavalry, and according to their respective means and callings, found a certain income in their connections with them, and in their turn afforded a livelihood to multitudes of others. Now matters go otherwise. Service for troops and cavalry, there is none at all; and of the various branches of trade, heretofore open to all, none is left free. They are all engrossed by the Company themselves, or by the English in general; as these, whether they enjoy the Company's service and of course have power and influence, or chance to be otherwise circumstanced, very seldom are without concern in trade. But if, with all that, it happens, that most of the superior military officers whilst showing a shyness for trade, are really merchants with high powers and authority, how can the poor subject pretend to derive a subsistence from merchandising? would they dare it? On the other hand, thousands of artificers cannot earn enough to support their families, as has been shown a little above, because their arts and callings are of no use to the English: nor can it be expected that the nobility of this land, reduced as it is to that distress which we have already pointed out, should afford to take the works of these people off their hands, and to give them employment, as they used to do in former times, by keeping them always busy, sometimes in their own houses."

Those who want to know more of the acute distress of the people from the monopoly of the salt and other inland trades by the Company as well as by their officers trading on their own account, and also of the steps taken by Mir Kasem to remedy this evil—steps which led to his own undoing—should read the second volume of the *Seir Mutaqherin* and Bolts and other contemporary authors, and the public despatches of Vansittart and others on the affairs of Bengal.

Among the other causes of discontent mentioned by Golan Hossein, is the establishment of the Supreme Court.

"A whole life is needful to attend their long, very long proceedings, and till a decision is reached there is no comprehending what is going on and what is likely to follow, nor what is the probable end of the business."

Too much regard paid to seniority in promoting officials, where talent and abilities are the qualities that matter, is another cause of complaint; the growing power of the Zamindars, and the bestowal of too much trust on this class which was always kept under control in the times of the Mussalman rulers, furnishes another grievance to our author, whereas the inaccessibility of the rulers, and the difference in language, manners and customs crop up again and again in our author's enumeration of the causes of the decay of the province.

In an Appendix addressed to William Armstrong of Calcutta, dated 15th May 1790, M. Raymond raises the question as to whether Bengal was not growing poorer under British rule, and he answers it emphatically in the affirmative. In a footnote he says:

"The proof is irrefragable. Alivardi Khan with much fewer taxes, and much lower duties, received and spent an income fifty per cent greater than is gathered by the English. It is not to musty registers that we must recur, but to facts and reasoning; for instance, it is certain that the Nowarrah (or fleet to be built at Dacca) had no more than eighty villages [near about Dacca, which are to this day known as being comprised within Mahal Nowarrah] or forty thousand rupees allowed to its expenses; nor was more borne upon the books, in which the old style had become etiquette; and it is no less certain that those villages under Alivardi Khan yielded three lakhs notoriously; and so of other articles. It is certain also, that when Mir Kasem Khan had brought his Government to bear, the country was so well-cultivated [in comparison with the population] that we have seen in Calcutta sixty seers of wheat for a rupee, seventy five of rice, twenty of oil, and eight of ghee; and all that, mind it, whilst the country had four or five times more current cash than it can pretend to in these days. Lastly, we may remember that Purneah, which does not clear now seven lakhs a year, yielded then fifty, with a great deal of ease."

To Mr. Armstrong the translator in his appendix writes:

"You must admit that notwithstanding that inattention and that laxity imputed to that Government, and notwithstanding that the country was almost annually ravaged by some army or other, and that one full third of it, and that too the very best, was constantly under contribution to an enemy [the Marhatta], yet that this Government realized a great deal more than the English Government; and what proves irrefragably that the country was incomparably more flourishing, the very individuals, as collectors of revenue, or indeed as merchants, accumulated amazing fortunes. Has now a collector or Foujdar of Bhagalpur opportunities of making up a fortune of a crore in fourteen years, as has done Ataula Khan in the *Seir Mutaqherin*? Has one private man, with no other income than the Sayrat of Murshidabad, that

is, the duties other than the land-tax; has he any means of making one crore in twelve years? This man is Haji Ahmad. Will a Jagat Set now, after having been plundered by the Marhattas of full two crores in Arcot rupees only, give to Government the next six months, bills of exchange for fifty, sixty, and a hundred lakhs, payable at sight? Look for all that, and for a great deal more, in the Seir-el-Mutaqherin. So far from that, Jagat Set has not been able to pay, but by instalments, a bill of one hundred and forty thousand rupees in 1787. Do you see a single house raised now throughout all Dacca, Patna and Murshidabad, but by the dependants of the English, or by those of the two Nawabs, or by Desarat Khan's family, or Shitab Roy's family? (And all these are dependants of the English) And of what are made these new houses? Of bricks taken from tenements going to ruins. Do you see throughout these cities, and likewise throughout Malda, Purneah and Hughly, anything but houses mouldering away, cottages of mud and straw raised in the halls of former houses, and a picture of wretchedness and desolation stalking forth everywhere? Do those cities contain one single merchant, not a European or an Armenian, worth fifty thousand rupees? Not one.

I know them all.....Let then the English look to themselves."

Here we bring our review to a close. One word in conclusion. The author has never sought to minimise the faults of his countrymen, as well as of their native rulers. In fact it is their degeneracy which, he tells us often and often, has led to their ruin. His verdict is that the English

"have been sent by God Almighty to chastise this guilty, criminal race of Hindustanis, over some of whose deluded sovereigns they have been made to prevail by breaking this race of proud Pharaohs and improvident short sighted princes by the strong hand of those newcomers" (III, 29).

And we may take it that this providential imposition will not have been in vain if the lessons which it had to teach have been grasped by the nation as a whole.

BIBLIOPHILE.

THE BENARES SCHOOL OF SCULPTURE

A CONNOISSEUR of art, who in the interest of his studies had travelled widely in India visiting the various ancient sculptures grouped in different museums and in antiquarian sites or who had even travelled far outside India,—in Java, Ceylon, Cambodia, Nepal and Tibet in pursuit of his enquiry, could not be said to have half completed his experience unless he had seen something of Benares Sculpture. Benares being, from remote times, a home of ancient Indian learning, a great centre of Hindu civilisation,—the meeting place of three cognate religions—Brahmanism, Buddhism and Jainism, offers pre-eminently a unique field for investigation into the principles underlying the relics of ancient Indian art. Scholars have, from their direct observation and scrutiny, been able to prove that different schools of art existed for different localities of culture, where art flourished side by side with religion. No one, it is surprising, has given attention to the rich sculptures of Benares from the view-point of art,

and thus the early existence of a school of art in this holy home of Aryanism, as yet remains for us to be synthetically proved. This short paper is an essay to establish the theory and the proof from first-hand materials that the author has been in touch with for over twelve years in Benares.

The huge collection of statuary discovered at Sarnath representing Buddhist and Brahmanic gods, the old collection of Queen's College subsequently transferred to Sarnath and the author's humble collection now given to the "Kala Parishad", and other images not yet put in a collection, may perhaps give one an adequate view of what Benares Sculpture is and what it indicates. A close inspection of these sculptural remains would lead one to two definite queries: (1) What period of time is covered by these sculptures and what noteworthy facts they reveal to us? (2) What typical differences they mark out from other sculptures of India? The Benares Sculptures, it can

be shown, range in date from Mauryan times down to the Pala Period. The late Dr. V. A. Smith remarked :

".....The history of Indian sculpture from Asoka to the Mahommedan conquest might be illustrated with fair completeness from the finds at Sarnath alone." (A History of Fine Art in India and Ceylon, p. 148.)

During this long interval of time, artists must have flourished and fashioned images of all sorts in the unknown workshops of Benares. No man has, however, ventured to say that all these images that we find in Benares and Sarnath were manufactured at some other place and were imported into Benares. With one exception probably the sculptures as found in Benares have been uniformly executed in the fine-grained Chunar sand-stone available in the neighbourhood. The unique Lion-capital of Asoka has also been carved out in the same material. The nearness of the quarries of stone at Chunar and Mirzapur proved certainly a great factor in setting up a home of artists in Benares,* in the same way as the red-stone quarry at Sikri led to the origin of a school at Mathura. Observing the Benares images closely, a critic of art would hardly fail to discern some striking uniformities in the artistic anatomy of the sculptures. Before answering the second query properly, it is of some relevance to remark that distinction of sculptural types has always a great deal to do with the distinction of environments of the artists. "Local colour", to borrow a phrase from literature, has always played a most conspicuous part in all forms of art, particularly in the representations of sculpture, which embodies, as it were, a lithic photograph of personalities and people of some distinct types. It is also the "local colour" which has directly contributed to the original differences of all schools of art. A sculptor, scarcely being able to resist his self-revelation, has, in all cases, unconsciously sculptured himself having his personality lost in his people. Thus, a Bengali Krishna image is clearly distinct

from a Krishna image done by a Madrasi or Marathi artist. The physique, the stature, the facial cut, the height in proportion to breadth, the fashion of the hair, ornaments and dress—all these give a distinct original stamp to the sculptures of a locality. The same, of course, may be said of the characterisations of local people. Indologists have, it is well known, discovered a school of Gandhar art, a school of Mathura art, a school of Amaravati art, a school of Magadhan



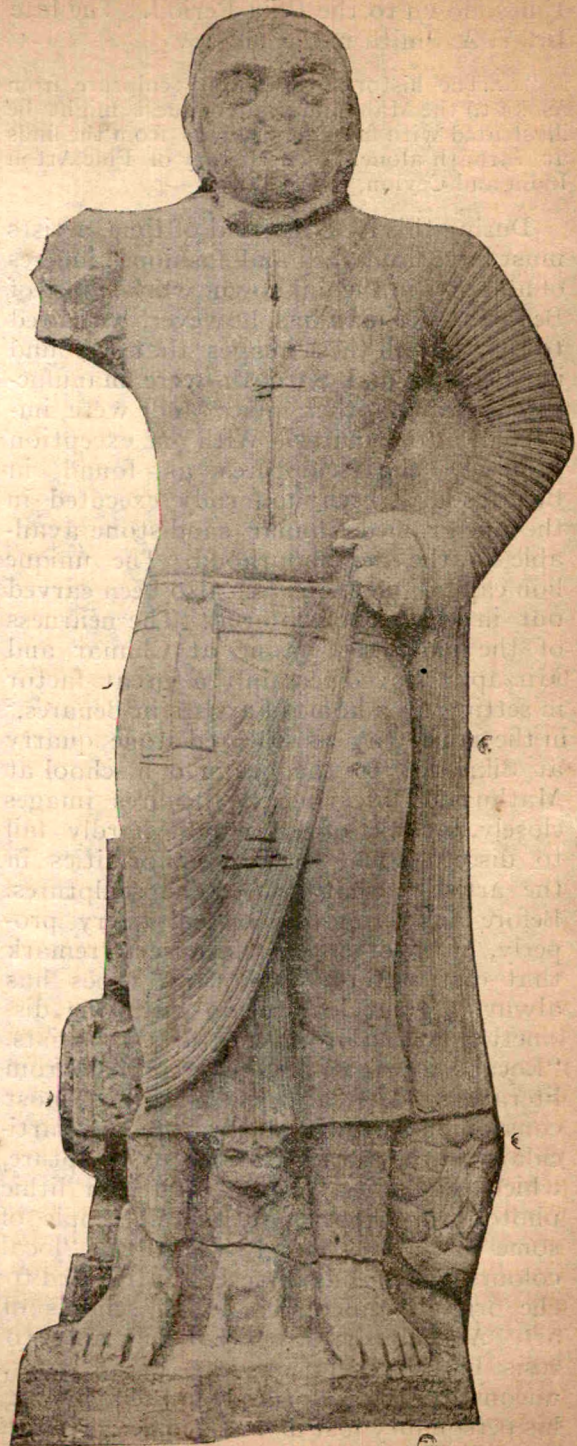
Avalokitesvara Bodhisattva—Gandhar.
H + B = 1 : 2.5 (Broad Proportion.)

* This point was particularly suggested to me by my friend Rai Krishna Das, Secretary, Bharat Kala Parishad, Benares.

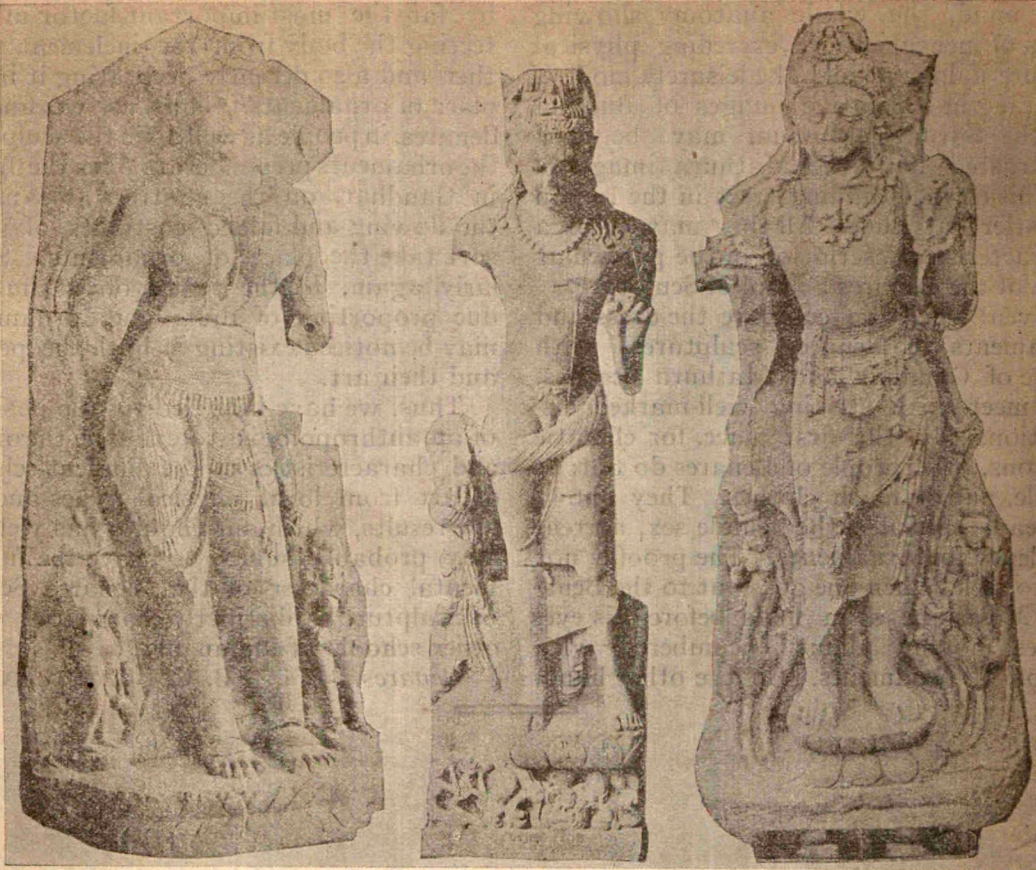
art and so on. But through what did these schools originate? What gives them these distinctions? I am disposed to believe that sculptures were definitely shaped after the types of the people among



Buddha Statue from Jamalpur Mound : Gupta
Period—*Mathura*.
 $H+B=1:2.75$ (Middle Proportion.)



Bodhi'sattva Statue of the Reign of Kanishka—
Mathura.
 $H+B=1:2.75$ (Medium Proportion).



The Goddess Tara :
Medieval Period.

Avalokitesvara :
Gupta Period.

Manjusri (?)
(C. 7th Century A. D.)

$H \div B = 1 : 3$ (Slender Proportion.)

whom the artists had lived and ministered to their Muse. The answer to the second question is more obvious as one can easily distinguish even at the present day between the bodily features and dress of the people of the frontier provinces, the present site of Gandhar, and those of the people of Mathura and of the eastern provinces as well. The people of the Gandhar country or Kandahar are chiefly characterised by a tall stature, a long skull, a broad chest, prominent muscles, a sharp nose, long hair, and their flowing and folded dress. Exactly the same points we may observe in the sculptures styled as of the Gandhar school. Down in the Mathura district the people do not show a muscular physique like that of the frontier people. But they have also a high stature with

less prominent muscles; the well-known Mathura *Chowbe* is athletic, with a good nose, broad chest and well-marked cheek bones. The sculptural exhibits of the Mathura Museum bear infallible testimony to these remarks. Coming further down to Eastern Provinces including Benares, we meet with physical types of a different order remarkably reflected in the sculptures. The people of Benares, more correctly of the ancient Kashi Kingdom, so also the Benares sculptures, represent a notably short physique, a square-built body with hardly any muscles, a comparatively narrow chest,* a roundish face without sharp

* Our comparative measurements of a number of images show a ratio of about 1 : 3, for Benares sculptures ; 1 : 2.5 for Gandhar and 1 : 2.75 for Mathura sculptures. A proportion of width across the shoulder in respect to height has been adopted for our standard.

features, but a look suggesting of a speculative mind, the whole anatomy showing signs of mental culture exceeding physical culture if done at all. The leisurely mode of standing in the native images of Buddha at the Sarnath Museum may be well contrasted with the Mathura image of Bodhisattva, standing erect in the Indian wrestler's attitude. All this may form a characteristic description of the particular type of the Benares School of Sculpture.

Even when we compare the dress and ornaments of Benares sculptures with those of Gandhar and Mathura statues, we meet with striking well-marked distinctions. In the first place, for climatic reasons, the people of Benares do not, as a rule, put on much clothes. They show, instead, specially the female sex, a great tendency for ornaments. The proof is not far to seek. When one goes out to the Benares *Melas*, he soon finds before his eyes ladies moving about encumbered with heaps of ornaments. On the other hand,

in a cold country like Gandhar, dress is by far the most important factor in protecting the body from the inclement weather and also decently decorating it in the place of ornaments. Thus, as we find in Benares, in people as well as in the sculpture, the ornaments preponderate over the dress; in Gandhar, on the contrary, we notice the flowing and folded costumes of plain sort take the place of ornaments. Similarly again, in the region of Mathura, a due proportion of dress and ornaments may be noticed existing in both the people and their art.

Thus, we have been led to the position of an anthropologist to examine the origin and characteristics of the different schools of art from local physical types and the few results, which our enquiry has yielded, may probably suffice to prove the fundamental character of the Benares School of Sculpture as distinctly compared with other schools of Indian art.

Benares.

B. C. BHATTACHARYA.

BE NOT ANXIOUS

RABINDRANATH Tagore has a poem which begins with the words,

"No, it is not yours to open buds into blossoms ;
Shake the bud, strike it ;
It is beyond your power to make it blossom.."

The greater our experience of life is, the truer we find these words to be, and the more clearly do we understand them. So often in our social relationships we think that if only we could get outward expressions of love we should be happy. But even if we do get what we so eagerly desire, we only want more and are never satisfied. What do we gain by outward expressions of our love ? So little that the poet has said,

"Never seek to tell thy love—
Love that never told can be "

For Love is not a thing that can be seized and kept in a storehouse. Even if we get outward signs of affection they cannot be

stored up for future enjoyment. The proofs of Love are not external.

"A gift that can be grasped is merely a frail flower, or a lamp with a flame that will flicker."

In this matter getting or not getting are much the same, and in many cases not to get is better than to get ; for then we have no regrets for a past that cannot be recovered. External expressions of love, which is an inner spiritual possession, cannot be essential to that love which is deep and real. The same holds true in the sphere of Work. In Europe we are always anxious to see the result of our efforts. We want to do others good, and, in our attempts to help, we often hinder them from growing simply and naturally in their own way. This attitude of mind explains our inability to understand foreigners, and the readiness with which we condemn customs different from our own as due to "heathen" surroundings. We not only want to make

the bud blossom before its time, but by shaking a tender violet bud we hope that it will blossom as a rose.

When we have done a piece of work efficiently and conscientiously we are not satisfied until we can measure its results. But why are we so anxious? In this very sphere of our own efforts there is a Worker eternally at work in whose hands the fruit of our work can safely be left to ripen. It is for this reason that religious teachers in India have laid such stress on "Nishkam karma," that is work "without desire of fruits." Some Western critics have found fault with this doctrine of the Gita, saying that it cuts at the root of all effort and destroys the motive of all action, making fatalists of men. But this shows a misunderstanding of the true meaning of the doctrine. From experience we know that if we are too anxious about a piece of work we often do it badly. "More haste less speed" is a homely illustration of this truth.

When an artist paints a picture he often

reaches a point in achievement where further effort will destroy beauty instead of creating it. When he has made a beautiful drawing, in the very process of trying to make it still more beautiful even the beauty that he has created falls in ruins before him. Therefore in life do we need patience and calm trust in the ultimate fruition of all true effort. Nature herself is constantly saying to us, "Wait, do not be restless, keep your mind calm. All my beauty will reveal itself in its own time." Songs of birds at dawn, the glowing colours of sunset skies, Spring buds, the scent of roses, the full blown lotus on the lake, the ripening fruit, each and all have their own time, and never come untimely. So also the expression of love, the signs of human tenderness and affection, and the fruits of one's work all come of themselves without the spur of desire or the pressure of anxiety.

"No, it is not yours to open buds into blossoms."

W. W. PEARSON.

RACIAL SEGREGATION AND UNTOUCHABILITY

IN order to show, by examples, how racial segregation works out in practice, when a politically powerful race has succeeded in gaining the upper hand in administrative affairs over a weak and subject race, I intend to take, in this article the three chief town areas in Kenya, and also the largest commercial centre in Uganda, named Kampala, and compare in each instance the residential and business quarters of Europeans and Indians.

In writing about Kenya Colony and Protectorate, I shall take the maps from Prof. Simpson's Sanitation Report and reproduce their main features. This Report was drawn up in the year 1913. Though professedly scientific, it displays throughout in an unmistakable way the racial bias of its author. Since its publication, repeated attempts have been made by the Europeans in East Africa to get Government to carry out its schedule.

On the other hand, only with the very greatest vigilance and with the constant threat of passive resistance, has the racial segregation recommended been hitherto averted by the Indians themselves. They have from the very first offered every possible protest against this injustice.

So far is this Report from being out of date that, even during my last visit in October and November, 1921, I still found its proposals everywhere dominating the official mind. From what I saw with my own eyes, I could have no doubt whatever, that, if passive resistance had not been openly threatened again and again, the whole programme of racial segregation would have been put into practice long ago.

Besides the three ground plans of Nairobi, Mombasa and Kisumu, I have also given below a sketch, in a kind of perspective, or side elevation, of the Hill of Kampala, in Uganda. It is an outline

made from the neighbouring hill of Namirembe, where the devoted doctors and nurses of the C. M. S. have built their hospital and maternity home. I used to see this view every day, while convalescent, on my previous visit to Uganda, and to notice the cruel congestion of Indian quarters, about which I shall write later.

I propose now to take these sketches in turn and explain them to my readers as follows :—

(i) Nairobi, the capital of Kenya Colony and Protectorate, is about 6000 feet above the sea level, in what is called the 'highlands'. It is the seat of the Central Government. In the near future, if the plans which have received official sanction and approval materialise, it is likely also to be the seat of the Central Government of the East African Union, or Federation, which will include Kenya, Uganda, Tanganyika and perhaps Nyassaland also.

In looking over this and other ground plans we have to notice a darkly shaded area, which is called the 'protective zone'. This is a fundamental feature in Prof. Simpson's scheme. For he declares it to be absolutely necessary for health, that the European quarters should be separated from the Indian quarters by an open space, or zone, which shall not be less than 300 yards broad.

While writing this article, I have been engaged in Malabar relief work. One of the most painful and inhuman factors in Malabar is 'Untouchability'. Distances are actually measured there by the range of caste 'pollution'. We hear the phrases,—'a Thiyya's distance', 'a Puliya's distance', 'a Nayadi's distance',—representing the distance which each of these lower castes must observe towards the so-called higher castes. Now, in East Africa, if Prof. Simpson's Report were to be carried out, we should have something of the same thing on a modern sanitary scale. This 300 yards, which is called by him the 'protective zone', would become (in the matter of residence) the distance of the 'lower' castes of African and Indian from the 'higher' castes of Europeans.

Furthermore, it is to be noticed from the ground map, how the Europeans have reserved for themselves all the best sites in Nairobi. For the whole of the left-hand side of the map is an area gently sloping upwards above the centre of the town; while on the right-hand side of the map the land goes down into what is significantly called the 'Swamp'. Even on the extreme right, the ground does not rise so high as on the left.

The fact also needs to be explained that the business centre of Nairobi lies just at the junction of the two roads (in the middle of the map) which is marked by a cross. The Post and Telegraph Offices, the Banks, the large Merchants' Shops, the Railway Station, etc., all cluster together about this centre. It is also proposed to build here the Town Hall and municipal buildings. In the present situation, both European and Indian firms are near these central buildings.

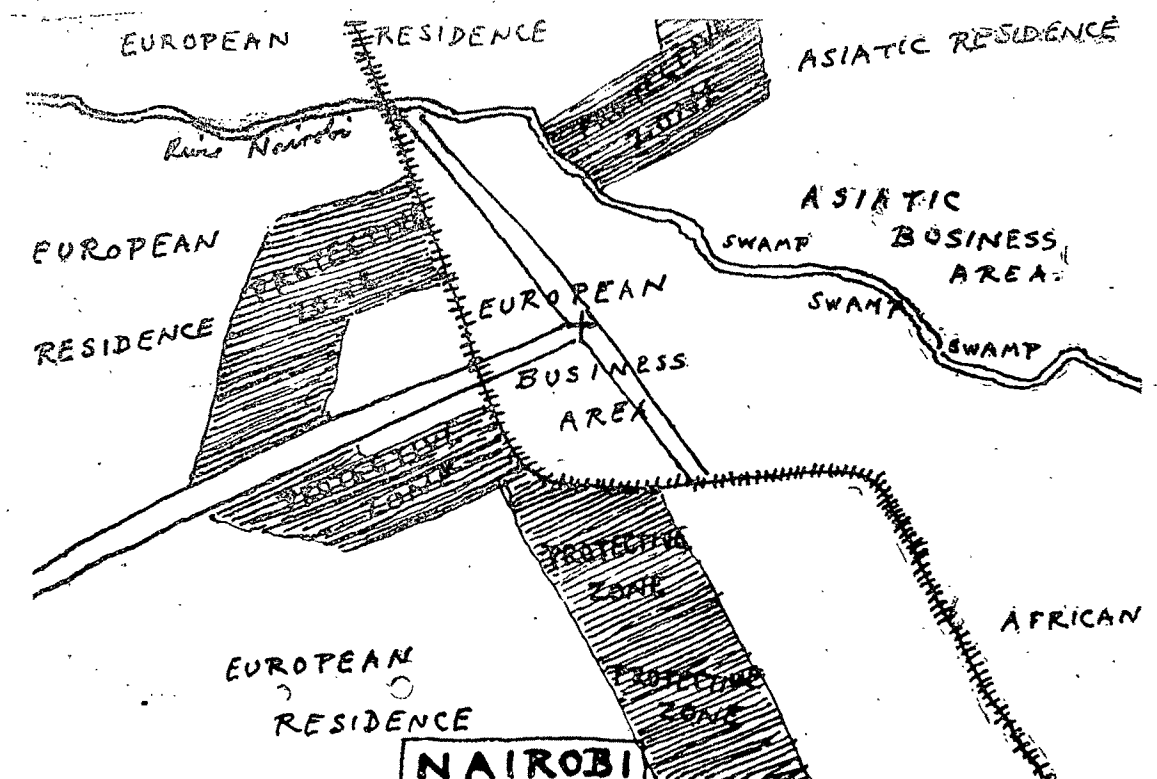
But it will be seen at once from the map that Prof. Simpson, in the name of science and sanitation, proposes to make a complete clearance of all the Indian business firms across the 'Swamp' and to locate them on the other side of the river. It will be observed how he bluntly names the whole central business quarter of Nairobi 'European'. He then marks out an entirely new 'Asiatic business area', on the opposite side of the river. It should be added, that the river bed has a very steep gradient down to it on either side.

Then further, it can be seen at a glance, what an absurdly small sector of the map is to be given to 'Asiatic residence'. Presumably Prof. Simpson looked forward to the time when Indian immigration would cease. Perhaps it was for this reason, that he made the Asiatic residential quarter so small.

The African area is also to be noted. The original inhabitants of the country are to be pushed aside into any odd corner, just as already has happened in the 'locations' of the Transvaal. This

RACIAL SEGREGATION AND UNTOUCHABILITY

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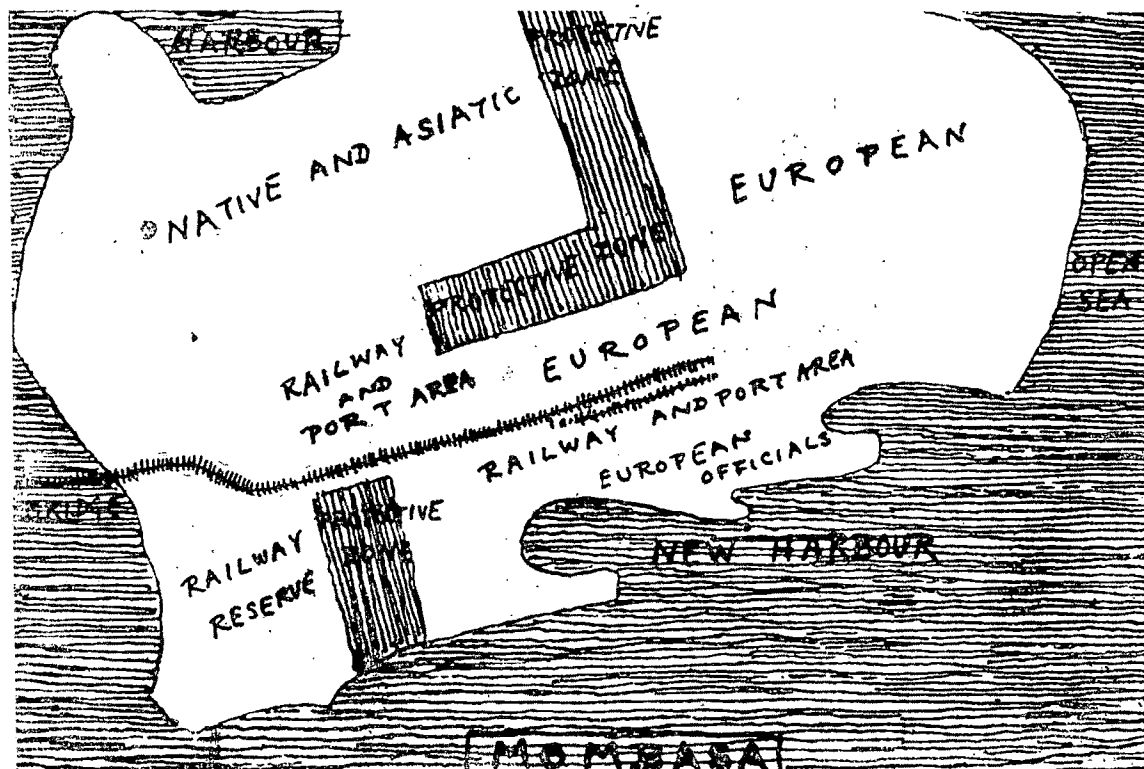
African segregation is proposed by Prof. Simpson for 'sanitary' purposes.

It is deeply interesting and instructive to me now, in the midst of my present work in Malabar, to find that also the Nambudries and the Nairs using to-day the very same 'sanitary' argument against contact with the Thiyyas and the Puliyas. The Europeans in Kenya and Uganda are the white Brahmans: the Indians and Africans are the 'untouchables'.

(ii) Mombasa. This is the finest and safest harbour on the East Coast of Africa, north of Delagoa Bay. It is far superior to Beira, or Zanzibar, or Dar-es-salam. Its importance is very rapidly increasing and two million pounds sterling are now to be spent upon it for reconstruction. Originally, the harbour of Mombasa was on the north side of the Island. But this old harbour is now only used for fishing craft and for steamers of very light tonnage. It must be understood, when looking at the

map, that the open sea is on the right, and the mainland (separated by a channel) is on the left. A railway bridge crosses over the channel to the mainland.

It is not necessary to explain any further in detail this map of Mombasa Island. It is sufficient to point out, how the Europeans in Professor Simpson's scheme are to have practically all the available land for residence and business on the side of the Island facing the sea and the new harbour,—that is to say, all the choice sites. The Asiatics and Africans are to be lumped together in the background. This plan for Mombasa was actually approved by Lord Milner, when he was Secretary of State, two years ago, and the whole design was on the point of being carried out. The Hon. Mr. Abdul Rasul Alladine Visram had some house property on the site marked 'European', which he wished to sell. He was ordered by Government not to allow this property to be purchased by any except Europeans. He immediately



refused to obey such an unjust Government order. He resigned his title of Honourable and his seat on the Legislative Council. Only after such drastic action on his part, there came at last the telegram from the Colonial Office, holding up the whole question for further consideration. The matter is still pending.

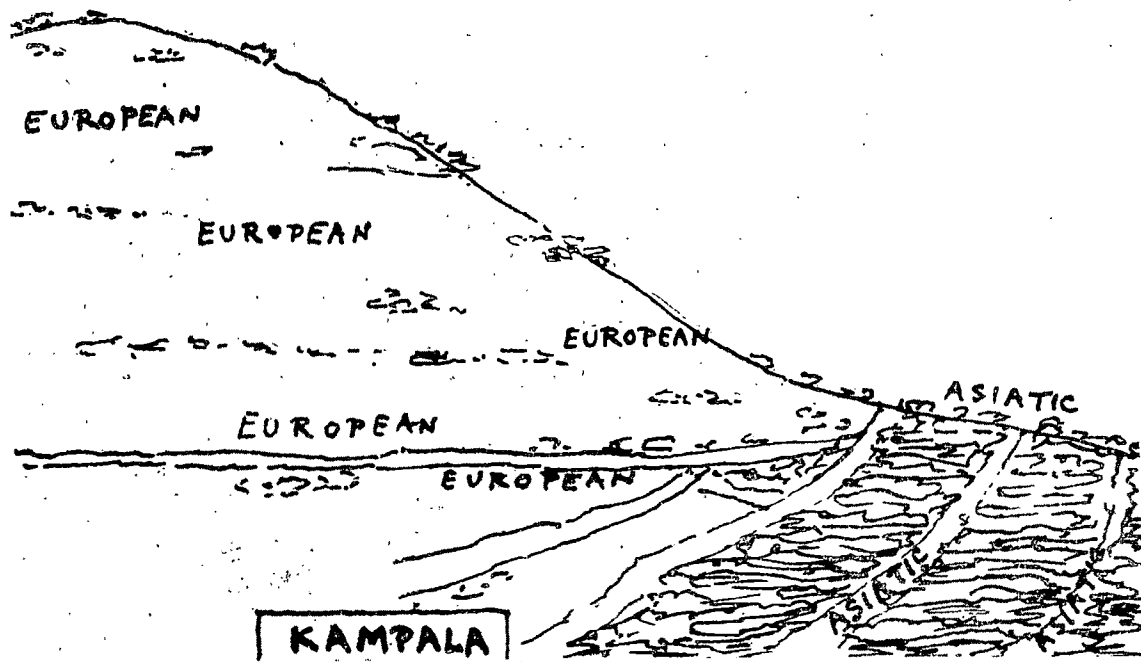
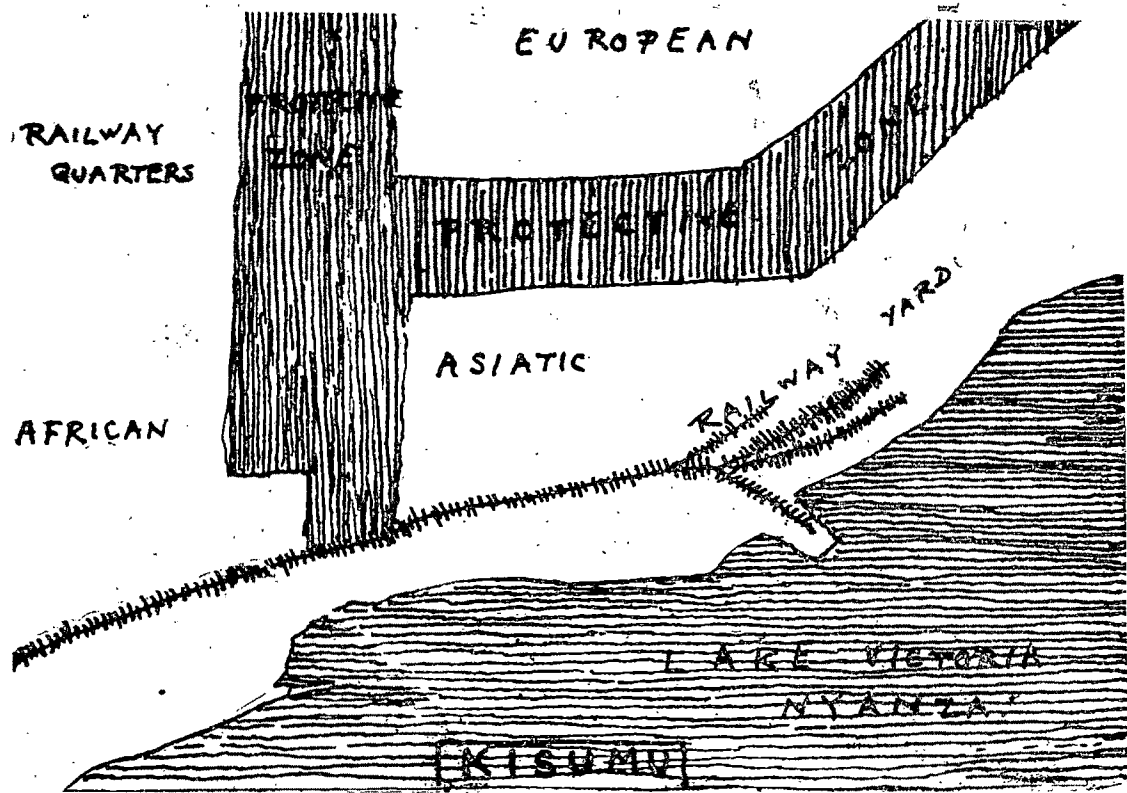
(iii) Kisumu is the chief port on the eastern shore of Lake Victoria Nyanza. It is the terminus of the Uganda Railway and the starting point of the Lake steamers. The land is low along a certain distance from the margin of the Lake, and then rises with a slight elevation. The lower land, nearer the Lake, is malarial. It is also oppressively hot. The hill, which is marked 'European', is comparatively healthy. It is neither so hot, nor so sultry, as the Lake border. When this fact is once grasped, there is no need to explain further the map itself. It can easily be seen how here again all the best sites for residence are to be occupied by the Europeans. In Prof. Simpson's mind, this is one obvious

sanitary axiom. The African and the Asiatic can remain in the unhealthy lower land near the Lake. But the European health must be preserved at all costs.

(iv) Kampala is by far the most important town in Uganda. The Indians are many times more numerous than the Europeans, and they have suffered here already very seriously indeed from racial segregation. It is quite easy to see from the picture how the Indian community has been forced, owing to want of space, to crowd together on the lower portion of the hill, just above a mosquito breeding swamp, which infects almost the whole Indian population with malaria.

Here, again, as usual, the Europeans have occupied all the best sites, on the upper slopes of the Hill. No Indian, however respectable he may be, is allowed to build there.

The utter callousness of it all may best be understood, when I explain that all along the Hill Kampala, just above the Indian quarters, is a golf course. When I protested against the inequity of such a



thing as this to a kindly English resident, he said to me,—“Well, you know, Englishmen must have their golf in a tropical climate to keep themselves healthy. Otherwise they would get ill.”

I said to my English friend somewhat bitterly,—“Yes, I know. The Indian must be forced down towards the swamp, where he contracts malaria and black water fever, and his little children die or else grow up with enlarged spleens. But the Englishman must have his golf.”

“Oh!” he replied to me, as if I were very unfair, “the Indian doesn’t suffer from black water fever and malaria half as much as the European.”

I tried to explain to him the ‘carrier’ theory of malaria, and to point out how every Indian, who was infected, became a centre of infection to others. Thus, I informed him, the Indians in the lower malarial quarter, passed the disease on up the Hill to the European himself.

This practical aspect of affairs struck him more than anything else I had said, and he began to think out things afresh. There is a truth after all in the great saying,—“No man liveth unto himself,

and no man dieth unto himself.” The very same callousness concerning the lower castes in India, centuries ago, brought havoc to society in India itself. It is already beginning to bring about similar results in East Africa. I saw one young Englishman, on the first day I was there, brought into the hospital with black water fever. This had been caused by repeated attacks of malaria. Kampala has already got a bad name among Europeans and Indians alike. Who knows if this unhealthiness might perhaps have been avoided, if the Indian community had never been forced by racial segregation down to the very border of the swamp, where malaria infection was certain?

I cannot help repeating the fact again and again, till it enters into every reader’s mind,—the caste question and the race question are one: ‘untouchability’ in India and ‘race segregation’ in Africa are one. Whosoever sets out to attack the one evil ought logically to attack the other.

C. F. ANDREWS.

Calicut.

GLEANINGS

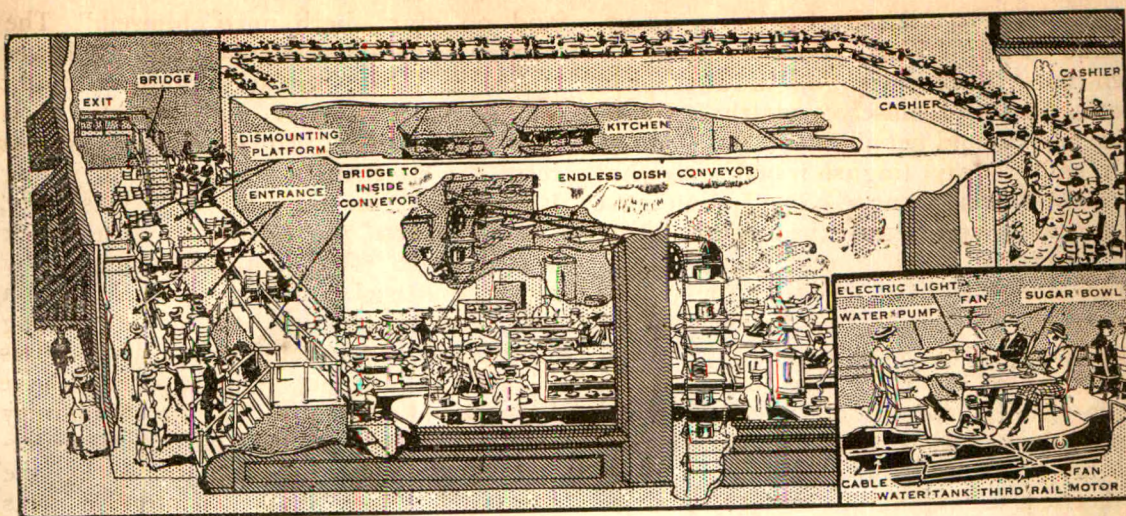
An Eat-As-you-go Lunch Room.

The Cafeteria in its latest form obviates the necessity of walking past a counter to select your food and be “checked up” by the cashier. You may do all this now while sitting comfortably at your table, which is carried slowly along on a moving platform. This happy device is the invention of Lazarus Muntean of Highland Park, Michigan. Besides providing the novelty of traveling along as you dine, Mr. Muntean’s scheme is one for serving a large number of people in a minimum of time.

In the first place, Mr. Muntean’s scheme calls for one or more loops of a moving platform, to be driven by electric motors or otherwise, and which platforms encompass the kitchen department, as the accompanying illustration shows. In the kitchen we find the necessary ice-boxes, steam-tables and ranges, etc. The

victuals are supplied to the serving-counters in front of which the diners move at their tables, by means of moving conveyors, as shown in the illustration. The patrons sit down at the first empty table that comes along, and either consult a menu to be found on each table, or have already consulted a menu at the entrance of the restaurant.

Of course the speed at which the tables move is slow, so that the patrons can easily pick up the dishes they desire. After passing the last serving-counter, the diners pass before the cashier’s desk, where they pay for the amount of food they have selected. The diners may sit at their table and travel around the circuit until they have finished their meal; then if they desire any more food, they select it and pay for the same when they make the second trip past the serving-counters and cashier. Soiled dishes are transferred to endless belts



The Moving-Platform Launch Room.

which carry them to electric dishwashing machines in the kitchen.

The individual dining-tables which move along on the platform are most ingeniously designed. Each table is fitted with an electric lighting fixture and shade, as well as electric motor operating a fan.

In the center of the table the inventor provides a fountain from which ice-cold drinking water may be drawn from the spigot, the ice and water being contained in a compartment under the platform. The drinking-water system is operated by an electric motor-driven pump. Thus, if the diner wants a breeze, he has but simply to push a button and the fan starts up, or if he wishes more light he clicks on the lamps in the electrolier.

Necessary electric current is supplied to the motors and lamps on each table through a third rail and contact shoe arrangement, as the drawing clearly shows.



Pickpocket Alarm Attached to Coat.

pockets thus protected, the circuit is closed and the lights in the lapel flash.

Alarm Attached to the Coat Will Warn of Pickpockets.

To catch the criminal whose fingers are too light to be detected in action, an inventor has perfected an electric alarm to be attached to the coat. A tiny dry cell hangs conveniently in the coat lining with fine wires leading to all coat and trousers pockets. These wires are sewn into the cloth so that their presence would never be detected.

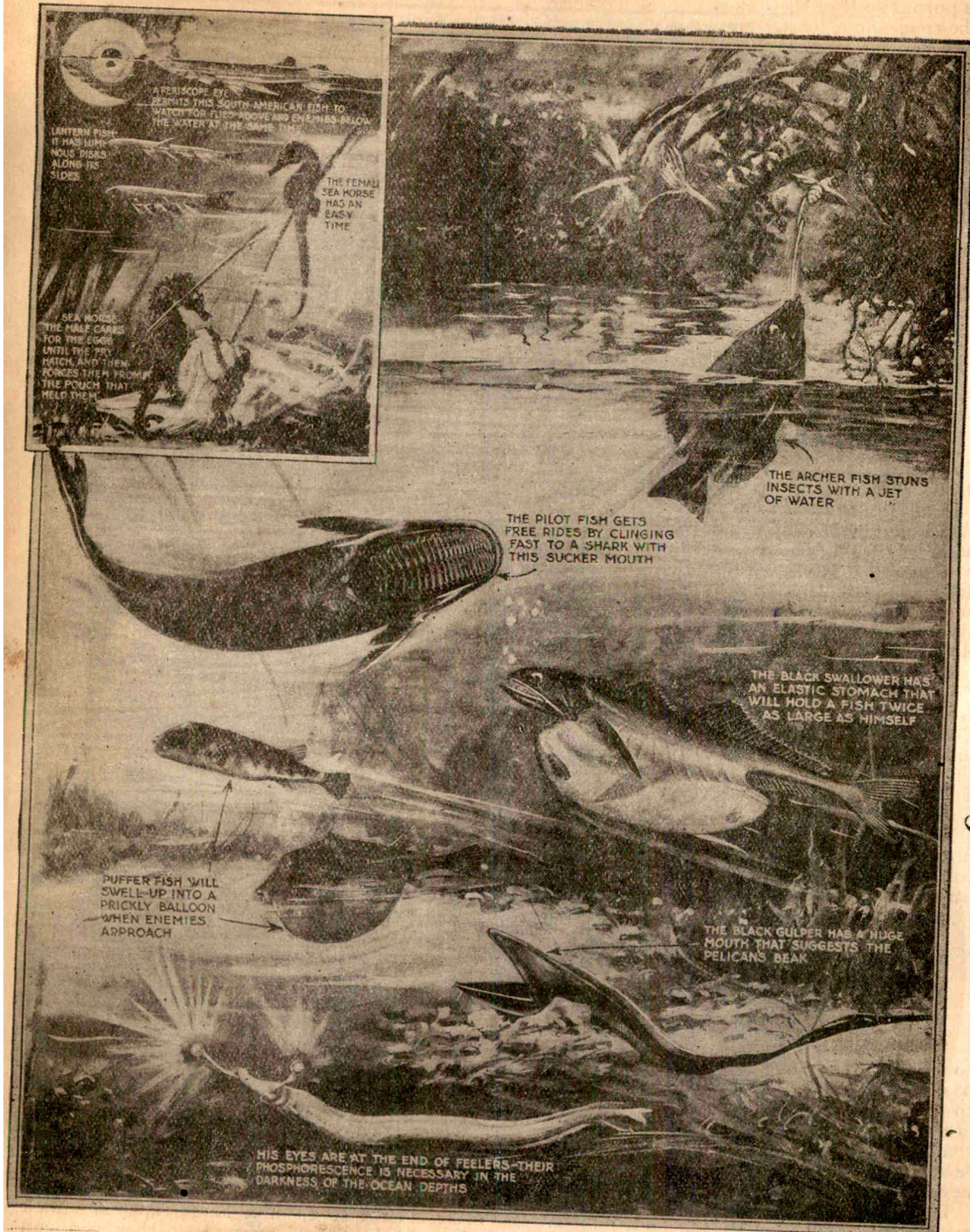
The wires of all pocket circuits lead to a small metal rosette worn in the lapel buttonhole. It contains four little colored electric lights, each about the size of a small pea.

If an alien hand is thrust into one of the

Queer Creatures Caught when Scientists Fish.

Nowhere in nature, unless it be in the insect world, can such weird creatures and wonderful organisms be found as among the fishes. Some of the queerest of these queer fish are illustrated below.

So few fish live in the depths inhabited by the gulper and the black swallower that one meal must last them a long time—and their stomachs can hold everything they can get, although their prey is often larger than they are. These fish have no scales, and their skin



Queerest of Queer Fish,

is porous so that they may not be crushed by the tremendous water pressure.

The puffer and the lantern fish are examples of animals that frighten their enemies by suddenly taking on a formidable appearance, although they are quite harmless. The bifocal eyes of *Anableps letrorphthalmus*, shown at the top of the inset picture, enable him to see his enemies under water while he skims along the surface and watches for prey above water. The pilot fish does not guide a shark to prey. His only idea is to get a free ride, and to be on the spot when the shark makes a kill. Commonest, and perhaps queerest of all, is the sea-horse. It is the male who takes care of the children and who keeps his young in a pouch as do the female kangaroo and opossum.

Sargent's Repudiation of "Modern" Art.

The old Gods are good enough for Sargent. The future traveller who goes to the rotunda of the Boston Museum of Fine Arts and learns that the decorations were installed in 1921, will think that at this date the age of modernism had scarcely begun to be suspected. Sargent, who painted them, was not unaware of the highest achievements of the modern spirit; but preferred a neo-classical style for this work of his maturity. A critic in the *Boston Transcript*, Mr. William Howe Downes, declares that "in



The Sphinx and the Chimæra.

his treatment of the age-old motives, the mythological divinities who symbolize the various arts, Mr. Sargent exhibits a freshness of inspiration, an individuality of conception, rich resources of invention and arrangement, original felicities of presentment, and a distinctly modern feeling applied to ancient themes, that are a source of amazement and continuing charm."

Mr Downes is intensely Mr. Sargent's devotee. As we see further:

"The personal conception, the elegance of the motive, the noble purity of the style, and



Minerva Protecting Architecture, Painting and Sculpture from the Ravages of Time.



Music.



Apollo and the Nine Muses.

the ripe perfection of the execution, alike arouse instant interest and unstinted admiration.

"The scheme is as novel and original as it is artistically effective and beautiful. Painting, sculpture, and architecture have been united in it, have been made to support and enhance each other, with an organic sense of co-ordination, unity of style and of design, which has for result a most gratifying feeling of harmony, repose and finality."

Reviewing the various pieces that make up the decoration, Mr. Downes passes the four framed bas reliefs representing "Cupid and Venus," "The Three Graces," "Venus and Psyche," and "Dancing Figures" and goes on:

"Above, on the four sides of the rotunda, are the four largest painted panels, which are illustrated here. On the north side is the elliptical panel, framed, representing Architecture Painting and Sculpture, Protected by Minerva from the Ravages of Time. Architecture, as the mother of the fine arts, of right occupies the central position in the group of the three. These symbolic female figures are clad in classical dress, white, and the large figures of Minerva and Father Time with his scythe appear in the background.

"On the south side of the rotunda, the side towards the great staircase, we have another framed elliptical painting of 'The Sphinx and the Chimæra.' This audacious, novel, and delightfully surprising conception is one of the most imposing of all the painted panels, having

remarkable carrying power, and an extraordinary effect of ponderous importance. The winged figure of the Chimæra is one of Sargent's most masterful creations. Swooping down from aloft, until face to face with the half-smiling, half-dreaming Sphinx, the flying creature confronts the embodiment of the mysterious, the inscrutable, the unknowable, and seems to be boldly challenging it to give up its eternal secret. This is only one of many possible guesses at the interpretation to be given to the allegory.

"On the west side of the rotunda the subject of the framed ellipse is 'Apollo and the Nine Muses.' Often and often has this motive been painted, sculptured, engraved, by generation after generation of artists; but it has perhaps never been more happily presented in a more beautiful composition of a linked chain of lightly swaying dancing figures.

"Finally, on the east side, we have 'Classical and Romantic Art,' a group of gods and goddesses, with Apollo again as the central figure, against a conventionalized flash of golden lightning, with Pan and Orpheus at his right hand and two other divinities, typifying the classical at the left.

"Invention of a high order of originality is displayed in the series of four circular paintings, somewhat smaller than the oval panels. The subjects are 'Music,' 'Astronomy,' 'Prometheus Attacked by a Vulture Sent by Zeus,' and 'Ganymede Carried off by Zeus in the Form of an Eagle.' These are certain to be great

popular favorites. The designs, confined within rigorous limits of space are notably fine.

"The unframed reliefs depict the following subjects: 'The Education of Achilles by the Centaur Chiron' 'Amphion, One of the Twin Sons of Zeus, Who Became a Great Musician' 'Satyr and Moenad' and 'Fame.'

"Nowhere is there any hint of heaviness, of laborious effort, of the burning of the midnight oil. The entire impression is gay, limpid, buoyant, free."

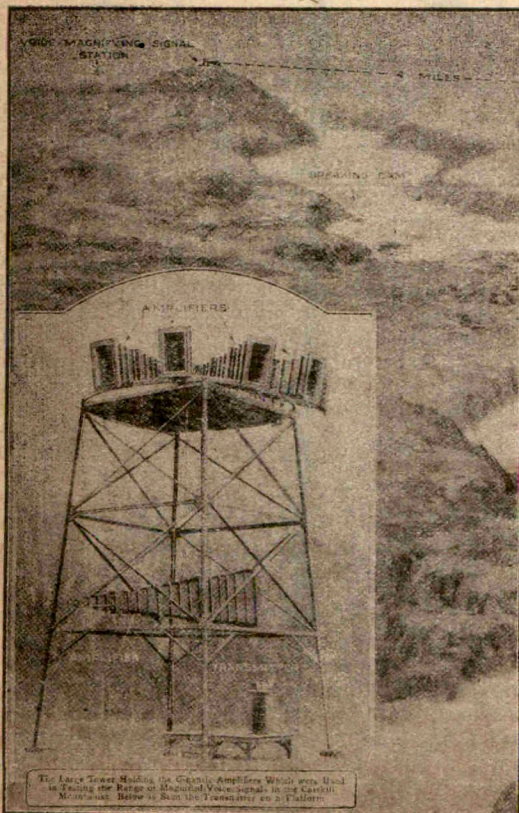
Human Voice Broadcast over Vast Area.

Terrible disasters have been caused by the irresistible swirl of rushing floods, in which unsuspecting persons were caught without warning. Much of such disasters and many fatalities could have been prevented if warnings had been hurled through space in advance of the cruel waters.

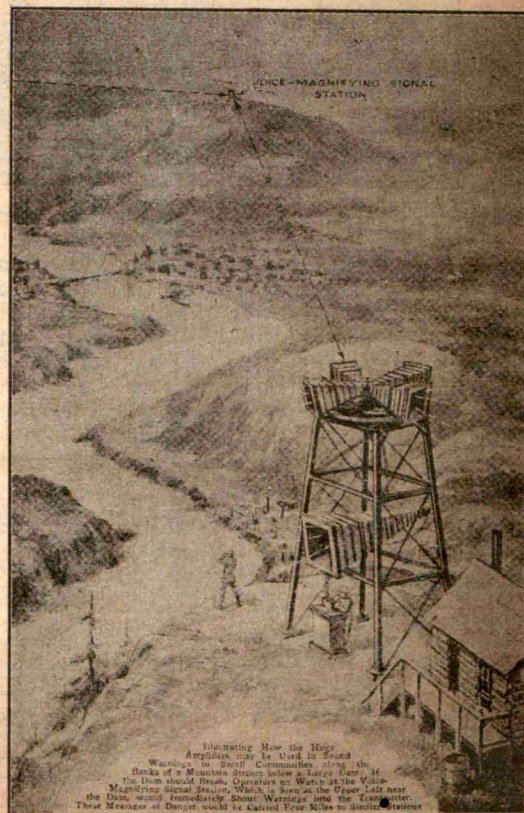
As a protection against such terrible events a system of huge telephone transmitters and amplifiers has been produced, which will throw

the human voice a distance of four miles. Extensive tests have been made with this apparatus, which have proved the practicability and success of the endeavour. These tests were conducted in the Catskill Mountains in America, by a specially trained group of operators. A tower, 30 ft. high, was erected to hold the gigantic amplifiers and the immense projectors which measured 15 ft. in length and 4 ft. in height.

To determine just how far the human voice could be heard with these aids, was accomplished in rather a weird manner, because the time selected was at night. Four men took up previously agreed upon stations, at distances of one, two, three and four miles from the tower. As the time drew near for the experiments, the four men applied matches to specially prepared torches, which gave large flaring flames. Meanwhile, at the tower, were gathered a party of men chosen to observe the tests, and who interestedly watched the tiny flickering torches in the distance. When the "zero hour," or time set for the tests, arrived, the operator at the tower took his place before



The Large Tower Holding the Gigantic Amplifiers : Below is seen the Transmitter on a Platform.



Illustrating How the Huge Amplifiers may be Used to Sound Warnings along the Banks of a River below a Dam if the Dam should Break.

the transmitter of the apparatus, and in a natural tone of voice, ordered the far-off men to wave their torches.

Breathlessly the watchers at the tower peered through the inky blackness at the flickering points of fire, and the nearest torch was seen to describe vigorous circles in the air. Exclamations of satisfaction came from the watchers, which rose to a shout, as the second then the third, and finally the fourth torch was seen to dip and wave wildly in the darkness, thus showing plainly that all the men had heard the command.

Amplifier Makes Automobile "Speak for Itself."

Automobile salesmen have found a new and ingenious use for the vacuum-tube amplifier in putting over their slogan, "The Car That Speaks for Itself." A new car, with the slogan displayed on it, is parked at the curb, and the

concrete foundations, resembles closely a pair of exaggerated derrick booms. The total clearance from high-water level to the underside of the span is 177 ft. The horizontal trussed girders are tied together and braced as in any ordinary bridge span, and their bottom chords form a track, in each case, for 15 wheels on either side of its web. These wheels are carried on steel brackets which are part of a large traveling frame, 104 ft. long, which forms the means of transporting a suspended platform or carrier. This is like a bridge deck, 33 ft. long and 40 ft. wide. Its section has a central roadway large enough for two fourwheeled vehicles, and on each side there is a roofed-in sidewalk. The whole is electrically lighted. The suspension of this carrier from the traveling frame above is a very elaborate system of 30 cables, trussed so as to brace the carrier against swaying under any wind conditions. The traveling frame that transports this carrier is propelled by a continuous cable driven by a drum in connection



The Talking Automobile.

amplifier is hidden in it. A small wire, along the gutter, connects it with a transmitter in another machine, a little distance down the street. The salesmen sit, unobserved, in the second machine and talk into the transmitter. The voice, magnified so that it may be heard for quite a distance, comes from the empty car which seems literally to "speak for itself."

with two 35-hp. electric motors in the powerhouse near one end of the bridge. All control is operated from a pilot house on the carrier, which moves at a speed of 60 ft. a minute, taking 10 minutes to cross from bank to bank. The bridge is designed to carry safely a moving live load of 66 tons.

Suspended Ferry.

A novel kind of bridge for transporting pedestrians and vehicles across a river, without interfering in any way with the passage of full-rigged ocean-going shipping, is in operation at the town of Newport, Eng., on the river Usk.

The stationary members of the bridge consist of a pair of supporting towers, 242 ft. high, on each bank of the river. These carry two trussed girders, 16 ft. deep and 26 ft. from center to center, across the span of 645 ft. The towers are braced, and the girders are partly supported by cables in the manner of a suspension bridge. The towers are of steel lattice-work, and each pair, connected above to the trussed girders and inclined outwardly at their

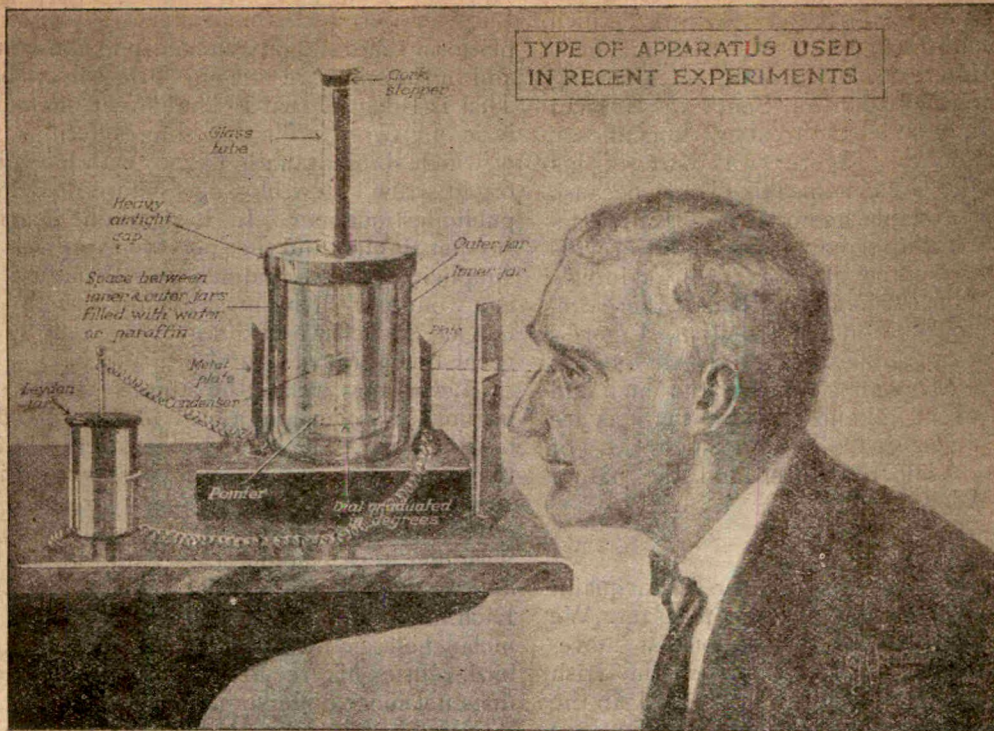
Mysterious Rays from Human Eye Move Solenoid.

Will science soon reveal the nature of a mysterious power of the human eye more amazing than sight itself?

Probably everyone has experienced an almost intolerable sensation under the prolonged stare of another person's eyes. If one person looks into another person's eyes, one of them must at last avert his gaze.

Dr. Charles Russ, an eminent British bacteriologist, has constructed a device which he believes conclusively proves that the human eye possesses an invisible energy, powerful enough to move objects.

A delicate solenoid of fine copper wire wound



Dr. Russ's Apparatus Containing a Solenoid which Moves when the Vision is Directed to it.

on a celluloid cylinder is suspended from an unspun silk fiber fourteen inches long. The upper end of the silk is attached to a cork placed in the end of a long glass tube and the lower end is fastened in a metal yoke near a small electro-magnet. The object is to bring the solenoid to rest after it has been set in motion.

The entire system is enclosed in a double glass jar, covered with metal leaf. The space between the jars is filled with water or paraffin lest the bodily heat of the experimenter should influence the result.

On each side of the vessel the metal coating is scraped from one small spot. These openings are faced by insulated metal plates connected with a Leyden jar, which places an electrical potential across the air space inside the double vessel. Another opening is made for the eye.

If the experimenter looks at one end of the solenoid as soon as the plates are charged, it will turn away from him, says Dr. Russ. If he looks at the other end, that end will move away. No motion results if the eyes rest on the center. To enable the observer to more easily watch the effect a pointer hung from the solenoid moves over a dial graduated in degrees.

Dr. Russ believes there is a ray of force propelled from the eye in the act of vision, which produces a tiny electric charge on the swinging solenoid. Of the nature of this energy he is not certain, although, since no effect is obtained in the dark, he thinks that the "emanation" is a refraction or a concentration of some unknown ray in light.

TAGORE IN ALPINELAND

I

EVEN in little Innsbruck, the heart of the Alps in Austrian Tyrol, Rabindranath Tagore is as famous as in great international cities like Vienna which was the first to recognize Hauptmann as a great author of

modern times or Berlin which is ever on the look out for new stars in the firmament of arts and letters. "Have you read the latest from that Indian poet?" Such are the words with which comrades greet one another in their evening gatherings in the "Goethestube"

and "Schillerstube" and other restaurants and club-houses of the city on the "Inn", which today around the figure of the peasant hero Andreas Hofer on "Berg Isel" is mourning the forcible occupation of Southern German Tyrol by Italy under the treaty of Versailles.

Rabindranath Tagore was sure of his success in the German-speaking lands, because ever since Goethe immortalized Kalidasa's *Shakuntala* for his compatriots the Germans have had a sentimental weakness for India's fine arts and *belles lettres*. Today, therefore, it is not to be wondered at that Tagore's *Crescent Moon*, *Gardener*, and *Home and the World* are as popular among the men and women of every hill and plain in Tyrol as are the *Waldgeschichten* (The Forest Stories) of our own Adalbert Stifter and the nature poetry of Adolf Pichler.

II

In the Innsbruck papers our first acquaintance with Tagore was not very pleasant. We were informed that in the nationalist movements of India "similar to those of the Irish Sinnfeiners", (especially in regard to the latest phase, the non-co-operation activities) Tagore was playing a pro-British part. But in certain quarters on the other hand he was specially admired as the singer of liberty.

Perhaps it is the fate of all great creators that they should be sometimes misunderstood or, at any rate, interpreted by different persons in different and almost conflicting ways. Tagore is hated the most by militarists and imperialists because his teachings are considered to be poison to the spirit of optimistic activism. To such people Tagore is but "words, words, words." Thus, writes a contributor in a journal in North-Germany, "I read some passages of the beautiful volume of prose poems, *The Fugitive*, to a young person. The young person listened and lisped 'How beautiful! How charming! How delightful! What meaning do you attach to these charming words?' I enquired. The young person was at a loss. After an interval she replied: 'It matters nothing about the meaning, but it sounds so lovely.'"

When Rabindranath Tagore reads to the people from his own poetry, then one feels sorry that one cannot understand Bengali. The poet is right when he in his words of introduction points out that the English translation in free verse reproduces very incompletely the metre and rhythm.

Nobody in the room understands Bengali. But everyone feels this is music. Up on the platform there stands a humanized "lion-ballad" and in the wind are moving little silver bells. That is Bengali, that is the sweet melodious lyric of "*Gitanjali*", the song offerings, out of which Rabindranath Tagore with his golden organ strew a few blossoms before the Vienna public last summer. In Bengali one hears his rhythm ringing and the poetry expresses the simplicity, naivete and nearness to nature. It is a wonderful flying musical and gazellfooted language when we hear verses spoken by this great Bengali poet.

Let us now relate the story. Two birds, a bird of the woods and a bird of a cage speak to each other. The wood bird twitters: "Come to me into the open, expand your wings, it is so wonderful out in the far green forest!" The other bird begs his colleague to come and sit with him in that golden cage full of comfort, and wants to teach his friend his own songs. Each lures the other to his own world and the melancholic end is, that the cage-bird, the tame bird, refuses his freedom which he in any case does not more understand.

Wonderful lyric indeed, as the literary critic of the *New Vienna Journal* describes Tagore's performances in Vienna. "But all the same, says he, one remembers the pine-tree of Heine which dreams of the palm in the sand of the desert and one thinks of things from Andersen, who calls many tunes from Tagore's Aeolian harp his own, besides having other strong strings which the Indian favourite of the Gods does not possess. Also in Andersen the birds speak, the trees, the winds, nature itself steps into anthropomorphic action. With Tagore the All comes out in a beautiful sweet human face but full of naivete without the symbolic profundity of the Dane. Just for that, the story world and the life in nature of Andersen stands nearer to us than does the lyrical nature-philosophy of this Hindu. Because we are not naive."

Tagore reads the hearty love-song: "Tell me my lover, is all this true?", the roguish scene of the two sisters on the river with the refrain: "and this all while getting water," and then the most charming gift, a few pieces from out of the *Mother and Child*, Child-songs full of tenderness and humor. One finds wonder, a real wonder, in all this. But all the same, it appears to one as if some similar things have already been said, sung and felt in European literature. The Bengali baby

babbles, may be, for one nuance more cultivated; his mother replies, may be, in a more literary manner than does she in the *Titze-butze* of Dehmel. All this you do not imagine when Tagore twitters in Bengali. Undoubtedly it is silly to measure this great, in his way unique, poet of the East with a European. He is the great national poet of India and as such incomparable, perfect in himself.

In this sense, as the *Neues Wiener Journal* goes on, a thousand headed public did homage to him in the large concert hall, without noise and full of appreciation as if the platform had been an altar. No too wild applause, no sign of impatience nor fading interest—while the poet was reading Bengali—appeared in this correct and rightly understood distance which the Vienna public had placed between itself and the great Magus of the East.

III

The Vienna public seems thus to have been impressed by the music of the Bengali diction. As usual with anything coming from the East, European readers are used to treating Tagore's poetry as something quite alien to their spirit. And this attitude is most prominent in the long essay by Mrs. Maria Groener to the *Alpenland* of Innsbruck. The writer is well known for her regular philosophical contribution in the Sunday issue of this paper.

"Tagore and no end"—such is the remark we have read in newspapers unfavourable to Tagore on the occasion of his recent visit to Europe. Those voices, are they true or are they false? "A letter came to me," writes Frau Maria Groener, "a few days ago. 'Can you tell me,' asks my friend, 'how I could make Tagore my own? I cannot find the way to him.' And strange indeed, the same week another letter came which said: 'It appears to me always that Tagore's eyes have a sparkling of falsehood. Is he after all only a poser? May be he only wants to impose and for that he travels through Germany'."

"Take a portrait of Tagore," says Frau Maria Groener, "place it before you and cover the forehead and hair with one hand and with the other the nose, the mouth and the beard. The eyes alone are now left. And they are away from the silverbeard of age, from the wrinkled forehead of many years. If we see those eyes without all other things, then we notice what is 'false' in them.

They stand for our Western imagination 'falsely' in the face of an old man;—they are a child's eyes.

"Whoever then wants to find his way to Tagore and cannot, seeks in Tagore a man, but Tagore is a child.

"This should not be taken as a blemish nor as a short-coming, it is only a fact. Tagore is a real genuine man from the East—he comes from morning, from the land of the children and is a child.

"Just at the present moment when his book *Sadhana* is to be seen everywhere in German-speaking lands it is necessary that we should obtain the right attitude to him. The book can become to us a Bible and a blessing, or a labyrinth and a curse.

"It will be a blessing for us, when we take out of it how pure life should be, if it tells us whither mankind is tending. But it will lead to our ruin if we would begin to imitate the Hindus and take the same road as they are taking."

Such is Frau Maria Groener's interpretation of Tagore's philosophy.

According to her the Hindus take the road of life with an intuitive sense of safety and undeniable confidence with which a child walks without knowing the dangers, thus very secure over narrow paths, over deep wild waters, free from dizziness and quite calm. If we would like to walk the same path, it would break or we would become dizzy and fall into the abyss.

Tagore comes and tells us of the pure life of the woods, of love without pain and conflicts, of science without opposition to religion. He feels like a child who pities the bird in the cage and would like to open its door, so that the bird could fly far away to his comrades who have freedom. But should we in ecstasy fly out into that freedom longingly and happy to have burst asunder the chains, we would only perish in misery because it is not our mission to burst the chains but to try with spiritual effort to overcome them.

How freedom is; to what harmony of life man ought to come, this we see among the Hindus.

About Christ it is written: He took a child, placed it among the apostles and said: "If you do not become like children, you can never enter heaven." This,—to become like children, does not mean to imitate the children,—back to nature. That would

be childish. Neither does it imply to ponder over children,—to avoid nature. That would be precocious. But it means—to feel like a child, not to enslave nature but to master it in spirit.

Now to reach that stage the Western world had and must go through all its pains, because only through pains does the child grow into the adult and the adult again is reborn to childlike senility. The Western world had and must go through the spirit-killing Judaizing of thought, through the sympathy-deadening Hellenizing of feeling, through the will-killing Roman enslavement of enterprise. Only through these stony and thorny ways has the West come to the full realization of itself, to the evaluation of its power and to the consecration of its entire capacity for self-sacrifice.

Readers of the *Alpenland* are then told that Tagore comes to Europe because he has a pain. He must come, because it must be told to us where we shall go to. But we in the West would not be led along the sinless way of Intuition. We prefer the sinful way with the consciousness of will. We want that will to see its image in the intellect and then renunciate itself. Man lives in this world and yet is not of it. Man knows and will be happy from the gift of knowledge.

Tagore, however, did not come to open our cage because he would not dare, and besides he is too great an admirer of our being different from the Easterns. During his travel in Europe a man came to him and said: "You Hindus cannot help us. We love you and see in you innocent children who have not yet fallen into sin, but our mission is to go through sin to purity. You can only show us our chains, and the happiness of life without them, you can not break those chains, because our mission is not to break down those walls which part man and man but to find a point of view from which we can overlook them. We alone can measure the depth of our Western soul and only we know how to attain the resurrection of our Western world."

To this Tagore is said to have replied quietly and modestly: "I am conscious that I do not know the depth of the Western soul, but I take with me back to India many gifts of love, with which the souls from your world in the West have presented me."

If Tagore would have come to impose

or to missionize, he would not have given this reply, says Frau Maria Groener.

He came to tell us: "We in India admire you and beg you that you should love us. We are so happy in the innocence of our infancy. We look up to you as to men in struggle and beg you to let us tell you of the sunland of our souls, so that you may know what will await you after you have struggled through."

It is unfortunate that Tagore came to us so quite unexpected. Certainly we knew and know some of his works but few of us know what historical and ethical perspective Tagore and his forefathers had towards our Western world views and especially to Christendom. Not quite well known to us again are the care and pain which the leaders of the East had taken in order to make the Western way of feeling and thinking their very own. Whoever wants to understand quite right Tagore and his *Sadhana* must, as we read in this instructive review, know of this and of the conscious effort among the founders of modern India to assimilate Western Culture.

Tagore composes poems and songs which are so easy to understand and which so happily touch the heart that they wander as national songs over the entire country. He speaks to the people in the Adi-Brahmo Samaj so simply and musically and yet so enthusiastic and fiery that the room is too small to hold the audience and that people stand on the windows to listen to his utterances. He has established his own school at Bolpur in Bengal in which he is in closest touch with his pupils, and builds them up into men of love, action and self-determination.

And the same love for humanity, the desire to bring about one full, clear understanding between all human beings, as Frau Maria Groener tells us, has compelled Tagore to come to the West and has led him with the help of his pupils and friends to express his thoughts in English, part of which we see in the *Sadhana*.

But not only love for humanity but also sense of justice makes him do all this. After the Hindus by their self-determination succeeded in assimilating Western civilization, Tagore comes to the West to tell what Indian world view really is. And as a book of such acknowledgment and of love we must understand *Sadhana*. Then it will become for us a book of blessing and the words "Tagore and no end" will be full of happiness and

shouts for joy, when we with the right effect let him work upon us as our younger, child-like, but for that all the more to be greeted, spiritual hero and brother.

Perhaps not every remark in this estimate of Tagore's philosophy, appreciative as it is, is quite complimentary either to the poet or to the genius of Hindu culture. But it shows at any rate how seriously Central Europe is

trying to understand modern India. And notwithstanding all the alleged distinction that the reviewer tries to make out between the East and the West the Tyrolese people are enjoying Tagore's *Chitra* on the stage at Innsbruck with as much gusto as they do the productions of their own dramatists.

IDA STIELER.

Innsbruck, Austria.

INDIA TO-DAY

BY "SHANTI DEVI" OF MOSCOW.

IN India to-day, all the multifarious movements that agitate the national life,—Social Reform, Nationalist, Labour, Agrarian, Government Reform, etc.,—are taking place upon a background of economic change and re-adjustment that have affected every class of Indian society and left upon the entire population a feeling of restlessness and desire for change.

During the Great War, the chances for profiteering provided by the newly-stimulated industries were taken full advantage of by Indian industrialists and merchants, and the sudden slump of prosperity, which came as the result of peace, left this class with new and unsatisfied ambitions. As a sop to them, the British Parliament granted a slight protective duty upon cotton-manufactures, and this duty while serving to stimulate the Indian cotton-industry, has become a thorn in the flesh of Lancashire manufacturers, who are continually agitating for the removal of this restriction upon their thriving trade with India. Frequent appeals of British mill-owners to Parliament and to Mr. Montagu, the Secretary of State for India, bring always the same response: "It is not expedient, at this juncture, to increase the existing irritation against British rule by a repeal of the protective tariff on Indian cotton manufactures."

Another source of friction between British and Indian capitalists, was the arbitrary fixing of the value of the rupee by the Government in favor of English

exchange, just at the time when the rising price of silver had caused the exchange value of the rupee to rise to unprecedented heights. This led to the cancellation of many contracts of English goods on the part of Indian merchants, who were unable to meet their obligations under the new exchange rate, and a great dislocation of trade resulted, together with mutual feelings of resentment and dislike on the part of British and Indian merchants. To speak to a Bombay merchant on the subject of the rupee-exchange is to witness a profounder sense of tragedy and impotent indignation against an arbitrary and tyrannical Government than ever rose in his breast for either the Punjab or Khilafat wrongs. In words glowing with wrath, more righteous than holy, he will expatiate upon this collusion of Government and British Capital against Indian commercial interests, and forgetting his habitual caution, will declare that a government capable of so monstrous an injustice is no longer fit to survive.

It is to both these factors,—the protective duty that fosters home industry, and the unfavorable exchange rate of the rupee,—that trade with England has slackened. The marked falling-off in imports, as shown by the trade-returns of the past few months of the Indian Government, is due not to an excess of patriotism inspired by the Non-co-operation and Boycott movement, but to the materialism of higher economics. A still deeper, fundamental cause is to be

found in the new Imperial policy of developing colonial industrialism in such a way as to make the British Empire a completely self-sufficing unit in the event of the next war. The Indian Industrial Commission, appointed in 1916, after two years' investigation of Indian resources and conditions, has published a full report which sets forth the application of this new Imperial policy as regards India. The careful fostering of certain important industries is recommended, and the development of new industrial enterprises, of banks, of rural credit societies, of modern agriculture, etc., etc., by State aid lent to private enterprise, is laid down as a future policy. Two new journals of some importance have appeared recently, one called "Industrial India", published by the Tata Corporation of Bombay, and the other "Journal of Indian Industries and Labour", is a Government of India publication.

The recent phenomenon of the growth of political parties in India can likewise be attributed to underlying economic forces. The growing need for Indian capitalists to exercise control over India's fiscal policy has crystallized in the formation of political parties which represent the various strata of the bourgeoisie and landed aristocracy, who are now engaged in a conscious and determined struggle for control of political power. The Congress Party, which represents the extreme left of this bourgeois movement, stands upon a program of economic boycott of foreign goods and the tactics of non-co-operation with the present government until Swaraj, or self-government, is attained. Such a program cannot fail to appeal to Indian merchants and manufacturers who constitute the backbone of the movement. In the words of Gandhi himself: "The Congress must cease to be a debating society of talented lawyers who will not leave their practice, but it must consist of *producers and manufacturers*." The more moderate parties, such as the Democratic Party, the Liberal League, the Home Rule League and others, represent the more conservative landholding and financial interests of the Indian bourgeoisie, and while less noisy in their demonstrations, they all stand upon platforms which advocate protection to Indian industries, Indian control of India's finances, and the development of Indian trade in-

dustry and commerce. Moderates and Extremists differ from each other only in their tactics and degrees of class-consciousness. The Non-cooperators seek to achieve control of the Government by aggressive non-violence; the Moderates, with more to lose and fearful of sudden change, have joined forces with the Government upon a promise to be admitted to "Self-government within the Empire by progressive steps." The recent Montagu-Chelmsford Reforms have conferred a limited franchise upon the upper strata of the Indian propertied classes, and the Indian minority elected to the Reform Councils constitute a very mild opposition to the present regime.

These reforms were themselves forced upon the Government for acceptance by the growing economic forces fermenting within Indian society. The increase of Indian capitalists; the growing pressure of educated public opinion which sought an outlet for its talents and a means of livelihood in public life, only to find all doors closed to Indian advancement by the foreign ruler; above all, the awakened discontent of the wretched masses who have been once and for all shaken from their spirit of passive resignation by the acute economic crisis produced by the war, - sweating, low wages, rising prices, - and by the creation of a new class of industrial proletariat, whose spectacular strikes of the past five years prove their desperate determination to win a way to economic betterment for themselves. All these factors acted as a leavening agent upon the inert mass of Indian social life, producing such a ferment within and pressure without as to force the Government to change its policy of unyielding resistance, and reluctantly to take a tiny section of the upper classes into confidence. What they grudgingly yielded was not enough. Pressure continues and grows ever stronger from below, pushing forward the unwilling and the unready to more exposed positions, to more uncompromising demands. The Congress Party of extreme nationalists has proven itself the readiest instrument of this growing mass discontent, but it has not yet become a conscious instrument, nor one wielded by brains keen and analytic enough to see whither they are being driven. The forces immediately beneath the Congress movement, in itself a bourgeois affair, are the secret terroristic and revolutionary societies spread throughout the country, and the growing mass-

movement of proletarian and agricultural workers, whose manifestations of energy in the form of strikes, riots and incendiarism have struck terror of late into the hearts of the Government and British and Indian capitalists alike.

This labour unrest and agrarian disturbances are the natural and inevitable result of rising prices, insufficient wages, miserable living conditions and heavy rents and taxes, coupled with a great wheat scarcity due to the over-exportation of grain from India; a rice-scarcity which has been but partly made good by importations from Burma; and crop-failures and shortages in several provinces. Scarcity and famine conditions prevail at present in the Punjab, United Provinces, Kashmir and Bengal. It is no wonder that lack of food and dearth of food-grains, chronic unemployment, poverty and crop-failures produce a wave of popular unrest that manifests itself in the form of strikes, riots, mass-meetings, mob-violence, incendiarism, open revolt (as among the agrarian Moplahs of Malabar) and a persistent tendency among the more class-conscious workers to organize. One of the few constructive measures of the Non-co-operators has been the advocacy of the purchase of grain by the Government, and the opening of cheap grain-shops where the poor can buy at cost price. In several districts of the United Provinces, the Municipalities have opened such shops, and in other places, funds have been contributed by the Non-co-operators for this purpose.

The various labour and agrarian reform laws at present being introduced in great numbers in the Government Legislative Councils are a prompt recognition of and reaction to the importance of this unprecedented mass-unrest. Continuous strikes, lock-outs and labor agitation in the industrial centers have forced the Government to consider such legislation as arbitration-courts for labor-disputes; minimum wage laws; accident and old age-insurance; factory-inspection; the enforcement of a certain standard of health and sanitation upon employers of labor; maternity regulations for women workers; child-labor; enactments; the creation of industrial bureaus for compiling statistics in regard to labor, cost of living, wages, etc., and a multitude of other palliative measures to existing conditions. Continued and menacing agrarian riots in various provinces have hastened the framing of reform-acts to the existing agrarian laws.

The present revolt now raging among the Moplahs in Malabar, which is an agrarian riot on a large scale, and the determined fight now being waged by the mill-hands of Bombay, Madras and United Provinces for recognition of their trade-unions and the demands put forward by these organizations, are too very striking and significant illustrations of the true forces lying at the root of all social and political upheavals in India today. The strangled cry of the Moplahs is for possession of the land by the laborer, decrease of rent, remission of taxes, and this is the cry of the peasants and landless proletariat throughout India. The answer is given at the mouth of machine-guns and rifles, fired by the Indian sepoy in the service of the British Government. The demands of the Trade Unions have likewise been drowned in blood, in the early days when every strike became a riot. But it was found by bitter experience that stones and brickbats, even the burning of railway stations and destroying of telegraph wires, were no match against the Indian soldier and armed police who fired at the British order. So the present course of Indian Trade Unionism lies through the law-courts and arbitration councils, where a struggle no less bitter is being waged by the Indian worker against the British and Indian capitalist for the recognition of his elementary rights to organize in self-defense against the master class. The two years' litigation of the Buckingham and Carnatic mill-hands for recognition of their union, and the recently formulated "Twenty-one Demands" of the mill-hands of Cawnpore will become historic milestones in the fight of Indian labour for existence. The twenty-one demands presented by the mill-hands to their employers include such clauses as—an eight hour day; minimum wage fixed in proportion to the rising cost of living; abolition of fines, abuse of workers and corporal punishment; workers' inspection of mill-conditions, sanitary arrangements and provision for workers' comfort; proper medical treatment; with protection of workers' health in dangerous occupations and two month's leave on full pay for pregnant women-workers; workmen's compensation for accident, illness and death; the contribution, without interest, by employers collectively of one lakh of rupees towards a workers' co-operative credit-bank, to be established for the liquidation of workingmen's debts; no arbitrary wage-

reductions; disputes to be settled by a board of arbitration; old age pensions; half the profits to be distributed as of right among the workers as an annual bonus; no discharge without sufficient cause; freedom to join and recognition of the union as the only representative of the workers.

The Indian masses are in a state of ferment, not because of the personality of Mahatma Gandhi, nor the agitation of the Non-co-operation movement, nor because of the Kalifat wrongs but because of economic conditions which impel them forward. So far, it has been the Government and not the Non-Co-operators, who have realized this fact and have taken steps to win labour to their side. No program for labor has as yet been issued by the Congress Party, and among its leaders. C. R. Das and Lajpat Rai, who are both lawyers of bourgeois instincts and training, have been the only ones to realize the growing strength of the working-class movement, its inevitable relationship with the Nationalist cause, and the necessity of identifying the interests of the workers with those of the Nationalists. The tactics of both men are far from revolutionary. Lajpat Rai was for some years in America and England, where he came in contact with the yellow labor movement, and his program is adopted from their conservative viewpoint. "Co-operation between Capital and Labour" was the principle laid down by him last year, when he was elected President of the first All-India Congress of Trade Unions, and so far, no clause on behalf of Indian labour has been added to the Congress Program except the rather vague prospect held out to agricultural workers of a future "non-payment of taxes." This lack of a constructive labour platform is a very glaring omission from the Congress Program, rendered more so by the fact that the efforts of Indian labour to emancipate itself are growing more and more pronounced, and that a labour delegation sits in several of the provincial Congress Committees. Mr. M. Singaravelu Chettiar, delegate from the striking mill-hands of Madras to wait upon the Madras Government with a demand for recognition of the workers' rights, declared in a letter to His Excellency the Governor of Madras:

"The leaders of Indian labour have hitherto wisely kept it apart from politics, so as not to dissipate its energies, fully trusting the Government to help the

movement in its struggle against Capitalist unfairness, cruelty and avarice. But the successive refusals of the Government to afford protection to Labour against the rapaciousness of Capitalists can only have one result, that is, Indian Labour will join hands with the great political movements of the country and become one with it. It is obvious that only by attaining industrial Swaraj, Indian labour will attain its industrial salvation, and by nothing else. It is by pursuing this goal, 'pari passu' with political Swaraj, that its golden chain will be broken and its age-long suffering ended."

During, and ever since the great war, Indian labour has manifested a new spirit of awakening and of rebellion against exploitation, which needs only proper guidance to direct it into revolutionary channels. Such guidance, unfortunately, has been left to a few aspiring intellectual "careerists", to professional politicians and philanthropists, to nationalist extremists and agitators, and finally, to Government agents and provocateurs. Everyone has tried his prentice hand at the organization of Indian labour, with disastrous results to the latter. Between them all, the right of organization is still unrecognized by the Government. A conference of Indian workers was held early in the spring of 1921 in England, under the auspices of the Workers' Welfare League of India to enlist the support of British trade unions in the Indian struggle for organization. A resolution was adopted calling upon the Parliamentary Committee of the Trade Union Congress to urge upon the Secretary of State for India to take immediate steps to obtain for Indian workers the inherent rights of association with all rights incidental thereto, with a view to putting Indian trade unions on the same footing as British ones. The immediate result of this conference, was to enlist interest and attention of still another element, viz., the British Labour Party, in the question of Indian labour. Col. Wedgewood and Ben Spoor both went to India to investigate conditions and to attend the Trade Union Congress, which is now affiliated with this conservative body of the British working-class. Every effort, both in and outside the unions, is being brought to bear against the early tendency of Indian labour to take part in the political movements of the day, and while the working-class has taken a great share in the Non-co-operation campaign for funds and boycott, the number and intensity of purely political strikes, which were so marked a feature of the past two years, has greatly

fallen off. The workers are concentrating on the problems of organization for economic improvement of their lot, and any institution which beckons them to this goal will be followed. So much the more lamentable is the omission of the Congress Party to win labour to its side by the adoption of a constructive platform. The tendency is rather the reverse; in a recent speech, Mr Gandhi declared; "We must not tamper with the masses; it is dangerous to make political use of factory labourers or of the peasantry."

The lack of such a labour program on the part of the Congress can only be ascribed to the distinctly bourgeois character of the movement and particularly of the leaders, who neither dare nor care to compromise their own interests in behalf of the workers, and to win them to their side in the struggle by an open acknowledgment of the rights of labour. The initiative must evidently come from a party of the working-class, which will force its own program upon the nationalists for recognition, in return for the support of Indian labour in the nationalist cause. So far, no leaders sufficiently class-conscious have been developed from the ranks of the workers to formulate such tactics. In a recent speech of Malaviya, one of the centrist leaders of the Non-co-operators, he declared before a mixed audience of moderates and extremists that;

"It is very doubtful if the Indian masses are in the struggle. It will take some years to permeate the whole mass of the people with the idea of patriotism. At present, patriotism is confined to a small section of the population and even among them it is not sufficiently strong and active to induce the sacrifice of personal interests where these are opposed to the interests of the country. A great deal of hard, constructive work must be done before the true national spirit pervades the masses."

This confession of the superficiality of the Nationalist movement made by one of the prominent Non-co-operators himself, leads one to think that every means would be used by them to get possession of the masses,—if not by the "idea of patriotism," then by an appeal to their economic interests. The boycott was frankly an appeal to the economic interests of the Indian millowners. Why not, then, seek to capture the interests of the workers by organizing a constructive program of labour reform? According to a recent interview with the Hon. B. N. Sarma in Calcutta, (a Moderate), he declared that "the Non-co-operators are

making significant efforts to capture the masses. Weapons suitable to particular classes and provinces are being used by them. Khilafat is the principal theme with the Mussulmans; the Punjab wrongs are used to win the sympathy of the Punjabis; the anti-drink movement is to appeal to the Puritans; the boycott of foreign cloth is for the Bombay mill-owners, and the present lowness of wages is an appeal to the labourers. The Non-co-operators are aiming at a time when *the whole population will be of one mind, and will refuse to have anything to do with the Government.*"

In this last statement lies the gist of the Non-co-operators' tactics. If they are seeking to unite the whole population of India on such superficial and sectarian interests outlined above, they have embraced an impossible task. The most they can hope for is to get a majority of the population on their side, and the overwhelming majority of the nation is undeniably the Indian workers and peasants. Since the "idea of patriotism" is admittedly weak among the masses, they must be won by other slogans, based on an appeal to their material interests. "Land and Liberty"; "No taxation without representation"; "Factories to the workers and land to the toilers", these are a few of the slogans that have swept other nations to freedom, and India too will win emancipation by some such call to the suffering millions whom chronic starvation and poverty are driving towards revolution, in search of a way out of the vicious circle in which they live and die. If the Congress Party, which today stands in the vanguard of the revolutionary movement of India, fails to respond to the insistent needs and desires of the truly revolutionary element of the population, and neglects to adopt a program of economic and social as well as political emancipation of the people, it will inevitably be pushed aside and a new organization will some day take its place which will represent the interests of the majority of the nation. Or if the present Congress leaders, through ignorance, shortsightedness or fear of alienating the small but powerful section of middle-class opinion and interests that stand behind the present movement, refuse to make the cause of Indian labour their own, they will inevitably be cast aside, and new leaders will come to take their places, who will bow before the imperious needs of the Indian workers and peasants. In the words

of the Committee of Industrial Unrest, appointed to investigate the causes and remedies of strikes and labor disturbances in Bengal, "Indian labour is developing a new consciousness of its own solidarity and value." It is the dawn of class-consciousness in India, which cannot but be followed by its inevitable concomitant, class-struggle. With the growth of class-consciousness, all the innumerable but inessential divisions of caste, creed, race and tongue will vanish away before the new sense of unity which a common exploitation and a common misery engenders. The economic and industrial development of India has already accomplished there a silent revolution in the social groupings of the nation. Hindus and Mussulmans, Jains and Sikhs, Buddhists and Parsis, Brahmins and Pariahs, are destined to become historical designations of an obsolete social order. The paramount factors of Indian life today are capitalist and proletariat, landlord and labourer. The fact that the capitalist and landlord class itself is temporarily aligned on the side of the masses against the common enemy, the British capitalist and bureaucrat, in no way alters this fundamental re-grouping of the Indian social forces. The ancient

religious and caste differentiations are being supplanted, have already been supplanted, by political parties which represent the economic interests of the new social classes. The very fact that the idea of nationhood is so lacking in the vast agglomeration of Indian races and tongues, will make the economic struggle based on class-interest more pronounced. The Congress Party is typical of the present period of transition, of indecision and lack of insight into the real nature of the struggle. It seeks to unite the whole of India upon a common platform of "Satyagraha", of Soul-Force, in an age that clamors for recognition of material interests. The Indian people are no exception to the universal laws of human progress, which are economic laws. If the Congress does not cease to vacillate between one class and another, if it continues in its Quixotic career of seeking to mix oil and water, there will soon arise in India the party of the working-class and peasants, which will itself become the standard-bearer of the interests and aspirations of the toiling Indian masses.

MOSCOW,
Dec. 3, 1921.

BUDDHISTIC RESEARCHES IN SOVIET RUSSIA

BY HELMUTH VON GLASENAPP, PROFESSOR OF SANSKRIT, BERLIN UNIVERSITY.

RUSSIA had for a long time encouraged the study of Buddhism; this was partly due to the fact that the Czar had in the Asiatic part of his empire a considerable number of Buddhists as subjects. However much the world war and the establishment of the government by workmen's councils may have injured the Russian Sciences, still that has not affected the researches in Buddhism much. In 1917 Dr. O. Rosenberg, who comes from a Russo-German family, published a book entitled "Problems of Buddhist philosophy" which, by its novel thesis and comparisons, has opened out a new path

of investigation. Rosenberg had made an extended study of original documents in Japan, and as a result of his investigations he has come to the conclusion that a very old Buddhistic tradition exists there. According to him not only will this so little known tradition supply a key to the difficult problems in the philosophical Sanskrit texts of the 'Mahayana' school, but will also throw unexpected light on the philosophic system on which the older Pali text is based. It is a matter of great regret that this young scholar has died of typhus fever contracted during the retreat of Judentisch's troops,

and so could not work up his considerable collection of materials into another book. Even his first and only book written in Russian cannot be obtained outside Russia, and so it is not yet possible to subject the result of his researches to a critical examination. There is however some possibility that this important work will soon be obtained in the German language—the translation has been undertaken by his widow.

But Rosenberg's book is not the only contribution which the Russian scholars have made to the study of Indian philosophy. Rosenberg's teacher, Theodor Von Stcherbatsky, Professor of Sanskrit in the St. Petersburg University, who is already well-known through a number of important works, has published a paper in Russian in 1918 on a Brahmanic parallel to Kant's Categorical Imperative, and in 1920 has contributed an article in English to the *Bulletin of the Russian Academy of Science* entitled "The Soul Theory of the Buddhists." The last named paper is a translation of the essential portions of a chapter of the brilliant but very difficult book "Compendium of Metaphysics" of the philosopher Vasubandhu who lived towards the end of the 5th century A. D.

The fine translation which Stcherbatsky has made of the Indian and the Tibetan

texts, makes this publication of his an important contribution both from the philosophic and philologic standpoint. We sincerely hope that the author may be spared to make available to an increasing circle of persons interested in the history of religion other chapters of this immortal work of Vasubandhu.

The above writings of Rosenberg and Stcherbatsky are strictly scientific in character and are meant specially for those who are familiar with the fundamental teachings of the Indian Philosophy. In order to interest a wider circle in Buddhist thoughts, the Commissioner for Education opened a Buddhist Exhibition, on 24th August, 1919, when distinguished scholars delivered introductory lectures. The above mentioned Professor V. Stcherbatsky delivered in this connection a lecture on the philosophical teachings of Buddhism, whose text has been published later by the "Department for Museums of Ancient Monuments and Art." This highly literary lecture must have been very little understood by the workmen, before whom it was delivered. Still it is remarkable that the Soviet Government, may be for the purpose of propaganda only, should show their interest in this very little known subject by holding such lectures.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed : Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

THE LIFE OF SHIVAJI MAHARAJ, FOUNDER OF THE MARATHA EMPIRE: By N. S. Takakhav, M. A., Professor, Wilson College, Bombay. Adapted from the original Marathi work written by K. A. Keluskar, Teacher, Wilson High School, Bombay. Pp. 644. Price Rs. 7 or 10s.

This is the sixth English biography of the great Maratha hero, that has seen the light of day. We have not seen the Marathi original and are not therefore in a position to say how far the English rendering is accurate or to what extent it is an improvement on Mr. Keluskar's work, which we learn enjoys the reputation of being the only comprehensive Marathi biography of Shivaji. Mr. Takakhav's style is simple and charm-

ing, and the book is well printed and chastely bound. In a lengthy Preface Prof. Takakhav condemns almost all his predecessors in the work. Mr. Rawlinson's little book is too scrappy; Messrs. Kincaid and Parasnis are uncritical; Prof. Sarkar is, according to him, hypercritical; and Mr. Reddi's book is but a small monograph. But the high hopes raised by the perusal of the Preface, we are sorry to say, can hardly be said to have been realised. The chapters are of unequal merit and the authors have depended too much on the later *bakhars*. Prof. Takakhav gives ample evidence of historical acumen when he discusses the highly controversial claims of Ramdas and Shivaji and we are afraid his opponents may, with some justice, call him hypercritical, so far as that particular chapter is concerned. But, whenever any charge against his favourite hero is to be met, Prof. Takakhav seems to be guided more by patriotic feelings than by a dispassionate spirit of search after truth. For instance his reconstruction of the Jawli incident is hardly satisfactory and we do not know why should we accept it if we have to reject the version of Messrs. Kincaid and Parasnis. Nor are we in a position to understand why one lengthy chapter is devoted to Shivaji's childhood. The incidents related there have been taken from *Chitnis* and *Shivadigvijaya bakhars* compiled long after Shivaji's demise. The only chronicler who was likely to know anything about Shivaji's childhood was Krishnaji Anant Sabhasad. He, however, unfortunately for us, does not tell anything about Shivaji's childhood. The best and, from our point of view, the only thing that we can do under these circumstances is to confess that from the materials now available it is not possible to give any detailed account of Shivaji's childhood, however we or our readers may hanker after a knowledge of this period of the Great Empire-builder's life.

The old controversy about Shivaji's literacy has been reopened in this book. We think, an undue importance has been attached to this question. Literacy and culture are not identical things and whatever view we may hold about the literacy of Muhammad, Akbar, Shivaji or Ranjit Singh, we do not for a moment hold that these great men were uncultured. So far as Shivaji is concerned, Mr. Takakhav has not condescended to make even the most meagre examination of the arguments for and against his statement. He has simply referred his readers to an article of the renowned Maratha historian Mr. V. K. Rajwade in the now defunct *Saraswati Mandir* of Satara. The article in question is not new before us. But the present reviewer had an opportunity of reading this article about two years ago through the courtesy of Mr. Mundle, the Editor of the *Saraswati Mandir*. So far as we remember, Mr. Rajwade argued that some members of the Maratha nobility, not excluding those of the gentler sex, were well educated, it is therefore improbable that Shivaji was illiterate. We all know that Humayun was a scholar and lover of learning, but it does not follow that Kamran took good care of Akbar's education. Similarly Shivaji's literacy cannot be conclusively proved until some specimen of his handwriting is discovered. No assertion, however strong, without any conclusive evidence is likely to be accepted as historical truth in these days of critical research. We are aware that the concluding sentences of a letter have recently been produced as a specimen of Shivaji's handwriting, but it has not yet been prov-

ed that Shivaji really wrote those two or three lines. Whether Shivaji was literate or not is of a mere academic interest, and the decision of the scholars either-way will not in any way affect his claim to greatness. The *bakhars* do not help us much here. Sabhasad is silent, one of the later *bakhars* gives such a formidable list of the subjects which Shivaji either knew or learnt that not even the strongest advocates of his literacy have as yet credited him with such an omnivorous intellectual appetite or such an Encyclopædic knowledge.

Mr. Takakhav has studied all the available Marathi materials but he does not seem to have been equally industrious with the Muhammadan sources of Maratha History. This is clear from a comparison of his account of Siddi Johr's expedition against Shivaji and that given by Prof. Jadunath Sarkar, but this is only one instance. We believe Prof. Takakhav is right in refusing to accept Prof. Sarkar's identification of Makaji Ananda Rao with Hambir Rao. We pointed out the difficulties in accepting this identification while reviewing Prof. Sarkar's *Shivaji and His Times* in these columns.

Well-equipped as they are, Messrs. Takakhav and Keluskar might have rendered an inestimable service to all students of Maratha History, if they had devoted themselves to a dispassionate study of their subject instead of approaching it with a partisan spirit. We are afraid their version of Kiegin's report is hardly acceptable. They confess that they are staunch admirers of Shivaji and so are we. But we do not hold that Shivaji's reputation rests on such isolated incidents as those of Chandra Rao More and Afzal Khan. Whatever may be the view of individual scholars on these controversial questions, no one denies that Shivaji was a great man and a good ruler. The aim of every student of History should be to ascertain the truth, whatever may be the nationality or the reputation of the personage affected.

We are convinced that Prof. Sarkar's *Shivaji* still remains the standard work on the subject and Takakhav and Keluskar's *Life of Shivaji Maharaj* has not been able to replace it.

HISTORY OF BRITISH INDIA UNDER THE COMPANY AND THE CROWN.: By P. E. Roberts, *Follow of Worcester College, Oxford.* Clarendon Press, 1921. Pp. 625.

We congratulate Mr. Roberts upon this excellent volume which gives ample evidence of industry, critical acumen and unbiassed judgment, so necessary for a real Historian. English writers have of late been too much engaged in the whitewashing work and every action whether just or unjust of Clive and Warren Hastings has always their enthusiastic support. Mr. Roberts rightly remarks—"Recent writers on Indian history do not err on the side of hostile criticism of eighteenth century empire builders, but if James Mill and his school were over-harsh in their judgments, the pendulum has now perhaps swung too far in the other direction." It is no small credit on the part of an Englishman to recognise this want of mental balance of his countrymen, in spite of the immense popularity of such partisan writers as Sir G. W. Forrest, Sir James Fitzjames Stephen and Sir John Strachey. Other writers have quietly accepted their verdict, but Mr. Roberts, with true historical spirit, thought it necessary to study the original documents

and based his opinion on each controversial question on a critical examination of all evidence for and against the famous Anglo-Indian soldiers and statesmen. It is needless to say that we have not always been able to see eye to eye with him,—there must always be some room for honest difference of opinion,—but almost on all questions of importance we have found very little ground for disagreement. We believe no Indian student will dispute his condemnation of some of Clive's political and financial transactions when he says—"By certain of his actions Clive had marred both the glory and the usefulness of his work...it is difficult to combat the verdict of Macaulay that he cannot be acquitted of having done what, if not in itself evil, was yet of evil nature. A sinister fact was that Mir Jafar, as subsequently appeared, imagined that in paying this additional sum he was purchasing immunity from his obligations to the Company." With reference to Clive's defence that there was nothing at the time in the Company's regulations to prevent its officers from accepting presents from native princes, Mr. Roberts rightly observes—"The defence was legally sound, but in the first place Clive must have known that Mir Jafar was hardly a free agent. These sums, says Sir Edward Colebrooke, were not really presents in any sense of the word; 'they were moneys bargained for the sale of a province under a transaction stained with falsehood and treachery throughout'—a judgment which, though perhaps over-severe, is hardly untrue."

Mr. Roberts has laid us under a very great obligation by exposing the peculiar treatment that the State papers relating to some of the most questionable transactions of Warren Hastings received at the hands of Sir George Forrest. He printed only that portion of an important document which suited his view of the Chait Singh affair, omitted the rest, and yet many of us unquestioningly accept Sir G. W. Forrest's findings as Gospel truth and go the extent of making definite conclusions on the strength of these mangled documents. Says Mr. Roberts—"Sir George Forrest prints less than half of the proceedings of that day, without any marks of omission to show that the entry is incomplete. The full account may be read in *Reports from Committee of the House of Commons* (1804), Vol. V, pp. 618-19. The portion omitted, though no doubt accidental (was it really accidental?—Reviewer), contains statements of Warren Hastings which tell strongly against Sir George Forrest's view of the Chait Singh incident. Hastings says almost prophetically that without some such an arrangement Chait Singh 'will expect from every change of Government, additional demands to be made upon him, and will of course descend to all the acts of intrigue and concealment practised by other dependent Rajahs.' Hastings actually proposed that Chait Singh should pay his revenue at Patna and not at Benares, 'because it would not frustrate the intention of rendering the Rajah independent,' and for fear lest the influence of a Resident at the latter place 'might eventually draw on him severe restrictions and in reducing him to the mean and depraved state of a mere zemindar.' Sir George Forrest also omits all record of the fact that the agreement was reconsidered on July 5 and, with some modifications in detail, was agreed to by the whole Council."

Want of space does not permit us to quote Mr. Roberts' views on such important topics as the annex-

tion of Sind and Burma and the various Afghan wars, but we hope that this volume will find its place in the shelf of every student of Indian History and our readers will find it extremely useful and readable.

We cannot support Mr. Roberts in his advocacy of Sir J. Bampfylde Fuller. The present reviewer has personal knowledge of some of the atrocities perpetrated by official 'goondas' during the Fuller regime, and he is convinced that Mr. Morley was fully justified in accepting the resignation of that notorious satrap. Nor can we agree with our author when he says that about 1750 the Hindus of Bengal had become intolerant of Muhammadan rule. In that case they would make a common cause with their Maratha neighbours of Nagpur instead of entering into a conspiracy with Clive and Watson to replace one Muhammadan Nawab by another. Mr. Roberts' estimate of the true nature of the Maratha empire also does not bear criticism. These are however minor points and we can confidently recommend this excellent little book to the authorities of the Indian universities. It will make a capital text book for our undergraduates.

SURENDRANATH SEN.

THE BHUBANESWAR TEMPLES: Published by the Bhubaneswar Temples Repair Committee, Puri. Pp. 5 with 12 illustrations. Price. As. 8.

It contains a short description of the principal temples of Bhubaneswar and of the Bindu Sarovar. The committee appeals to the generous public to contribute towards the fund for repairing the main temples and restoring the sacred tank.

THE POLITICAL GITA OR THE PHILOSOPHY OF LIFE APPLIED TO POLITICS IN GENERAL AND INDIAN POLITICS IN PARTICULAR: By V. M. Shah, Editor Jain Hitechha, Ghat-Kopar, Bombay. Price Re. 1.

The book is divided into 3 parts, viz.,—

- (i) General Truths (Pp. 12-64).
- (ii) India at war with the British Rule with the unique and harmless weapon of Non-violent Non-co-operation. (Pp. 136).
- (iii) Appendix: Oriental truths as expressed by original thinkers of Europe. (Pp. 137-216).

The object of the author is to explain "the vital and philosophical basis of Non-co-operation as a weapon of political warfare to be utilized under the guidance of a great spiritual leader."

SRIKRISHNA—THE SAVIOUR OF HUMANITY: By Prof. T. L. Vaswani. Published by Messrs. Ganesh & Co., Madras. Pp. 84. Price Re. 1.

The method is unhistorical and uncritical. Our author's Krishna is a jumble of the Krishna of the Mahabharata (including the Gita) and the Krishna of the Bhagavata and other Puranas. Krishna's sexual immorality has been explained away by the author who considers the "incidents as poetry rather than history" (p. 69). We beg to draw the attention of our author and readers to the thirty-third chapter of the tenth skandha of the Bhagavata. The subject of discussion there was the adulteries of Krishna. The king (Parikshit) asked Sukadeva how it was that Krishna corrupted the wives of other men. The language used is "*Acharat paradarabhimsanam*"

आचरत्, परदाराभिषर्जनम्

X. 33. 27.

which means—"practised the corruption of other men's wives." Sukadeva did not deny the fact, he did not explain it away. He admitted the fact and defended the character of Krishna by saying—

"Teziyasam na doshaya"

तेजीयसां न दोषाय

X. 33. 29.

which means—"the transgression of moral rules is not blamable in the case of powerful men." The Bhagavat says that it was a fact, but according to our author, it is poetry.

The suppression or white-washing of facts does not conduce to the regeneration of a "National dharma."

THE PRINCIPLES OF HINDU ETHICS: By Maganlal A. Buch (Hathi Pole, Baroda). Pp. 18+xi+600. Price Rs. 6-4.

The author has traced down the ethical thought of the ancient Hindus from the Vedic period down to the age of the Mahabharata and the Dharma Sastras. The book has been divided into 23 chapters, the subjects dealt with being (i) The Hindu View of Life, (ii) Criteria of Morality, (iii) Value of Life, (iv) Truthfulness, (v) Purity and Impurity, (vi) Culture and Character, (vii) Woman: her States and Functions, (viii) Marriage Considerations, (ix) Husband and Wife, (x) Chastity, (xi) Obedience to Elders, (xii) Rights of Property, (xiii) Ethics of the State, (xiv) Caste Morality, (xv) Friendship, (xvi) Hospitality, (xvii) Charity, (xviii) Ahimsa, (xix) Humanity, (xx) Quietistic Virtues, (xxi) Sannyasa, (xxii) Fate and Free Will and (xxiii) Theological and Metaphysical Ideas.

The book is very interesting. Every chapter is well-written. We recommend the book to all who are interested in the development of the ethical ideal of our country.

SIR GOOROODASS BANERJEE: By Chunilal Bose, I. S. O., M. B., F. C. S., Rasayānācharyya. Published by Messrs. S. K. Lahiri & Co., 56 College Street, Calcutta. Pp. xi+228. Price Rs. 2.

A well written biography of one of our leading men.

THE SACRED BOOKS OF THE HINDUS: Vol. XXIV—Part II (Nos. 136 to 138, Oct. to Dec) 1920. *Brahma Vaidarta Puranam*: Translated by Rajendra Nath Sen, M.A., LL.B. Published by Sudhindranath Vasu, at the Panini Office, Bahadurganj, Allahabad. Pp. 1-176. Price Rs. 3.

This part contains the Ganes-Khanda (the third book) and a part of the Krishna-Janma-Khanda.

LIGHT FOR LIFE: Parts I & II, by Sir Narayan G. Chandavarkar, Kt., B.A., LL.D. Published by Messrs. Macmillan & Co. Pp. 183+149. Price not known.

These two volumes on Moral Education have been written at the desire of Messrs. Macmillan and Co., and are specially adopted to Indian conditions. They are illustrated by precepts, examples, anecdotes and traditions, mainly drawn from the religious, social and

ethical life of India.' These volumes are particularly suitable for the use of Indian students in the upper classes of our High English Schools. We cannot suggest a better book on moral education. Every school should have a number of these books and every student of the upper three classes should study them.

PSYCHOLOGY OF PROGRESS OR THE THIRTYSEVEN PRINCIPLES OF BODHI: By the Anagarika Dharmapala. Published by the Mahabodhi Society, 46, Beniāpukur Lane, Calcutta. Pp. 31. Price not known.

The sub-title of the booklet is self-explanatory. The exposition is clear.

THE NEW MAZDAISM OR MAHDISM: By M. Z. Akmal.

Written in verse.

CONFLUENCE OF OPPOSITES: By C. R. Jain, Bar-at-Law. (Hardoi) Pp. XVI+410. Paper. One Rupee.

The sub-title of the book is Comparative Religion. The author rightly says, "we are so constituted that there is an overwhelming sub-conscious predisposition in us in favour of the faith in which we are born that unconsciously forces the most critical of us to reject, and that on the flimsiest of grounds, any and every hostile or seemingly hostile theory and fact."

In writing this book our author has been, consciously or unconsciously, guided by this "overwhelming sub-conscious predisposition." He has read something of every popular subject and that thing he has read, not with an open mind, but with a view to glorifying his own religion—i.e., Jainism. According to him Jainism is the only scientific religion in the universe (p. 374). All his conclusions are "those that are embodied in the Jaina Siddhanta" (p. 120).

His knowledge of other religions is shallow and his interpretation is whimsical and highly artificial. According to him the Rishi 'Vashistha' is not a human being but a symbol expressing 'Sruti', 'Visvamitra' means 'meditation', Kurukshetra is the psychic *chakra* (plexus), Indra is the 'Impure Ego', Agni is 'Tapas' personified, the Garden of Eden is a representation of the attributes of the soul Adam is the Individual Ego, and Eve is the Intellect, and so on. All this is assumed to be a new discovery and a discovery by the author himself. All the scriptures were written in a secret language which remained undiscovered up to the 1st of March 1921 when its discovery was announced to the world. The author says, "I have to announce the momentous discovery of a secret language or script that will revolutionize religious belief and change the very complexion of thought.... We may call this secret language *Picto Krita*..."

Will not the world congratulate the author on his 'momentous discovery'?

THE SACRED BOOKS OF THE HINDUS (January to June 1921, Nos. 139-144), Vol. XXVI. *Srimad Devi Bhagavatam, Part I*: Published by Sudhindra Nath Vasu at the Panini Office, Bahadurganj, Allahabad, Pp. 4+352. Price of this part Rs. 7. (Annual Subscription Rs. 12-12 As.)

This part contains the first four books of the scripture. The other eight books will be published in two other volumes.

What the *Srimad Bhagavat* is to the Vaishnavas,

the Devi Bhagavatam is to the Saktas.
Should be studied.

THE WORLD AS POWER REALITY : *By Sir Fohn Woodroffe. Published by Ganesh & Co., Madras. Pp. 118. Price Rs. 2.*

The present book is the first of a series which the author hopes to be able to complete, explaining succinctly some general philosophical principles of the doctrines of Shakti or Power from the Shakta Vedanta standpoint. The book is divided into nine Sections but there is no heading to indicate the subject dealt with. Our author's exposition of the Shakta System is admirable. But his interpretation of other systems is unsatisfactory and unreliable. He looks through the eye of the Shakta Philosophy, and every other system looks like a limb of the Shakta reality. The book is, in fact, an interpretation of the Shakta transformation of the six systems of Hindu Philosophy.

THE PILGRIMS' MARCH : THEIR MESSAGES, *with a Foreword by D. G. Upson : Published by Ganesh & Co., Madras. Pp. 14+136.*

These messages are from the imprisoned and other leading Non-co-operators.

A MID-VICTORIAN HINDU : *By Sukumar Haldar, B. A., Late Provincial Civil Service, Bihar, with Foreword by Pramathanath Bose, B Sc. (Lond.). Published by S. Haldar, Samlong Farm, Ranchi. Pp. vi+203. Price Rs. 2-8.*

It is a sketch of the life and times of Rakhaldas Haldar, the father of our author. We welcome the book as an interesting contribution to the biographical literature of our country. Rakhaldas presents a good "picture of a heterodox Hindu burning with reformatory zeal, establishing Brahmo samaj, at one time even discarding his sacred thread, visiting England and spending his life in ceaseless activity, literary and official, and dying a comparatively premature death—the result of the strain caused by his manifold activities." He was born on the 21-5-1 of December, 1832 and expired on November 23, 1887.

MAHES CHANDRA GHOSH.

RABINDRANATH TAGORE, HIS LIFE AND WORK : *By E. F. Thompson, B. A., M. C., Principal, Wesleyan College, Bankura. Association Press (Y. M. C. A.), 5 Russel Street, Calcutta, and Oxford University Press, London, Calcutta, &c Pp. 112+xiv, with portrait. Re. 1 paper cover ; Re. 1-8 cloth.*

We owe an apology to the author and the publishers of this book for our inability to notice it earlier. The fact is, we wanted to review it at some length and in detail, but have not yet been able to perform so laborious a task. For the book, though small, is very important and deals with a great subject, and, therefore, stands in need of an elaborate review. Having failed to command sufficient leisure for the purpose for so many months, we should not promise such a review in some future issue, but merely say that we cherish the intention.

In the meantime, though we are Bengalis and though there are many passages in the book which are very irritating reading to Bengalis, we must say it is a very valuable little book, for which we are grateful, and into which Mr. Thompson has compressed the salient facts in the life of the

poet and critical observations on most of his best works. The author claims justly that "this little book is the only essay in English which is in any degree based upon study of the original Bengali." Not only so ; the book contains many facts and reflections which no Bengali book or essay on the poet contains. In spite of occasional mistakes here and there, Mr. Thompson's critical estimates are generally correct. There are some wrong statements as to facts and there is generally an erroneous estimate of the numbers of the poet's countrymen who are his "enemies" and of those who are his "friends."

We do not contend that there has not been any indirect Christian or so-called Christian influence on the poet ; but Mr. Thompson's claim of the extent and degree of such influence appears to us exaggerated. What is due to the evolution of higher human nature among all peoples is not a monopoly of Christianity.

Whenever there is some lasting achievement to an author's credit, it is generally thought that the country, nation, people or race to which he belongs, is entitled to part of the praise. This belief accounts for the use of expressions like 'genius of the race', 'native powers', 'racy of the soil' &c. But in Mr. Thompson's book on the greatest of Bengali authors, there is not a single sentence stating or suggesting that Rabindranath Tagore owes anything to the fact of his being a Bengali. On the contrary, the book produces the impression that Rabindranath Tagore's life and work are great in spite of his being a Bengali. There is not a word of appreciation of Tagore as a Bengali, though there are too many passages which contain severe criticism of Bengalis. As we Bengalis are human beings, we certainly have our faults ; and we cannot and do not, therefore, claim immunity from criticism, though we cannot at the same time admit that faults, of which other peoples, too, are guilty, are our monopoly. That, however, is not what we complain of, as the demerits and merits, if any, of the Bengalis is not the author's theme. Their faults come in only as bearing on the poet's life and work and the genesis of his genius and powers. And, therefore, Mr. Thompson ought to have shown why so unworthy a people as the Bengalis were considered worthy by God to have born among them a few men who can stand comparison with at least second rate occidentals ; for nothing happens in this world by chance ; but every effect has its cause, if we could but know it.

R.

THE BOOK OF KNOWLEDGE : *Published by The Standard Literature Co., 13-1 Old Court House Street, Calcutta. 24 parts, 12 vols., 6582 pages. In three styles of binding—Cloth, Roxburgh and Flexible, with a book-shelf free, and the price of the book may be given by monthly instalments.*

Children are newcomers to this earth and their vivacious fresh curiosity urges them always to know each and everything they chance to look upon and hear. For average men it is difficult to answer all the questions a child may ask, and in every household there is not an adequately equipped library which may help the parents and the children. This desideratum has been sought to be removed by the enterprising Standard Literature Co., by the publication of these volumes of the Book of Knowledge, which they verily are. Every department of knowledge has been ransacked and

represented—Physical Science, Chemistry, Geology, Zoology, Physiology, Astronomy, Botany, History, Literature, and what not,—and many interesting stories and lessons from these have been given in a lucid and easily comprehensible manner to satisfy the inquisitiveness of children. The divisions in the volumes may speak for themselves and may give an idea of what they contain. The Book of the Earth, the Book of Familiar Things, The Book of Wonder, The Book of Nature, The Book of Plant Life, The Book of Our Own Life, The Book of All Countries, The Book of Men and Women, The Book of Golden Deeds, The Story of Famous Books, The Book of Stories, The Book of Poetry, Things to Make and Do, the Book of School Lessons, Easy French Stories, &c. These various subjects have been dealt with in 25000 articles, which have been illustrated by ten thousand instructive and interesting pictures, and with 350 colored plates. The subjects are so varied and cover such a wide range of human knowledge that children of every sort of temperament will find many things to their liking, and even grown-up educated people will find these volumes interesting, instructive and edifying. We hope and recommend, therefore, that parents should furnish their household with a set of these volumes, which are so very easy to obtain by paying a monthly instalment of Rs. 5 only.

The get up of the book is very neat and there are tables of contents to each volume and a copious Index attached to the last volume, which makes it easy for even a child to search out any information he or she may want to have.

CHARU BANDYOPADHYAY.

ANGLO-BENGALI.

THE MODERN ANGLO-BENGALI DICTIONARY: By Charu Chandra Guha. Bengal Library, Dacca. 3 Vols. Pp. 2500+xxviii. Price Rs. 13. 1916-21.

How far the art of dictionary-making has advanced in this country since the days of Ram Comul Sen of the last century is exhibited by the work under review. Mr. Guha who, with an efficient staff, has worked for about 10 years and spent thousands of rupees, has presented these close-printed three-columned volumes following "the lines laid down in such standard modern dictionaries as those of Murray, Webster, Whitney, Ogilvie and the like." The merits of such a huge task are best appreciated by taking into consideration the amount of materials collected judiciously and the number of authorities consulted intelligently; and not by finding out faults of omission and commission—specially when the attempt is a novel one, and the range and number of subjects are almost endless. We offer our heartiest congratulations to Mr. Guha and his staff for this 'landmark', as Dr. Seal says, in the history of lexicon-literature of Bengal.

The difficulties as well as the usefulness of a reverse dictionary of this kind are naturally immense. Bengali, which is a living language, and which has become a vehicle of world-culture, has been, by this work, accessible to the whole English-knowing world. No other reverse dictionary hitherto published can meet the demands of the Bengalees and foreigners at the same time.

The English-side of this dictionary has been

enriched with all the available materials from the most recent literature of the kind, and is far ahead of the dictionaries which are generally consulted by the average educated people of Bengal. It is the Bengali-side which gives the greatest credit to the compilers. About 500 authorities have been cited, and the list of works and authors laid under contribution will convince one of the utility of this new adventure. The various branches of Indology have found a place in this work, and the resources of Sanskrit, Pali, Persian, Hindi, Marathi dictionaries have been tactfully tackled. The new coinages of the masters of Bengali language and literature of all ages have been incorporated. Colloquial Bengali terms have been given along with the classical ones. It is a matter of great satisfaction that all the available sources have been utilized.

More things are often found in this work which are neither inserted nor even expected in dictionaries. Many topics are treated almost to an encyclopedic length (e. g., Simile, Sufi, Serpent worship). The names of things and commodities are collected from various languages of Asia and Europe.

The illustrations, which are over 1200 in number, the four most useful appendices and the bibliographies appended to subjects of importance, are all a great advance on the part of this work.

This dictionary has been designed to suit the requirements of students, scholars, and foreigners. Illustrative quotations have been most opportune, and will be much valued by all.

Short histories of different movements, mythological references, and the views of both eastern and western thinkers are quite a new feature. On the whole, both the idea and execution of this work are to be admired.

In fine, we suggest a few words to the compilers of this most useful and up-to-date dictionary. The third volume is much more developed than the other two. Want of etymological data will be felt by many of the advanced students. Terms coined or specially used in connection with the last war, and the Indian politics, have not been incorporated. Some masters of Bengali language who have coined new words, are not mentioned, e. g., Haraprasad Sastri, Bejoychandra Mazumdar, Bidhu Sekhar Sastri, Sasadhar Roy, and others. Several works on Psychology, published in Bengali, may be utilized. Such important works, as the *Sulva Sutra*, the *Prataksha Sāriram* of Gananath Sen, the *Tikā Sarvasva*, and the works on Hindu chemistry copied from Kashmir by Durga Narain Sen, will add to the already great importance of the work. A short note on Bengali pronunciation will be much helpful to the foreign learners of Bengali.

RAMES BASU.

HINDI.

AMERIKAN SANJUKTA-RAJYA KI SASHAN-FRANALI: By Debiprasad Gupta (Kusumakara), B. A., LL. B. Published by the Rashtriya Hindi-mandir, Jubbulpur. Pp. 212. 1921. Re. 1-4-0.

Though the work under notice is mainly translated from Woodrow Wilson's "The State", it is a timely and useful handbook on the administration of U. S. A. All the important points have been touched. The importance of this publication has been enhanced by the four appendices. Those who have no time or capacity for reading original works on the subject, and

are willing to know something about the working of responsible government, will get much help from this book.

This is the author's first attempt. The technical terms used in Hindi are merely tentative, and they are not yet largely used.

MUHAMMAD: *By Siwnarayan Doivedi. Published by the Rashtriya Hindi-mandir, Jubbulpur. Pp. 190. Price As. 14. 1920.*

This is the third publication of the Sarada series, which is a popular and useful enterprise. The work under notice is meant to popularize the general life-sketch of the prophet among the Hindi-knowing public, and it has been compiled from English and vernacular sources. Written as it is in a simple style and sympathetic manner, it will attract the attention of both Hindus and Muhammadans.

GITANUSILANA: *Published by Ganes Chandra Pramanik, Jubbulpur. 1920. Part 1 and 2. Price as 6-6 each. Pp. 96+iv.*

Babu Ganes Chandra Pramanik, who is a Bengali, publishes this new exposition of the Bhagavatgita as enunciated by Mayanand "wami who is said to be an 'unrecognized' (?) disciple of Rama-krishna Paramahansa. Various economic and sociological points are discussed along with ethic and religious ones. On the whole this new work is an attempt to expose and explain the ever-recurring knotty points of modern social life in the light of the Gita.

RAMES BASU.

SANSKRIT AND BENGALI.

UPANISHAD: PART II: *Edited and translated into Bengali by Pandit Sitanath Tattvabhushan (210-3-2, Cornwallis Street, Calcutta). Third Edition. Pp. 210. Paper: Price Re. 1.*

This edition contains four Upanishads, viz. —The Svetasvatara, Taittiriya, Aitareya and Kausitaki. In the first and the second edition, only the first three Upanishads were given.

The Sanskrit commentary given by the author is quite intelligible and very useful. Of all the Bengali translations, it is the best.

The book is printed in Bengali character.

MAHESH CHANDRA GHOSH.

SANSKRIT.

VISISHTADVAITA-BHASKARAH (विशिष्टाद्वैत भास्करः)

By Sadguru Sri Balaram Das Muni; published by Sadguru Yogeswardasji, Swami Narayan Mandir, Bhuleshwar, 3, Bhoiwada, Bombay. Pp. 28; price 2½ annas.

The principles of qualified monism are discussed.

UPANISHAD-BHASHYAM (उपनिषद् भाष्यम्) : *By*

Gopalananda Swami. Published by Patel Chhaganbhai Nagindas, Swami Narayan Mandir, Bhuleswar, 3, Bhoiwada, Bombay. Pp. 18+221+2. Price Rs. 2-4.

It contains the text of (i) Isa, (ii) Kena, (iii) Katha, (iv) Mundaka, (v) Prasna and (vi) Mandukya Upanishad with a commentary in simple Sanskrit. It is written from the standpoint of Visishtadvaita and is based on the commentary of Rangaramanuja.

MAHES CHANDRA GHOSH.

URDU.

DEEBACHAI SEHHAT: *By Capt. Latafat Husain Khan. I. M. S., L. R. C. P., &c. Publisher: Anjuman Taragqi Urdu, Aurangabad (Deccan). Cloth-bound. Pp. 502+xvi. Price Rs. 4.*

This treatise on the principles of Hygiene is a decidedly welcome addition to the Urdu Medical Literature. The author is a member of the Indian Medical Service and a practising physician of considerable experience. He has written this book to enlighten his Urdu-knowing brethren on the general causes of disease and principles of health.

The book is divided in ten chapters dealing with Air, Water, Food, Housing Conditions, Contagious Diseases, Climate, Dress, Physical Exercise, Vital Statistics, and Conditions of Health, each chapter being again sub-divided into several sections, treating of such important subjects as disinfectants, impurities of water, excretion, and modes of recreation.

The book, primarily meant for the layman, is written in a clear, lucid style, free from unnecessary technicalities and full of explanatory foot-notes wherever required. The end comes with a copious vocabulary giving some hundreds of medical terms with their Urdu equivalent.

The only criticism that suggests itself is that the author seems to be too sure of the soundness of the Western system of medicine. There runs throughout an implied infallibility of the Western notions, and our gallant Captain is unsparing in his condemnation of all that comes in conflict with the modern and most up-to-date conceptions of health and disease. But this attitude is perhaps natural, and need not be taken exception to very seriously. The get-up of the book is very decent.

KALIMAT TAYYIBAT: *By Shraf-ud-din Ahmad Khan Sahib. Published by the author, Home Department, Rampur-State (U. P.), Pocket size. Pp. 57. Price Re 1.*

This little trilingual booklet is a compilation of the sayings of Ali, the fourth Caliph, and the greatest sage of Islam. The original sayings are, of course, in Arabic, but here they appear with their translations in Urdu and English. Most of these sayings (such as, "Your desires are your enemies;" "A wise foe is better than an unwise friend;" "Despair is the death of the soul;" "The reign of falsehood lasts for a moment, that of truth is eternal") are in the nature of moral precepts and psychological truths. The brochure can be perused with profit by persons of all creeds and temperament.

A. M.

GUJARATI.

(1) TORU AND TAGORE, (2) GOVARDHAN RAM AND HIS SERVICES TO LITERATURE, (3) SHRI KRISHNA-ARJUN AND GITOPADESHA: *By Manishanker Dalpatram Joshi, B. A., Bombay. Paper Cover: Price Rs. 0-6-0: 0-8-0: 0-4-0. (1921.)*

These three booklets are written by Mr. Joshi in his leisure hours and fulfil the object with which they have been written.

DESHABANDHU CHITTA RANJAN DAS: *By Shivaprasad Dalpatram Pandit, of Kotah, Rajputana*: Pp. 36: Price Rs. 0-4-0. (1921.)

A short biography of Babu C. R. Das was required in Gujarati, as, though many press notices of the details of his life have appeared in Gujarati, they were not till now put together in the form of a book. It furnishes instructive and interesting reading.

AITIHAŚIC RASA SANGRAHA, PARTS 3 and 4: *By Shri Vijaya Dharm Surji and Shri Vidya Vijayji*: Printed at the Anand Printing Press, Bhavnagar. Thick cardboard. Pp. 138: 152. Price Rs. 2-8-0: 2-0-0. (1922.)

The two books refer exclusively to the compositions of old Jaina authors, which the present learned Editors have published with notes and very well written introductions. The first book contains nine Rasas, written in olden times, and the annotations furnish much useful information about the different Jain individuals and spots to which the subject matter of the verses refers. The second book contains the history of a schism in the sect at Surat, and furnishes a vivid description of the bitterness imported into the dispute, which the participants managed to take as far as the ears of the then Emperor at Delhi. At best it was but an ephemeral quarrel but the energy spent on its prosecution was remarkable.

HINDUSTAN NI TIRTHA-YATRA हिन्दुस्थान की तीर्थयात्रा: *By Jethalal Devashanker Dave*. Printed at the Bhagyodaya Printing Press, Ahmedabad. Cloth bound, illustrated and with a map. Pp. 617. Price Rs. 7-0-0. (1921.)

This book is a very valuable guide in Gujarati for intending pilgrims to holy places. It gives almost every information required, and is up-to-date. We are sure it would be extensively used by those who desire to travel throughout India.

K. M. J.

OUR TEETH:—*By Kaikhusru Dorabji Jila of Wadi Steet, Navsari*. Printed at the Tutorial Press, Bombay. Paper Cover. Pp. 37. Unpriced. (1921.)

This book is an attempt by a lay-man to impress upon children and elders the care they should take to keep their teeth sound and healthy. It is intended for free circulation amongst children and furnishes both instructive and interesting reading as it is written in a simple style.

SPECULATION OF THE SHARE MARKET *બનરમત યાને શરેફજારનો સફો*: *By Raman*. Printed at the Hindustani Press, Bombay. Pp. 139. Cloth bound. Price Rs. 5-0-0. (1921.)

The fever of speculation is raging all over India, specially in Presidency towns. The writer, himself, is one intimately acquainted with the working of the stock exchange, and has tried to give his readers an idea of "its mystery, its romance, its science and its experience." Speculation has ruined more persons than it has benefited, as it partakes of all the elements of a gamble or wager. All the same, its votaries have evolved certain rules which they think the game follows, and this writer has also given us a picture of them. This is the second book on the subject from his pen, and we think he was more successful in the first than here, as he was dealing with certain actual facts there. However, this book is also worth reading, if for nothing else, at least for the insight it gives into the working of a market which makes and mars peoples' fortunes in a day. It reveals the inner workings of the man and the market. It is illustrated and thus rendered attractive. Photographs of the late Premchand Raichand and Sir Shapurji Broocha, the *doyens* of the Bombay Stock Exchange, aptly introduce the reader to the subject-matter of the book.

(1) HIND SWARAJYA हिन्द स्वराज्य: एक साधवीर नौकवा: *अने सर्वोदय*: Cloth cover. Pp. 167. Price As. 0-8-0. (1921.) (2) ASAHAKAR असहकार Pp. 132. Price As. 0-6-0. (1921.) (3) RASTRA GITA राष्ट्रगीत Pp. 216. Price As. 0-8-0. (1921.) *By Mohandas Karamchand Gandhi*. Published by the Rashtriya Sahitya Mandal, Ahmedabad. Printed at the Natwar Printing Press, Ahmedabad.

All the three books are the result of Mr. Indulal K. Yajnik's labours as an editor. The first is a collection of Mahatmaj's works, and the second a collection of his speeches. The utility of both of them is beyond question and there would be found no Gujarati reader but would welcome the publications in this handy and cheap forms. The last is a collection of National songs and poems, beginning with the well-known Bande-Mataram, and ending with several Gujarati verses. Urdu and Hindi songs, which have now become the common property of all Indians, find a place here and as such make the collection extremely serviceable.

K. M. J.

INDIAN PERIODICALS

Lessons of Indian Exchange in 1920.

According to B. Ramachandra Rau, M. A., in *The Calcutta Review* for February, the lessons of Indian Exchange in 1920 are, briefly :—

The supreme lesson that this exchange debacle has imprinted on our mind is that political interference with the course of commerce without due regard to economic laws is fraught with mischief. No one says that the Government of India should not fix the value of the Rupee high enough to prevent the intrinsic value of the Rupee from exceeding its intended value in exchange. This is one of the fundamental principles of coinage. No one can break it with impunity or else the coins will go to the melting pot. It is this reason that forced the Government of India to raise the exchange value of the Rupee from 1s. 4d. to 2s. 4d. sterling by successive steps synchronising with the rise in the price of silver. Economic law justifies it. But may it not be assumed that fixing too high an exchange value for the Rupee, will inevitably bring about unpleasant consequences. The Government of India failed to maintain this high exchange value; and perhaps better results would have attended if it had attempted a moderately high level as 2s. (sterling.)

The second valuable lesson that this exchange tragedy has taught us, is the true value of the gold exchange or sterling exchange standard system of our country. This system aims at converting the internal currency into international currency, making the latter available for export purposes only.

It aims at giving a stable internal currency suited to the needs of a particular country.

Another important lesson this exchange tragedy teaches us, is the fact that merchants suffer less from a diminution in quantity of currency than from a rapid fall in exchange. A diminution in the quantity of currency is another way of saying that the currency system is inelastic. That a currency system should be elastic is one of the fundamental tenets of a good currency system, but far more important than this is the fact that the currency unit should have stability both internally and externally. An unstable currency unit causes great hardships to the masses and a currency unit which has no stable external value causes hardship to all merchants and traders.

Tata Institute at Bangalore.

The same journal writes with regard to the Tata Institute at Bangalore :

What strikes a superficial observer most is that during the last ten years of its activity the authorities of the Institute have been more alive to researches of a commercial or semi-commercial nature—the professors having secured patents in their names—rather than to a sound development of the Institute on healthy educational lines. The current expenditure of the Institute in 1911-12 with 24 students on its rolls amounted to Rs. 1,49,155. In 1920-21, 84 students cost the Institute Rs. 3,34,201. The total amount thus spent in the last ten years was 24 lacs. During this period 14 Associates and 42 Certificate-holders have received the hall-mark of the Institute. Thus each student has cost the Institute in the estimate of Dr. Moos, 43,000 rupees. And what has been the net result? The Professoriate is entirely non-Indian, the patents no doubt are great assets to the Institute, but they have been secured by the professors themselves; the *alumni* of the Institute, it has been shown, are generally employed on salaries ranging from 100 to 300 rupees a month. Such is the fate of a purely Research Institute run on "English lines" and we are anxiously awaiting the result of the Committee of Enquiry.

Panjab Convocation Address.

The same periodical expresses the opinion that sir Asutosh Mukerjee's convocation address at the Panjab University, "was appreciated throughout the length and breadth of India." *The Tribune* of Lahore, than which no paper in India takes more pains to be fair and balanced in judgment, writes, in part, regarding that speech :

It was certainly a stimulating discourse in more senses than one. Not everybody will perhaps agree with our distinguished countryman's notion of the true ideal of a University. To him "it is of paramount necessity that in a University worthy of the name the courses of instruction should cover the whole field of human thought and intellectual activity, so that she may participate to the fullest

extent in the diffusion and extension of knowledge." Every University, he thinks, "should be in a position to satisfy the requirements of all the students who will eagerly flock to her gates actuated by various kinds of needs and desires." Not only so. It should also "provide all these students with the means and opportunities of obtaining all the knowledge, all the skill requisite to satisfy their intellectual aspirations." Finally: "No University can be regarded as a potent agency for the enrichment of national life in the fullest measure by the diffusion and extension of knowledge unless the course of possible instruction cover the whole field of human thought and intellectual activity." Not only does this view of the true ideal of a University necessarily exclude several wellknown modern Universities from the category of "Universities worthy of the name," but it is perhaps open to question whether in these days of extreme specialisation and diversification of knowledge there are many Universities which fully satisfy the requirements of Sir Ashutosh's definition. Nor is it easy to reconcile this view with the plea for a diversification of University type which the speaker himself puts forward in an earlier part of his discourse. "It is not by any means a truism of no account," he says, "that all Universities, even in one country, should not, if they are to render the highest service to the community, be cast in the same mould. We should not expect them to be uniform in character, for each institution must meet the varying and growing needs of the people and consequently the ideals and activities of a University must change not only from place to place but from time to time." We do not say that there is no room for such diversification under Sir Asutosh's definition of a true University. But clearly the room is a very restricted one, if it is to be the recognised business of every University to throw open its portals to any student that resorts to it actuated by any intellectual need or desire, and not only to throw open its portals to him, but to fully satisfy his aspirations.

But when from this somewhat debatable question of the ideal of a University Sir Asutosh passes to the character of University education, he lets fall fragments of truth which are not the less precious because they are not new.

Indian Art.

We take the following from Sir Asutosh Mookerjee's address at the recent Oriental Conference held in Calcutta:—

Many of us can recall a time when European Archaeologists found little in Indian sculpture and Indian plastic arts which could call forth

their enthusiasm and admiration. But thanks to Mr. Havell, Professor Abanindranath Tagore and Mr. Gaganendranath Tagore, there has been a silent revolution in this department, and we have learnt to evaluate the ideals which rendered possible the wonderful constructive skill of our predecessors in painting, sculpture and architecture. The intelligent interest which it has evoked in cultured circles is further indicated by the deserved success of periodicals like the *Rupam* and the *Indian Arts Journal*.

All this is true. But a fully informed historian would find it necessary to mention the names of Dr. Coomaraswami, Sister Nivedita, Mr. Samarendranath Gupta and of *Prabasi*, *The Modern Review* and *Bharati*, also, in this connection.

A Calcutta University Publication Examined.

Prof. Sylvain Levi, President of the recent Oriental Conference held in Calcutta, thus gave an idea of the merits of a Calcutta University publication in the course of his presidential address:

The Calcutta University has published, in 1919, the Tibetan text and an English translation of an ethical work *Sesrabsdon bu*, that is *Prajnadanda*; according to the Tibetan translator, Nagarjuna is the author of this work. The English editor and translator fully endorses that statement; he goes even to say that Nagarjuna flourished above 100 B. C., a date which very few people will admit easily. That *Prajnadanda* had been selected as one of the textbooks for Higher Proficiency Examination in Tibetan by the late Sarat Chandra Das who had given a first rough edition of the text. The new editor has spared no pains in preparing his text and translation. He gives a graphic description of his efforts, in the course of two years spent in Tibet, to seek assistance of monks and laymen. At last, he found some Head Master who had had the advantage of receiving a scholarly explanation of the first 102 verses from a learned Lama of Hrigatse, the Lama being able to give the meaning assigned by tradition to some of the passages which appear quite incomprehensible at first sight. Now let us turn to the text itself, and pick up some verses, say, verse 13, in the translation:

"If you sin in speech you will be damned—the parrot, the singing bird and the waterhen, the silent waterduck—which man does not catch,—their entire accomplishment is silence."

Well, it is fairly strange to find the parrot quoted as an instance of cautious silence. Let us try a literal translation of the Tibetan:

"By the sin of their mouth they are going to

destruction, the parrot, the mountain bird and the *titira*. By not speaking, the waterduck does not perish. The total accomplishment is not to speak."

Is not any Sanskrit scholar just reminded of the wellknown verse, "*atmano mukhadosena badhyante sukasarikah, bakas tatra no vadhyante maunaur sarvarthasadhanaur*"? Let us take another more, V. 41, the translation has :

"The fire which burned the forest—became the companion of the wind,—and that same extinguished the fire—so has the weak man no friends."

Again this is a well-known verse of Panca-tantra :

*Vanani dahato vahneh sakha bhawati marutah !
Sa eva dipanasaya krse kasyasti sauhrdam.*"

Instead of the "fire" in the third line, the Tibetan has faithfully *mar-me* "a lamp", just as the Sanskrit *dipa* in the Sanskrit original.

One verse has been particularly distressing for the English translator, that is verse 31. He first found there "a wicked man whose ear was filled with curds," and he adds a note where he refers to a desperate explanation afforded by the Lama. Later on, in the corrigenda, he substitutes : "O, Karna, evil-minded like curdled milk," an unexpected *upama* "comparison". The text has literally rendered "Bad mind curd-ear" and that "curd-ear" will tell every Sanskrit scholar of the well known *Dadhikarna* of the fable.

Preferential Duty on Hides and Skins.

The December (1921) number of the *Journal of the Indian Economic Society* observes :—

The attention of those who advocate a system of Imperial Preference should be directed to this the only item on which a preference is given by India to the Empire. Imposed for the double object of fostering the Indian tanning industry, and of maintaining a key industry within the Empire, export duty on Hides and Skins does not seem to be achieving either object. Out of a duty of 15 percent the exporter is allowed to pay only 5 percent, if he executes a bond for the remaining 10 percent, which is to be cancelled on production of a certificate of Empire tanning. This certificate was to be produced within six months of the date of shipment at first. This period was extended to 12 months ; then to two years, and now it has been extended to three years. The bonds are evidently becoming a dead letter ; the Indian revenue suffers, the tanning industry in India gets no help ; and the exported article easily makes its way out of the Empire. The intentions of the Legislature have been nullified by Executive concessions.

Sher Shah.

Mr. Ram Prasad Tripathi's interesting article on the administration of Sher Shah in the first number of the *Journal of Indian History* contains much information on his ideas of kingship, sense of duty as a king, his dispensation of justice, his revenue and finance, charity and endowments, the police and censors in his reign, his army, and various miscellaneous matters. The writer says :

In spite of his being an orthodox Sunni Muhammadan, Sher Shah was tolerant to men of other religions and faith. Of course no one was allowed to preach openly the doctrines subversive of the Muslim religion, but everyone was free to follow his own religion as best as he possibly could. Once it was reported that the officials of Shahid Khan Lodi interfered with the worship of the Hindus, and a firman came down upon him threatening him with fines and punishments, if any such case were brought to his notice in future. *Not only this, the Hindus also were granted waqf for their educational institutions, and were left quite free to deal with it according to their best interests, a matter never known before in the Muslim history of India.*

Himself quite alert and energetic, active and practical, he infused the spirit of efficiency in the administration, which brought peace and prosperity in his kingdom, and elicited unstinted praise from the writers who wrote during a time when sympathies with the Afghans made a man suspected by the Mughal officials. Had he lived longer, there is no doubt that he would have stamped his name on the pages of history as boldly as Akber did, but even in the short period of reign he did acts which were remembered by the posterity with gratitude.

Cow Protection.

In the January number of *The Agricultural Journal of India* Mr. W. Smith, Imperial Dairy Expert, writes :—

The cow is held in veneration by the Hindu community, and the whole of the people of India, whether Hindu, Mahomedan, Sikh or Christian, look to her for part of their food-supply in the form of milk, *ghi* (clarified butter), or other milk products. The great mass of Indians are vegetarian, and there is nothing which can take the place of milk and the milk fats in their dietary. Recent investigations have proved that the vegetable oils which are offered as butter fat substitutes are lacking in what is known as vitamins, which are essential to the growth and the

general well-being of the body. Most Indians do not eat animal fats and, consequently for the fatty part of their daily ration rich in the necessary vitamine principle, they must rely on butter fat alone.

In view of these facts it seems that even from a purely utilitarian point of view, it is good to have a very special regard for the cow and all which pertains to her well-being, and consequently cow protection is a necessary plank in the economic platform of Indian progress.

Some prominent men in India advocate prohibition of the export of cattle as a form of cow protection, others call for Government orders prohibiting the slaughter of cattle for food, while a section of the rural community consider that the setting apart by the State of large areas of land for grazing purposes only would solve the problem. No doubt something can be said in favour of all these proposals, but it seems to me that the first and most needful form of cow protection urgently wanted in India is the stoppage of the slaughter of young cows and female buffaloes in the large cities.

"Awake ! Awake !"

Prabuddha Bharata for January opens with a brief exhortation by Vivekananda, written to the Sister Nivedita from London in 1896, with the above caption. It runs thus :—

My ideal indeed can be put into a few words and that is—to preach unto mankind their Divinity, and how to make it manifest in every moment of life.

This world is in chains of superstition. I pity the oppressed, whether man or woman, and I pity more the oppressors.

One idea that I see clear as daylight is that misery is caused by *ignorance* and nothing else. Who will give the world light? Sacrifice in the past has been the Law, it will be, alas, for ages to come. The earth's bravest and best will have to sacrifice themselves for the good of many, for the welfare of all. Buddhas by the hundred are necessary with eternal love and pity.

Religions of the world have become lifeless mockeries. What the world wants is character. The world is in need of those whose life is one burning love, selfless. That love will make every word tell like thunderbolt.

Bold words and bolder deeds are what we want. Awake, awake, great ones! The world is burning with misery. Can you sleep? Let us call and call till the sleeping gods awake, till the god within answers to the call. What more is in life? What greater work? The details come to me as I go. 'I

never make plans. Plans grow and work themselves. I only say, awake, awake.

The Development of Japanese Shipping.

Mr. St. Nihal Singh calls attention to the development of Japanese shipping in the December *Wealth of India*. Says he :

Both the Government and the people of India need to study the history of Japanese shipping and shipbuilding. The development in both directions during the last generation has been nothing short of marvellous, as is evident from the following table, compiled from official sources :—

Years	Tonnage.
1893	15,000
1896	709,000
1905	1,527,000
1918	2,482,000

These figures give one furiously to think.

The great lesson in respect of the development of ship-building and shipping industries which the Government and people in India have, in my estimation, to learn from Japan is to pull together. But for co-operation between the authorities and the people, Japan would not have been able to register the progress she has done in those industries by utilising the opportunities, especially those presented by the Chino-Japan and the Russo-Japan wars and the recent European struggles.

But how can the Government and the people of India pull together when the former has mainly, and in the first place, the interests of Britain at heart ?

Urdu Drama.

Mr. Kunwar Sain informs the reader in the February *Hindustan Review* that

The first drama in Urdu is believed to be a translation of the now world renowned Sanskrit play, *Sakuntala*, brought out by a poet, Nawaz or Niwaj, by the command of Emperor Farrukh Siyar. This is not obtainable from any of the local libraries or bookstalls, and beyond a mention of it in the histories of Urdu literature, there is no other detail to be found anywhere to show what, if any, literary or artistic merit it possessed. Whatever its defects may have been, it is obvious that Urdu drama came on the Indian stage with the finest material for model and inspiration and under the best of auspices.

This translation, however, appears to have met with little favour from the elite and the public alike, for there is no record of its having been staged.

According to him, "a musical comedy, 'Indur Sabha' by name, claims the pre-eminence of being the first original play in Urdu." Mr. Sain's general observations are contained in the following sentences :—

During the period that Urdu was in the making it was singularly devoid of the form of artistic expression. From the earliest times down to Ghalib (1869 A. D.), none of the masters of Urdu prose and poetry wrote any dramas. It was only after the decline of the Moghal Empire had set in that drama in Urdu took its birth, that the earliest attempts were poor both in matter and form, not for the absence of material and model but for want of technical knowledge and skill on the part of the authors, that the group of dramas of the so-called Victorian Age was but a teeming multitude of hybrid productions pandering to the vulgar taste—and that it is only in the post-Victorian epoch that something like a decent drama worth the name is seeing the light of the day. As compared with the ancient Sanskrit or modern European drama, the Urdu dramatic literature is still low; that mysterious charm of characterization, expression and action which is found in Kalidas and Shakespeare for instance, is yet to come.

It would be a piece of temerity on my part to forecast the future of Urdu drama. From the trend of past events, however, one may venture to give an opinion. Already Urdu drama has shown sign of vigorous growth and development. Men of light and leading will surely recognise in it a powerful instrument for the uplift of the people, and the next wave of dramatic composition is likely to be historico-political, even as it has been, I understand in Persia, one of the most backward countries from the dramatic standpoint. Historical dramas like the *King Henry's* of Shakespeare are yet to be written in India. Through and after these perhaps will, in course of time, arise the true romantic drama. Then and only then will Urdu drama take its rightful place by the side of the best productions of the world.

"The World of Culture."

The following paragraphs are taken from the two December numbers of *The Collegian* :

The Late Ramanujan (1887-1920)

A very appreciative and extensive account of the work of the late Ramanujan, the first Indian F. R. S., appears in the *Proceedings of the Royal Society* (September 1, 1921) in the section on obituary notices. "I can compare him only with Euler or Jacobi," says G.H.H., the Cambridge mathematician, through whose interest Ramanujan was introduced to the world of science.

The Melodies of Hindu Music

The music of ancient India, especially of the *Sama Veda*, forms the subject-matter of R. Simon's studies in Vedic literature. His German translation of *Puspasutra* was published in 1905 by the Bayerische Akademie der Wissenschaft (Muenchen). The translation of *Panchavidasutra* has appeared at Breslau (Marcus and Co., 1913). The author's "Vedische Notationen" is a monograph in the *Wiener Zeitschrift für die Kunde des Morgenlandes* (Wien, 1913). Students of Hindu music will find historical and technical material in E. Felber's *Die Indische Musik der vedischen und der klassischen Zeit: eine Studie zur Geschichte der Rezitation*, which has appeared in Vienna (1912) in the *Sitzungsberichte der kaiserlichen Akademie der Wissenschaft*.

Texts of Vedic Melody

Both *Puspasutra* and *Panchavidasutra* are music books which were designed to help reciting the *Sama Veda*. The number of melodies catalogued by Simon in the index is amazing and overwhelming. *Puspasutra* has a commentary by Ajatasatru which is to be found in the Burnell Collection of India Office, London, No. 448. The text, complete in ten chapters, was published by Satyavratasarman in the *Usha*, Calcutta, 1890. The commentary of *Panchavidasutra* is deposited in the Burnell Collection, No. 496. The text, complete in two chapters, is mentioned in Hrishikesha Sastri's and Shiva Chandra Gui's *Catalogue of Sanskrit MSS.*, Sanskrit College, Calcutta, 1895-96.

Asian Economics in America

At the Boston School of social Science (Tremont Temple, Boston) Tarak Nath Das gave a lecture on "Economic Forces in Asia" (Nov. 5).

International Art Exhibition in P

In 1922 there is to be held in Grand Palais at Paris an international exhibition of fine arts. France will be represented by the work of twenty-five years. Even Germany is going to be invited to send her art products. The lead is being taken by Monsieur Armand Dayot, General Inspector in the Ministry of Fine Arts, who in an article in the *Excelsior* (Paris) says that both the ministry as well as the public of artists and art-lovers are likely to be interested in the project.

[It is to be hoped India will send her quota of works of art. Ed., *M. R.*]

Meillet's Linguistics

The Philological essays of A. Meillet, which have appeared in journals during fifteen years, are now available in book form as *Linguistique historique et Linguistique generale* (Champion, Paris). Linguistics has passed from the stage of description to that of the discovery and formulation of laws. Comparative grammar is

also making the scientific world ready for "general linguistics". Meillet's studies bearing on the different languages of Europe and Asia constitute a most important landmark in the history of this transition. Another feature of Meillet's investigations is the emphasis he has always placed on the fact that linguistics is a branch of Sociology. French savants are attaching the same value to Meillet's *Linguistique historique*, etc., as Poincaré's *Science et hypothèse* and Perrin's *Atomes* in the contemporary world of culture.

Islam in World Culture

"Should Islam be regarded as belonging more to the East or to the West?" Such is the problem posed by Carl Becker, German minister of education, before the orientologists assembled last October at Leipzig. And the query is answered by him thus: "From the standpoint of spiritual history Islam stands nearer to Europe than does India or China."

Europe and Islam

The foundations of European culture are the same as those of Islam, viz., Hebrew traditions, Persian dualism, classical antiquities, mediæval Latin products and so forth. Not only the minnesingers of the Middle Ages but even Dante's *Divine Comedy* (as readers of the *Collegian* are aware) have been traced to Islamic inspiration. Altogether, Islam can thus be proved to be separated from Europe only by race, as has been done by Troeltsch, Burdach, Becker and other German Islamologists.

India in America

An American Commission for India has been established at Washington D. C. under the directions of Macfarland and Sailen Ghose. The *Springfield Republican* and *Boston American* of Massachusetts, both dailies of the highest standing, have been devoting space to Indian problems. Tarak Das has written on "The spinning wheel in Indian Nationalism" in the *Survey* and on "Temperance in India" in *Unity*. These are weekly magazines of New York. A detailed account of Young India's activities (with illustrations) has appeared in German under the title of *Asien und der Freiheitskampf der Inder* in *Pionier* of New York for the year 1922. The *Pionier* is the annual calendar published by the New York Volkszeitung Co.

For Prospective Hindu Students in the United States

Indian students who are thinking of going to the United States for education will be encouraged to learn that the immigration laws of America do not contemplate any prohibition against students, who can prove by their papers that they are not likely to "labour" and earn their livelihood in the country. "The Department of Labour has made a wise move," says the *Boston Transcript* (Oct. 17), "if it has issued an order excepting from the provisions of the three per cent. immigration

law students from foreign countries going to the U. S."

The Three Per Cent. Immigration

Under the present immigration law, the annual quota of foreign country must not exceed 3 per cent. of the total number of the nationals which the last census gives as residents of the United States. Suppose India has altogether about five thousand men and women already domiciled in the U. S. Not more than 150 Indians would therefore be admitted as "Immigrant" on any account. "But" says *Boston Transcript*, "provided the Washington authorities are given satisfactory evidence in each instance that the applicant is a *bona-fide* student and that he or she does not intend to take up a permanent residence in the United States, public interest will not suffer if the three per cent. quota is exceeded by a few hundreds of thousands."

Wanted Indian Delegations at New York and San Francisco

If not for anything else, at any rate for the convenience of our students proceeding to the U. S., Indian leaders should at once establish two delegations one at New York and the other at San Francisco. It must be remembered that virtually each and every instance of a "Hindu" seeking admission will have to be *tought out* legally with the immigration authorities at the two ports. And this can be done only if India's interests are securely looked after by representative bodies of Indians.

Tagore in France

La Revue de Paris prints a few translations from Tagore's poetry in its issue of September. His renderings from Kabir are given in French through the columns of *La Nouvelle Revue Française* (September).

Indo-Iranian Migrations in the Light of the Mitani Records.

Prof. P. D. Gune, M.A., Ph. D., points out in the June (1921) number of the *Journal of the Iranian Association* that

The excavations at Bogaz Keui, Mesopotamia during the summer of 1907, an account of which has been given by Prof. Hugo Winckler in the *Mitteilungen der Deutschen Oriental-Gesellschaft*, have not yet received sufficient attention at the hands of the Indian Orientalists.

Dealing with the treaties between the kings of the Hittites and the Mitani, he says that the names of persons and deities, although occurring there in the Semitic idioms, have decidedly an Indian and Iranian ring and sense.

The names of the deities found in the treaties and having a decidedly Indian ring are, Mi-it-ra, Uru-w-na, (A-ru-na), In-da-ra and Na-sa-a (t-tia). One can easily recognize in them the Vedic deities, Mitra, Varuna, Indra and Nasatya.

Sir Ramkrishna has conclusively proved in his essay *The Aryans in the land of the Asurs*, that the Vedic Aryans and the Assyrians or Assurians were once in close contact with each other. Some Vedic and more Brahmana and Atharva passages speak of the Asuras as an earthly people speaking a Mleccha language, and are a testimony to the fights among them, and the hatred with which the Vedic people regarded the Assuras.

After considering the opinions of many Indian and Western scholars, Prof. Gune concludes :

The Mitani records and other literary material on the Indian side, therefore, enable us to picture the migration of the Indo-Iranian branch thus :—

(a) These people must have been in contact with the Chaldeans and Assyrians between about 2000 B. C. and 1400 B. C., the Iranians having separated from the Indians before the latter date. This accounts for a few Iranian names among the many Aryan names of the kings in those provinces, viz., Assyria, Chaldea, Mesopotamia; (b) The tribes who separated on account of acute religious and other differences and went first, were the Iranians; (c) Others followed, but finding Iran (and probably Western Afghanistan) already occupied, pushed further on and penetrated the Hindukush ranges; (d) That there were two (or according to some scholars even three) migrations into India, the last having taken place about 1,400 B. C.; (e) That after this there was no further Aryan invasion of India; (f) It goes without saying after all this, that a migration through the Oxus province, North Afghanistan, into India, is out of the question.

The Hand-loom Industry.

Major W. W. Powell, I. C. S., has made some timely observations and suggestions on the revival and preservation of the hand-loom industry, in the *Bombay Co-operative Quarterly* for December.

With the present attempt at the boycott of foreign cloth and the probable revival of the old hand-loom industry, it looks as if the village weaver is likely, at any rate for a time, to come into his own again, provided that he is able to defend himself against the forces which in his own country have worked and still are working constantly against him and which

exact from him a heavy toll at every stage from the purchase of the raw material up to the marketing of the finished goods. He works either in the factory of a small capitalist, or as an independent artisan in his own home. From the point of view of the weaver himself, there is little to be said in favour of the small capitalistic factory. With no organisation at his back and no bargaining power, he seldom receives more than a bare living wage, tends to lose all feelings of honourable pride in his craft, and is likely to have little incentive towards self-development or improvement of his economic conditions. He becomes a mere wage-earner, working without any enthusiasm or imagination. On the other hand, as an independent artisan he has little or no credit behind him, and again finds himself in the hands of the capitalist. In the first place, he has to buy his raw material on credit from the latter—in other words he makes his purchases in the dearest market. When it comes to disposing of his finished goods he has to sell them in the cheapest market to his creditor, at a price fixed by the latter. A heavy toll is levied on each occasion, and he finds it difficult to eke out even a bare livelihood. Again, the village weaver is, as a rule, uneducated. He has no means of informing himself as to the conditions of the trade, the fluctuations of the yarn market, the changing fashions, and the latest improvements in the implements of his craft. Marketing is an art, of the intricacies of which he knows and suspects nothing. He has no incentive to work hard or to take any trouble, and he struggles along, perplexed and helpless, the serf of the capitalist, till finally, abandoning his hereditary craft, he is either forced onto the soil, or goes to swell the ranks of the proletariat in the city or town.

It may be doubtful, says the writer, whether the hand-loom weaver, plying his trade in his little hut, can ever hope to hold his own against the small entrepreneur, or the large-scale factory-owner with his up-to-date labour-saving machinery; but the labour seems well worth while.

What is certain is that it is only by co-operation that the effort is likely to be successful. The basis of co-operation is a common need. If many people want the same thing, they are more likely to attain it by working together and helping one another. What the weaver wants, in the first instance, is cheap credit, and good credit, and like other poor men he can only obtain it by co-operation. By means of co-operative credit, relieved of the incubus of the capitalist, he will be free to buy his raw material in the cheapest market, and to dispose of his finished goods in the

dearest. In the next place, he wants education, and here too co-operation will assist him, both directly and indirectly, as it has done in other countries. By taking his part in the deliberations and decisions of his society his wits will be sharpened. He will learn something about standardisation, buying and selling, and the fixation of prices. He will become less conservative, and more receptive to new ideas and methods. His public spirit will be awakened, and he will begin to believe that his future rests in his own hands more than he had imagined; that he can hope by combining with his fellows to work out his economic freedom. He will begin to ask for elementary education, and some technical training, for himself and for his children. He will be curious to learn something about newer methods and labour-saving appliances. If the market for his Khaddar or Dosuti or Ghalum is not favorable, he will think of producing more refined and readily marketable goods. In the Punjab some of the village weavers, mostly of the Jullundur and Hoshiarpur districts, made a start on these lines some six or seven years ago, and had already made considerable progress. They have formed some 57 societies, which are guided and controlled by three unions. There is also a central institution called the Weavers' Central Co-operative Stores Limited, which is located in Amritsar. Naturally, the societies have encountered a lot of opposition from the capitalists, whilst latterly in some cases even the village proprietors have resented their success. Being ignorant and inexperienced, too, they have not always been fortunate in their yarn dealings. Whilst they are only beginning painfully to learn the rudiments of good marketing, still they are learning and progressing.

"The Effect of the War on Non-Christian Religions."

Mr. R. E. Hume observes in the *Indian Philosophical Review* for January :

War powerfully arouses all the human emotions. The avowed purpose of war obviously arouses the destructive passions, which religion would ordinarily seek to repress. Yet the exigencies of war also arouse the sentiments of self-sacrifice, patriotism and co-operation for a cause larger than the individual, the ideal of guaranteeing the welfare of generations yet unborn, and other such noble aims, which religion seeks to foster in the quiet days of peace. As a matter of fact, the great War has produced in every religion certain very varied, and even contrary, effects. Of whatever religion and nation they were, the individuals who went into the War, predominantly bad men, came out in a still worse state of character, and on the

other hand those individuals who were already predominantly good when they went into the War, came out of that tragic experience ennobled and purified. What will be the effect upon the various religious groups as a whole? Are the main body of adherents of any religion, whether Christian or non-Christian, going to conduct themselves any differently after the War, than before, towards alien religionists? Probably the main effect of the War upon the Christians has been to strengthen their conviction of the urgent need of the whole world for their special religion. Yet the fact is that many followers of other religions also have come, through the very same dire experience, to feel similarly confirmed in the superiority of their own particular type of religion. And many of these non-Christians have come to feel a certain new opportunity, and also a very distinctly new responsibility, for the general peace and for the specific religious welfare of the world which has been passing through the torments of war.

Mr. Hume dwells on the evidences of revival and of weakening in Hinduism, in Shinto, in Confucianism, in Buddhism, and in Muhammadanism. Among the proofs of revival in Hinduism he mentions the organization of the Hindu Missionary Society, which admits non-Hindus also into the fold of Hinduism, and the publication of four Hindu proselytizing journals in Bombay, Kolhapur, Allahabad and Sringeri. Among the proofs of weakening in Hinduism he mentions the following :—

The increasing negligence of cast-strictness is the most important rupture which the Great War has effected in Hinduism.

The gradual relative decrease in the number of Hindus is another noteworthy indication of a certain general weakening of Hinduism as a whole.

While the Hindus have been undergoing a gradual relative dwindling in numbers they have been increasing in their expressions of dissatisfaction with their ancestral religion.

The Most Important Cause of War.

In an article in *East and West*, December, on the National State, War and the League of Nations, Prof. Arthur Brown, describes the causes of war.

Nationalities, like other groups of men, are moved by the instincts which govern men when acting in herds. Foremost amongst these we must place acquisitiveness, the repro-

ductive and parental instincts, vanity, rivalry and love of power. Mr. Bertrand Russell maintains that the mistaken belief that men, whether individually or in crowds, act rationally has led to too much emphasis being placed both on idealistic motives and on acquisitiveness as causes of war and to a under-estimate of the importance of the instincts other than acquisitiveness. There is a considerable amount of truth in this view. Wars at one time were caused largely by the ambitions of rulers, but with the growing identity of states and nationalities and the development of democracy they have come to spring from the relations of nationalities amongst themselves. The supposition that democracies are essentially peaceful is the merest illusion and all the above instincts combine to produce the desire of members of the same nationality to live under a common political rule to maintain or improve a standard of living and to dominate members of other nationalities. Reproduction operates indirectly by bringing about the necessity for expansion room and thus prepares the ground for the work of acquisitiveness. None the less I believe that where there is a strong national consciousness, acquisitiveness is the most important factor amongst the causes of war inasmuch as it is the most difficult to overcome. The other instincts may with much more ease be either "sublimated," i.e., given sufficient satisfaction in a non-injurious way, or "symbolised," i.e., given vicarious satisfaction in an imaginative way through the medium of one of the arts. Similar treatment may of course be accorded to acquisitiveness to some extent. It has been pointed out that inside the group this instinct "may be satisfied by the undertaking of some predatory form of business enterprise or the advocacy of social reforms which confiscate the property of others" although I should think that considerable danger of social strife attends this form of sublimation. But acquisitiveness, whether inside or outside the group, which is directed to the necessities of life will resist sublimation or symbolisation. And thus the terrible danger of war arises from the pressure of population upon the food-supply.

Education in "Co-operation."

"Co-operation" in the technical sense has done much good and is capable of doing more. How can Co-operative education be spread among the people? W. L. B.'s reply in the *Burma Co-operative Journal*, quoted in the *Bengal, Bihar and Orissa Co-operative Journal*, is in part as follows :

Methods of Teaching Co-operation. How can we spread this Co-operative Education among the people? We can do so by first spreading amongst them a knowledge of the economic and moral advantage of combination. The best agent for the propaganda of the benefits of co-operation is the established and well managed co-operative society itself. Example is better than precept and the work of the societies and the benefits they have brought to their members is an object-lesson better than any amount of teaching. Seeing a society and the benefits derived by members is worth a hundred descriptions or lectures however edifying. Nevertheless, in the initial stages, and in unopened tracts of country preaching has to be done as the people may never have heard of societies or seen any at work. Leaflets on co-operation as well as articles in the daily papers help the dissemination of the gospel of co-operation amongst the public. Those who have faith in the benefits of co-operation and are members already, must be instructed in co-operation and the methods of working societies mainly by means of a catechism.

Propaganda in schools and colleges :—

Enthusiasts in co-operation cannot do better than get into touch with schools and colleges, create in the minds of the students a desire to know something about the co-operative movement, and arrange for lectures suitable for school and college students. The value and benefits of thrift clubs, and of school stores should be explained.

He also mentions propaganda in villages, and Co-operative dramas, as at Mandalay and at Letpdan, among other methods.

A Distinction of Buddhism.

The Maha-bodhi and the United Buddhist World for February observes :—

Of the many religions that exist to-day there are three religions that teach man to renounce the pleasures of the senses, viz., the higher Brahmanism, Jainism and Buddhism. The higher Brahmanism is metaphysical, Jainism is ascetic and Buddhism takes the middle path in its asceticism avoiding the speculations of the Whence, Wither and What Am I.

The Buddha unfolded the mysteries of the unseen which belong to the plane of the unconditioned. The higher Brahmanism has its yogavidya which when cultivated lead the mind to the realization of "That Thou Art" and "I Am That." It is the culmination of the metaphysics of the Ego.

The difference between Buddhism and other religions is that while the latter went in search

of the 'What am I' and 'I am That', Buddhism attempted to purify the mind from the inhospitable associations of covetousness, anger and foolishness. The Buddha was the first to discover the Law of the Cause and Effect and the first to promulgate the Law of Karma showing the immortal nature of the Mind. He was the first to show the Three Great Characteristics of all phenomena in the material and spiritual universe, and the first to show the Middle Path avoiding the extremes of asceticism and sensuousness.

The Cult of the Black.

Sir Deva Prasad Sarvadhikary writes in the January *Indian Review*.

I have often wondered why *Sree Krishna*, (who is the adored of all classes, sects and sections of Hindoos, whatever their particular and peculiar phase of personal faith be) was, of choice, Black and Dark. Time and Eternity are indeed symbolised as deep-dark, inscrutable, limitless, unfathomed and unfathomable,—more than the deepest of Dark-Blue Oceans. By the devotee of another phase of faith, such also was conceived to be the hue of the Great Mother, *Kali*. How was it that *Krishna* and *Kali*, at least according to the myriads of their devotees, delighted in assuming hues seemingly repugnant to the fair Aryan; all shades of which equally adored and revered so contrary conceptions.

He exhorts the League of Nations to shoulder the burden of all humanity—black, brown, white and yellow—not of white men merely, and thinks that

The *Krishna* cult, that involved the ideal to be pictured to the fair devotee as the darkest of the dark, was such an effort towards the 'salvage of civilizations', as the fairest of the devotees was the peerless and the selfless *Radha*—adoration personified.

The Black One has chosen to take all the burden of blackness upon himself and is thus Eternally Black. His White Brother Balaram—whose Weapon and Emblem is the plough—joined by the sisterly love of the goldenhued *Subhadra* who stands between them, complete the Image. Dallying *Radha* has no place here but the sisterly and philanthropic *Subhadra* prevails. It is a trinity—of Wisdom, Work and Bliss, the Trinity, as the Buddhist claimed later, of Righteousness, Knowledge and Community.

Cost of Education in England and Wales.

Sir Michael Sadler writes in *Indian Education* :

A clear statement of the cost of the public system of education in England and Wales has been made by Mr. Fisher in answer to the "anti-waste" M. P., Sir Thomas Polson. It shows the pre-war cost, the rise after the Armistice, and the further increase due to the increase in the salaries paid to teachers.

	From Local Rates.	From Taxes.	Total.
1913-14	£ 16,185,306	£ 15,614,880	£ 31,800,186
1918-19	£ 21,780,294	£ 20,385,897	£ 42,166,191
1921-22 (estimated)	£ 32,719,051	£ 31,966,065	£ 64,685,116

In addition to these amounts, which do not include naval and military education, industrial schools under the Home Office, or agricultural education, the following sums were given from taxes to Universities and University Colleges in the United Kingdom :—

1913-14	£ 5,000 00
1919-20	£ 1,085,000
1920-21	£ 1,253,127

As these amounts do not include fees and income from endowments and other sources, they correspond to what is termed expenditure from Public Funds by the Indian Government Education Department. The population of England and Wales (Census of 1911) may be taken as 36 millions, for which the expenditure from Public Funds is £ 65,938,243. The population of British India (1911) was 244 millions. In 1919-20, the latest year for which figures are available, the educational expenditure from Public Funds was Rs. 84,463,472 or £ 5,630,898. This means that for about one-seventh the population of British India, the "public" educational expenditure in England and Wales is about twelve times as much as that of British India. Or in other words, in this country "Public Funds" contribute to educational expenditure per head of population *one-eightieth* of what it does in England and Wales. And this though in the latter "naval and military education, industrial schools under the Home Office, or agricultural education" have not been taken into account.

Knowledge of Sanitation.

The attention of Calcutta teachers and others is drawn to the following paragraph reproduced from *Health and Happiness* :—

To me as a medical man no want appears

more urgent than a want of knowledge of sanitation. To prepare sanitary primers to dictation and to trust to ill-educated, sickly teachers, themselves the living embodiments of insanitation, to ram them down the narrow and tender throats of youths, is to create a repulsion towards the subject. I think, we must train *teachers* in Sanitation. With this end in view, Dr. K. C. Bose and myself have decided to take up that work, as a sort of spade work. Such of the Calcutta teachers as are willing to undergo the training free of all costs, are requested to address Dr. K. C. Bose, at 45, Amherst Street. As soon as a fair number of applications is received, the classes will be taken up.

RAMES CHANDRA RAY, L. M. S.
37, Amherst St., Calcutta.

The Danger of Dirty Hands.

In India where we eat with our fingers in addition to using them for cooking, &c., the danger of dirty hands is much greater than in the West, where spoons, knives and forks, &c., are used for taking meals. Yet in the West a doctor has thus pointed out in *Good Health*, quoted in *Health and Happiness*, the danger of dirty hands:—

There is the most urgent need that the matter of keeping the hands clean should be made a subject of general public agitation, for dirty hands have slain their thousands and are still at it. This is a hygienic question of the first magnitude.

No one knows how much mischief may be done by a few typhoid fever germs on the finger of a man who milks without washing his hands, or the woman who cooks, or the shop-keeper who handles eatables of any kind with dirty hands. Dr. Eyre made this experiment; by actual count he put 78 typhoid fever germs in absolutely fresh milk. In 24 hours there were 60,000; in 48 hours there were 10,300,000; and in seven days 480,000,000.

Ten to twenty percent of those who have had typhoid fever become 'carriers' for many weeks, and about five percent become permanent 'carriers'. When we remember that there are hundreds of thousands of people all over the country that have had typhoid fever, we can appreciate the unseen danger that surrounds us. Every typhoid fever 'carrier', if careless or negligent, is a menace to society. Facts at hand prove this. Moreover, these 'carriers', without doubt, are the source of permanent infection in any given community.

The doctor continues:

Careful observation, made in the best hotels and on palace ocean liners, shows that hardly

half of the best of people wash their hands when they should, although they have every convenience to do so. Such negligence is absolutely inexcusable. The question naturally arises, if this is true with the most favoured classes, what must be the condition of the common people and the "great unwashed" among us? And what must be the danger lurking on the rails and banisters of trams, buses and public stairways that are used by all sorts and conditions of people? And what about the handling of money?

But when dirty hands handle our food—our bread, our milk, our vegetables, our meat, our fruit, everything that we eat—the thought is doubly disconcerting. It is gruesome, and yet it is only too true. Dirty hands need more than to be dipped in water and then dried on the common towel.

There is need of a hand-washing reform on the part of every man, woman and child, but particularly is this true on the part of those who cook and who have to do with the handling of food which others must eat.

Parents should teach their children to wash their hands whenever they have been to the toilet, and before every meal, and everlastingly keep at it until the habit is formed—until they will feel uncomfortable unless they have attended to this important matter. Teach them to wash in running water if possible. All people should wash in running water, and then dirty, contaminated water is not carried all over the face, into the eyes, mouth and on to the hair.

Where the orthodox Hindu uses clean earth for washing his hands, there are many "educated" Indians who use neither earth nor soap. The orthodox Hindu never takes his meals without washing his hands and mouth. This sanitary habit is not strictly observed by all "educated" Indians; but it ought to be. And washing should never be perfunctory.

The Cry of Malabar.

Mr. A. N. Sudarisanam writes mournfully and pathetically in the February *Young Men of India*:

The cry of Malabar has somehow been lost upon the country. It is five months since acute distress commenced, but except Bombay, which is being given no rest by Mr. Devadhar, the rest of the country has turned a deaf ear to all appeals. To the latter Malabar is a name, except for any purpose it can serve in the political strife. The district itself is in the throes of a brutal strife in which murder, unmitigated by the small mercies of ordinary warfare is being carried on. Thousands of families are

being rendered homeless, and for thousands of helpless women and children there is nothing but blank poverty and misery awaiting in the future.

The horrors of the destitution have been so far narrated with restraint, and at this stage, when the way has to be paved for the restoration of peace and good will between the communities, it would be unwise to retell the tale of woe. The sanest minds have now gained an insight into the inwardness of the situation, and have estimated the feelings of the various classes. Any extraneous word or act would jeopardise the foundations which they are judiciously and diligently seeking to lay for the future of Malabar.

In the meanwhile the destitute are crying for help and need to be rescued from perils of diverse kinds. The people who are afflicted, it must be remembered, form the backbone of the district. In their normal circumstances they are an invaluable asset; in distress they are a danger to the country. By persistent appeals their minimum needs are being met. Much more ought to be done to carry on even this limited responsibility for the few months in which it will rest upon the public. As immediate starvation is being warded off, problems arise which call for steadier, more intelligent, more generous and more loving labour. But, as usual, the first spasm of sympathy for the afflicted being over, the danger of indifference following it is already noticeable.

It has been objected that "an idle mob was being bred on public charity". The writer meets such criticism.

The committee had made up its mind from the beginning that such a result should not arise out of a philanthropic effort. With tact and firmness they have been able to introduce gradually a variety of occupations suitable to the people, so that now it is a working principle that no able-bodied man or woman is given food if he or she does not show work in return. Carpentry, weaving, coir, pottery and soap industries, *pappadam* making, give occupation to nearly half the number of people. The agriculturist labourers are not able to carry on their own avocations, and are therefore secured coolly work under private firms and public bodies by an Employment Committee. About two dozen men, and as many women, are engaged in cooking and other work in every camp. A few boys are learning *charka* in one camp. For the smaller boys and girls, schools are conducted within the camps by volunteers or by the village pedagogues, who may be found among men of the astrologer caste among the refugees. Amusements, in the shape of cinemas and lantern lectures, are provided largely by Y.M.C.A. men. A lantern lecture on paddy cultivation, by the Government Agricultural Inspector, was very much appreciated by the people.

The several organisations that are engaged in the relief work are thus described :

The largest share of the work was naturally shouldered by the local people. Both the Central Committee and the Ladies' Committee have worked faithfully. Individual members in the committee have outshone others in their public spirit, sympathy for the poor, and enthusiasm for work. Many wealthy people gave money and gifts freely. Doctors rendered honorary service, workers from outside the district provided the stimulus and the experience which was necessary for the occasion. The part played by Mr. Devadhar and Bombay will rank among the most stirring of the events of Malabar, 1921. His colleagues of the Servants of India Society were here from the outset, and are managing the organisation with the insight, ability and sympathy required for the circumstances. The Seva Sadan is represented by a lady doctor and a nurse, and the National Missionary Society by two nurses. The Y. M. C. A. is managing two camps and helping in general and welfare work. There are others from the outside districts who are working under the Central Relief Committee. Almost as big a piece of work as that of the Central Committee is that done by the Congress Committee, which has been obliged to run a separate organisation. The Arya Samaj is having a camp for the forced converts. The Boy Scouts of Calicut have throughout taken an active part.

Rodin on the Figure of Nataraja.

The reflections of Rodin, the famous French sculptor, on the figure of Nataraja or the god Siva as Dancer, are worth studying. Professor Kalidas Nag has published an English translation of them in *Rupam* for October 1921. We quote a few of them below.

"They are admirable—the two arms which separate the breast and the abdomen. That gesture can well contest for superiority in gracefulness with the gesture of the Venus de Medici's which defends its charms by the arms, while Shiva does the same by an ingenious gesture."

"Before the Face of Shiva.

"The pose is well-known, in the opinion of the artists, but there is nothing in it that is commonplace; for in the whole pose, there is Nature and yet so far hidden away! There is, above all, something which any and every person cannot see: the unknown profundities, the foundation of Life. In the elegance there is grace, above the grace there is the modelling :

all approach very much something which one may call sweet, but it is vigorously sweet! And then, the words fail us....."

"The tenderness of the mouth is in harmony with that of the eye."

The Paintings of the Bagh Caves.

The same number of *Rupam* contains some beautiful reproductions from the paintings of the Bagh Caves with an interesting article thereupon by Mr. Asit Kumar Haldar, who does not believe that they owe anything to Greek or Persian influence.

"Art critics of the West are extremely sceptical as to the originality of Indian Architecture, Sculpture and Painting. They generally assign a Greek, Egyptian or Persian origin to the relics of art that still remain in this country. There was, no doubt, an intimate connexion in ancient times between Indian art and that of Greece, Egypt and Persia; but it does not necessarily follow that art in India is of foreign origin or that art was previously unknown in India. That Indian art is entitled to a definite place in the world's art cannot be fairly called into question. Whatever general criticisms may have been offered by Western critics on the originality of Indian art, none has yet assigned a Greek origin to the cave paintings of Bagh and Ajanta. Some of these critics, however, have supposed that these paintings bear evidence of Persian influence. Fergusson has been very nearly led to this conclusion by two pictures at Bagh—one representing a lancer and the other a horseman in Persian costume. He surmises that such paintings might have been introduced in the first century of the Christian era when Central India was invaded by Scythians and Yavans. Fergusson has found a close similarity in style between the Bagh paintings and contemporary Persian paintings. But a more recent writer, the late Dr. Vincent Smith, speaking of the Ajanta paintings, has failed to arrive at a definite conclusion about its Persian origin, as he could not cite any relics of contemporary fresco paintings in Persia. On the whole it does not appear to be reasonable to conclude from the make-up of a few figures in these caves that they are of Persian origin."

On the other hand,

"Traces exist of the influence of Buddhist art in countries to the West of India. The Buddhist stupas and images of Buddha discovered by Beglar near Ali Masjid in Afghanistan show the extent to which Mahayana Buddhism had spread on the west. Coins

found near that Stupa have been found to bear the name of King Vasudeva who is mentioned in an ancient inscription in Muttra. It would appear that Afghanistan was, at some period after the reign of Asoka, under the sway of king Vasudeva of Muttra."

Use of Waste Materials.

Dr. Harish Chandra observes in the February *Bulletin of the Indian Rationalistic Society* :

The most fantastic tale, that ever appeared in the Arabian Nights, is not more wonderful than the feats performed with the waste materials by the modern engineer and the industrial chemist. To them a dung heap is a kind of gold mine. Without any prejudice it must be admitted, that they have fully demonstrated the truth of Lord Palmerston's saying: "Dirt is merely matter in the wrong place." The increase in the population of various countries and especially in that of great cities has been one of the reasons why the genius of the inventor has been stimulated to contrive methods, to make what was called "waste" of worth, by using it in various compounds and articles, which have already become indispensable. The things that are thrown into the streets, houseyards and dust-bins as rubbish, can be used in so many ways, that scarcely anything can now be considered as refuse.

The processes of manufacture and the requisite machinery in vogue in the West have been evolved after considerable experience, to meet its wants and the climatic conditions and when imported into this country stand in need of alteration; some parts of the machinery being found totally unnecessary and others that are necessary for the Indian raw material and climate are found wholly wanting or requiring considerable modifications.

Social Reform in a Nutshell.

S. C. M. writes in the same journal :

The whole programme of the social reformer is contained in two words: the Woman and the Pariah: a statement which can be objected to by a hasty critic. But it is obvious that the group of problems known as the child marriage, female education, joint family system and the widow re-marriage, revolve on the question of the culture and dignity, rights and duties, of woman. The considerations are manifest but it is easy to see the central point towards which all gravitate. Not so evident in the other case. And yet to talk of the elevation of the depressed class involves besides the problem known as such, the question of estate organisation. For the social disabilities of the Pariah

continue so long as the isolated and graded castes enjoy life. The question of Foreign Travel, perhaps the easiest of all social problems, is subsidiary to caste.

A Santal Sect.

Rev. P. O. Bodding states in *Man in India* (September, 1921) that the original sect of Kharwars of the Santals has now developed into three distinct sects,

One called by the Santals *Sapai*, another *Samra* and a third *Babajiu* or *Babaji*, this last division representing the original sect.

The name *Sapai* is derived from *Sapha* which means *clean* and has reference to the original practice of these people to clean out what they were taught to consider objectionable practices.

The writer's description of this sect contains much interesting information.

A common practice for all three sects is that they worship Ram Chando. *Ram* is a Hindu deity; *Chando* is Santali for Sun, but also used about the God of the Universe, who is confounded with the Sun.

They have adopted the Hindu custom of daily bathing. Some of them take their bath at sun-rise; facing the sun they worship with the palm of the hands pressed together. Others are not so particular about the morning bath, so long as they get their bath

during the day. Some of them are particular about performing their worship before they touch food in the morning, even cold food left over from the previous evening meal.

Amongst the *Sapai* people the men only worship. The food which they partake of first in the morning must not have been prepared by women. It must be something which they have themselves cooked. Later in the day they may eat food prepared by women.

Their women every morning plaster a small circular spot with cowdung in the middle of the court-yard and also at the entrance from the village street. They take care not to be seen during this operation. This plastered bit symbolizes the Sun. Some of their women have taken up the habit of lighting a lamp every evening after sunset, and they worship with this in their hand turning to the four corners of the world.

They do not keep fowls and pigs and do not eat these. Some of them do not use cows for ploughing. They do not drink rice-beer (what the Santals call *handi*), do not eat the flesh of dead bullocks and do not eat in the house of a Santal who does not belong to their sect.

When they become ill or their cattle are attacked by disease they call on Ram Chando, that they may be saved from calamities.

When any of their sect dies, some burn the dead, and others bury.

They meet at their *guru's* place every Saturday evening.

FOREIGN PERIODICALS

Multi-national States.

It is frequently objected that Indians are not one people but a conglomeration of many peoples, and that, therefore, they are not and cannot be a nation and a self-governing independent political unity. The objectors would do well to ponder on the following observations of Mr. Alfred E. Zimmern in *The Century Magazine* for January :—

Austria-Hungary, Russia, and Turkey were *multi-national* states, empires composed of a large variety of races and cultures. Multi-national states are not necessarily unprogressive, still less tyrannical. The British and American commonwealths are both, in the truest sense of the word, multi-national. They number in the ranks of their citizens men and women—whether resident for many generations, like the Cana-

dian French or the South African Dutch, or recently arrived, as is more frequently the case in the United States—embodying the most various heredities and traditions. A multi-national commonwealth, if it is a commonwealth,—if, that is, its citizens feel themselves to be bound by a solemn and equal obligation, confirmed by equal rights, to uphold their common country,—is a long stage beyond the purely national state upon the road toward the ultimate world unit.

But it was the tragedy of the old multi-national empires of Europe that they failed to transform themselves into commonwealths. It would have saved Europe much blood and tears had they been able to do so. But they did not, and that is why their disintegration, although it has involved a surgical process very painful for many private persons and interests, was really necessary to set Europe upon the road to assured freedom and good government.

Europe's Next Great Contribution.

The same writer, in the same magazine, expects that when Europe has passed beyond her present stage of convalescence after the war, she will be able to make some great contribution for the life of mankind; though at present in that continent

The upheaval has been too great for men as yet to grasp its meaning or to relate it to their own outlook or religious scheme. "Poetry," said Wordsworth, in an inspired epigram, "is emotion remembered in tranquillity." Europe has need of tranquillity before she can clothe in the power of poetry or in the harmony of philosophic interpretation the great experience through which she has lived.

The literature of the war, the great outpouring of imaginative expression evoked by the unique experience and suffering through which the present generation of Europeans has passed, will not be written in words upon paper or heard in the harmonies of music till those whom the creative spirit has touched with its finger will have had brooding-time to make a new unity out of what the pang of war, the long ennui of the trenches, and the disillusionment of the peace, have torn asunder. It is the young men, the generation which the war seized from school or college or the early years of livelihood, to be engulfed in its gigantic furnace, who bear the soul of Europe within their breasts. The new Europe exists indeed, but it exists in embryo. How soon it will emerge, and what new stamp it will imprint upon the scarred and suffering body of the old Continent, no man can as yet tell. But to look into the faces and to explore the minds of those in every country who have faced death for months and years, and returned, still half astonished at their resurrection, to the normal daily tasks of existence, is to feel that Europe is not only convalescent, but that she still reserves, in the fullness of time, some great contribution for the life of mankind.

That contribution may well be not on the political, but on a deeper, plane. "Patriotism," said Edith Cavell, "is not enough." We might give her words a deeper meaning and add, "Politics is not enough." The war, with the bankruptcy of statesmanship which preceded it, is a call to a more searching analysis and exploration—to a resurvey not only of political methods and institutions, but of that deeper region where dwell the passions and sentiments that form the material which the statesman can direct and manipulate, but is powerless to create. In this voyage of exploration, this Dantesque adventure into the hidden regions of man's inner nature, Europe, young Europe, will be in the van. And it is from this inner search, this striving to attain a unity in human life, not applying to public affairs only, but extending all the way from the innermost to the outermost, from Mansoul to Geneva and Washington, that the best hope resides for the tortured and long-suffering peoples of our little world.

"To Aid World Recovery."

In the same magazine, Dr. Glenn Frank observes:

More than three years after the war, a new year opens on a world that is in an ugly tangle from which nothing less than the pooled intelligence of the planet can extricate it. It is still a hungry, dishevelled, fear-stricken, and unstable world. There is no conspicuous statesman who can, by a star performance, bring us a magical salvation. The social and economic disintegration now under way throughout the world can be arrested only by a vast collaboration of the minds and wills of all mankind. If we are to play any part in this collaboration, the most important duty of our lives just now is to try really to understand the present state of civilization. Until we achieve such understanding we are likely to be misled by local optimisms, to sulk in the tents of our petty patriotisms, and to deny support to genuine *world* policies which alone can meet world conditions. We can do little to aid world recovery until we realize world conditions.

Certain broad and indisputable generalizations should be kept in mind while making such a study of world affairs. They are set down below.

It is important to remember at the outset that the myth of automatic progress has been exploded. We are facing a plain choice between the conscious control of civilization or chaos. This does not mean that we are to assume the role of supermen and spin out of our heads "perfect" systems, and clamp them down over the growing life of future generations. It does mean that we face the duty of constructive imagination, the duty of utilizing intelligently the forces of health and progress that are in the world. Let me revert to an illustration I have used before. Luther Burbank mixes human intelligence with natural laws and natural forces that are already at work, and succeed thereby in producing in a short while his Shasta daisy, a bigger, better, and finer daisy than nature would have produced in a century if left to herself. We need, now more than ever in human history, Burbanks of politics and of industry. We need to scrap the petty opportunisms of partizan politics, and to bring into the direction of our social, economic, and world relations those prophet-engineer minds which alone can bring order out of disorder.

Oliver Wendell Holmes once wrote that "there are half a dozen men or so who carry in their brains the *ovarian eggs* of the next generation's or century's civilization." We must find these half a dozen men and draft them into the service of practical politics.

Dr. Frank then passes on to consider the two fundamental problems of our time.

On all hands it is agreed that the two fundamental problems of our time are the problem of international relations and the problem of industrial relations. What is not widely enough recognized is that they are one problem, both damned by the same sins, both subject to the same solution.

In the first place, in both international and industrial relations we are faced with the breakdown of the balance-of-power theory of government. In the past we have tried to preserve international peace and insure progress by arriving at such a balance of power between opposing nations or alliances of nations that each will be afraid to attack the other, that each will respect the other, that each will talk

to the other as to an equal. It has n't worked. It has meant the piling up of armaments on both sides, and a constant effort on the part of each alliance to tip the balance in its favor. When peace has been preserved, it has been a precarious peace shot through with a disturbing sense of insecurity. In every instance it has ended in a disastrous conflict. It has all along ministered to a sense of conflicting interests where common interests should have been the basis of action. We have had the same thing in industry. Collective bargaining between large scale organizations of employers and employees is simply the balance-of-power theory applied to industry and in industry we have the old sickening cycle of competitive armaments, a sense of conflicting interests, a constant effort on the part of each industrial group to tip the balance in its favor, a sense of insecurity that has halted we know not how much enterprise, and the periodic industrial wars that we hide under the euphemism of a strike. Collective bargaining is a vast advance over the old unequal system of individual wage-contracts, but it is only an expedient adopted on the way toward some intelligent organization of industrial relations.

Both diplomats and industrial leaders must see that continuous administration must supplant intermittent arbitration. We have spent our time devising machinery for the arbitration of disputes after they have arisen. Disputes, however, have become suicidal in an interdependent civilization. We must devise a continuous administration that will greatly minimize, if not wholly prevent, disputes from arising.

Another similarity we must recognize is that both patriotism and class-consciousness, in their present perverted sense, are outworn and dangerous emotions. Both are at war with the principle of co operation which our interdependent world demands. In both fields we must substitute individuality in cooperation for competition in individualism.

In both fields secret diplomacy must be rooted out and forever destroyed. Mystery must be taken out of foreign affairs; mystery must be taken out of business. The clean and antiseptic air of publicity must blow through the council-chambers alike of politics and of industry. We are convinced of the fallacy and peril of secret diplomacy in politics, and many businessmen are beginning to see that half our labor troubles might be avoided if the facts of costs and the risks of enterprise were frankly submitted to the workmen. The fundamental grievance of labor is not merely material. As someone has put it, hunger and cold cause misery, but men do not revolt against winter or agitate against the desert. We must remove from the masses of men everywhere that sense of disinheritance, that sense of being shut out, which secret diplomacy has aggravated both in international and industrial relations.

In both international and industrial relations we face the problem of security. Our lawless systems of politics and of industry, with their periodic wars and strikes, have created a pervading sense of insecurity that freezes the fountains of enterprise. Our world now goes about its business glancing furtively over its shoulder. This betrays an unhealthy mood in which the world cannot release its energies with that generous abandon which the creative tasks of our time demand.

Educational leadership must see to it that the next generation in all countries will realize the unity of modern civilization and the insanity of any narrow and belligerent Kultur. Religious leadership must harness the religious impulse of mankind to the task of creating that world fellowship which has been the dream of all the really great religious leaders of history. But, above all, the times impose upon the individual citizen the duty of sustained study of world affairs, the duty of a world vision, the duty of active service in the remaking of a shattered world order.

The Meaning of Social Equality.

In the opinion of Mr. Walter F. White, expressed in *The Liberator* for January,

No speech uttered in the past decade on the Negro question in America has created such nation-wide comment as that of President Harding recently at Birmingham in which he declared that there must be complete economic, political, educational and industrial equality between white and colored people in the United States, but there must and can never be any "social equality". "Men of both races may well stand uncompromisingly," he said, "against every suggestion of social equality."

There can be no objection raised to many of the utterances of Mr. Harding on that occasion. Much credit is due him for daring to say them in the South.

But, asks the writer, what is this thing called social equality?

Herbert J. Seligmann, in his able analysis of the race question, "The Negro Faces America," says:

"What does the white American mean by social equality? To take the words at their face value one would suppose he meant association of colored and white persons in the home, personal intercourse without regard to race. In practice the denial of the social equality is not confined to personal relation, but includes civil procedure. The socially inferior Negro is exploited on the farm because white lawyers will not take his case against white planters. As soon as the bar of social inferiority is broken down the Negro threatens the white man with competition. . . . Every demand for common justice for the Negro, that he be treated as a human being, if not as a United States citizen, can be and is met with the retort that the demand is for social equality. Instantly every chord of jealousy and hatred vibrates among certain classes of whites—and in the resulting atmosphere of unreasoning fury even the most moderate proposals for the betterment of race relations takes on the aspect of impossibilism. By the almost universal admission of white men and white newspapers, denial of social equality does not mean what the words imply. It means that Negroes cannot obtain justice in many Southern courts; it means that they cannot obtain decent education, accommodation in public places and on public carriers; it means that every means is used to force home their helplessness by insult, which, if it is resisted, will be followed by the administration of the torch or the hempen rope or the bullets."

And that is what is done. Negroes are burnt alive, strangled or shot dead.

It is nonsense to say that "each race must preserve its own race purity and race pride."

No law can ever be enforced to keep two persons from mutual association, if they find in each other qualities, whether mental or physical, which attract each other. No law can be enforced which will com-

pel two persons to associate together, if such association is distasteful to either or both of them.

The presence of four million mulattoes among the eleven million Negroes of America show that "race purity" cannot be preserved.

Reverting to the question of social equality, Mr. White asks :

What, after all does social equality mean ? Is it social equality if a colored woman bears a white man's child ? Or is it social equality if that mother wants to ride in the same railroad coach with the father of her child ?

There are certain inescapable facts that President Harding, the South, and all of America must face, sooner or later. First, the Negro is in America to stay. Second, there will never be peace nor even the betterment of race relations until there is complete economic, political, educational, and industrial equality between the races, as far as is humanly possible. Third, there can never be economic, political, educational and industrial equality without potential social equality.

Does this mean that any colored man can force his way into any white man's home and demand of the latter that he allow the colored man to marry his daughter ? Not by any means, nor does the converse follow. The right of any given individual to choose his social intimates must and always will remain a matter of individual choice. It does mean definitely, however, that bars to the progress of colored men and women towards the highest development must be removed.

An Anti-lynching Bill.

The Literary Digest thinks that lynching will be less fashionable if the Federal anti-lynching bill sponsored by Representative Dyer becomes a law in U. S. A. It provides that—

"Any State or municipal officer charged with the duty of protecting the life of any person who may be put to death by a mob and who fails to make all reasonable efforts to prevent the killing, or any such officer who, being charged with the duty of apprehending or prosecuting any person participating in a mob murder, fails to make all reasonable efforts to pursue the matter to final judgment, shall be punished by imprisonment for not exceeding five years or by a fine of \$5,000 or less, or by both fine and imprisonment. Any person who participates in a mob murder is declared to be guilty of a felony and subject to imprisonment for life or for a term of not less than five years.

"It is provided further that 'any county in which a person is put to death by a mob or riotous assemblage shall forfeit \$10,000, which sum may be recovered by an action therefor in the name of the United States against such county, for the use of the family, if any, of the person so put to death; if he had no family, then to his depen-



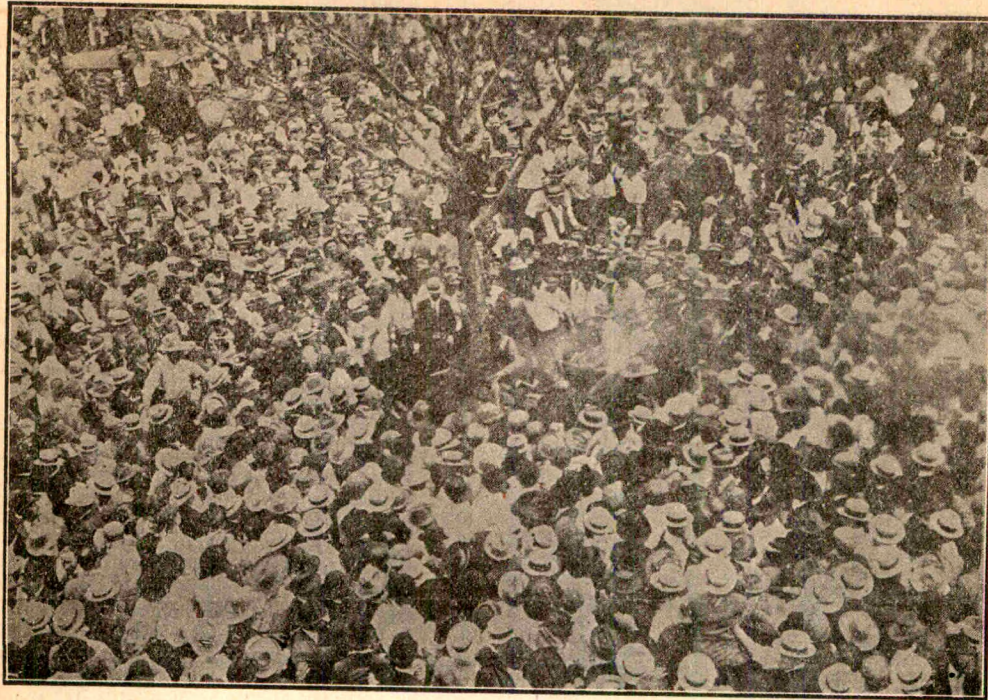
THE LYNCHING IN LEE COUNTY, GA., JANUARY 20, 1916
(Reproduced from an actual photograph.)

The Dogwood Tree

"This is only the branch of a Dogwood tree ;
An emblem of WHITE SUPREMACY.
A lesson once taught in the Pioneer's school,
That this is a land of WHITE MAN'S Rule.
The Red man once in early day,
Was told by the Whites to mend his way.
"The negro, now, by eternal grace,
Must learn to stay in the negro's place.
In the Sunny South, the Land of the Free,
Let the WHITE SUPREME forever be.
Let this a warning to all negroes be,
Or they'll suffer the fate of the Dogwood tree."

—Southern Sentiment.

A Lee County Farmer named McGuinn, shot by a mob, took refuge in old man Lake's house. The sheriff came for the wounded man while the Lake boys were out of the house, and was shot by McGuinn. Although the mob knew the Lakes had nothing to do with the shooting, they returned the next night and hanged old man Lake, his three sons, and a nephew to "The Dogwood Tree," merely as an expression of White Supremacy.



On May 8, 1916, Jesse Washington, a boy of seventeen, of deficient mentality, raped and murdered the wife of his employer.

On May 15, 1916, he was tried in Waco, Texas, and condemned to hang that same afternoon. With the connivance of Sheriff Fleming and without protest from Judge Munroe, the mob took the prisoner from the courtroom to the square under the Mayor's window, where the camera was set up which took the above photograph. Fifteen thousand Texans shouted their approval while those near enough unsexed him; cut off his fingers, nose, and ears; and burned him alive; after which the remains were dragged through the streets of a city of 40,000, bouncing at the end of a lariat.

The teeth brought five dollars each, and the links of the chain, twenty-five cents.

This while the gallant Negro Troopers of the Tenth Cavalry were on their way to Carrizal.

dent parents, if any; otherwise for the use of the United States.' Payment may be enforced by the United States District Court in which the judgment is obtained. If the person put to death shall have been transported by the mob from one county to another and there put to death, each county through which he was transported is made jointly liable with the others for the \$10,000 forfeit."

The diabolical character of lynching and the mentality of the lynchers will be understood to some extent from the annexed illustrations and descriptive matter, reproduced from a leaflet published by the National Association for the Advancement of Coloured People.

Women in Soviet Russia.

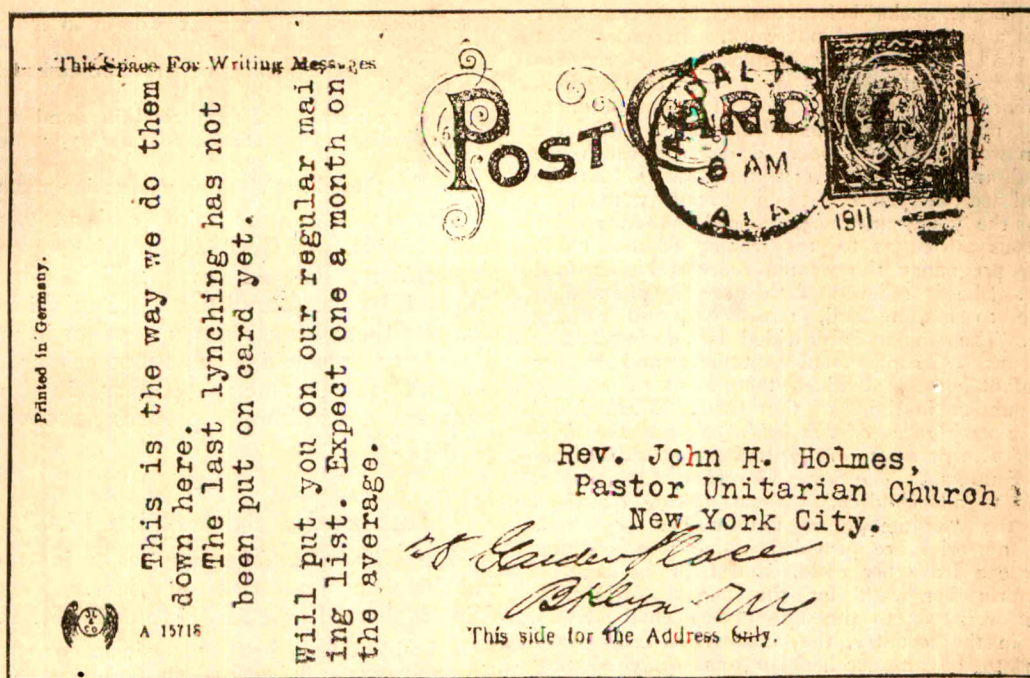
The following description of the condition

of women in Soviet Russia is taken from *The Communist Review*, January 1922 :—

With a stroke of the pen the Soviet Government put an end to the century-old, useless, bourgeois-liberal dispute over the superiority or inferiority of women and the granting of equal rights. In the first place it granted equal wages for equal work, and furthermore, it opened to women all government positions, even to the very highest.

After having been freed from the slavery of capitalism the woman had to be freed also from family duties, from household burdens, the support and bringing-up of children before she could take part unhindered in the social process. The Soviet Government recognised motherhood as a social performance, and took over the care of the pregnant mother, and the child. It took over the education, maintenance and training of the growing youth.

Protection of the future mother is provided for in the law which absolutely forbids night or underground work for women and also limits woman-



Facsimile of a card received through the mail by a vice-president of the National Association for the Advancement of Coloured People.



The colored voter who votes for a "man who acquiesces in, or "pussyfoots" on this issue of lynching and lawlessness, is a traitor to his race.

FIND OUT WHERE THEY STAND. THE SOUTH IS IN THE SADDLE.

labour to industries where her health is not endangered. Eight weeks before and eight weeks after a birth a woman need not work. In order that this shall not be felt financially she receives her full pay, and a bonus of 25 per cent., which will afford her the means for full recuperation. During nine months after the child's birth the woman works only six hours a day, in which she has half-an-hour's rest every three hours. At the medical service stations the pregnant woman, as well as the young and inexperienced mother, receive gratuitous advice as to the feeding of the child. During pregnancy the woman receives higher food rations. She is relieved of the necessity of standing in line to obtain food, street car, and railway tickets. The woman is provided for during labour by means of confinement-institutions and mother and infant homes, of which there was a ridiculously small number in time of the Czar. *Medical aid and the assistance of the midwife and the delivery of medicaments are gratuitously at the disposal of woman.* The Soviet Government guarantees its aid to all children, without asking questions about the "legitimacy" of the mother or child. Many nurseries are provided where the working mother can leave her child, and thus be enabled to perform her work for the benefit of society without worry as to the fate of her child. Especially in the country, the summer-nurseries have proven to be an excellent means of combating child-mortality, which was very high. There are sanatoriums for consumptive or under-nourished children; the forest schools for children whose health is delicate and undermined; uniform work-schools from which the clerical and labour-hating bourgeois influence has been eradicated; gratuitous school meals.

It does not befit women to become soldiers.

A Norwegian Woman's Paper.

The Woman Citizen informs us that *Norges Kvinder* is a Norwegian paper which is owned and edited by and for women.

It has been in existence less than a year, and in the first six months its subscription roll climbed up to 12,000; not so bad for Norway, in the whole kingdom of which there are only a little more than half as many people as in New York City. Twice a week on the news stands, in the bags of the carriers, off by train and stage to women in the far-away towns and valleys, the little paper faithfully carries the news of what the women of Norway and of other countries are doing.

"No room for recipes or fashions or beauty culture," laughs Fru Altern. "We have set ourselves to other things."

This is the program to which *Norges Kvinder* has pledged itself and which is pinned up over the editor's desk:

To work—

1. For more influence for women in state and community;
2. Against the growing materialism and debased morale;
3. For purer, higher social conditions and a more rigorous judicial interpretation concerning questions of morality;
4. For the education of an unswerving youth.

Norway has a population of about twenty-seven lakhs. In India Hindi is spoken by 82 millions, Bengali by 48, Telugu by 23, Marathi by 19, Tamil by 18, Panjabi by 15, &c. Is there any women's paper in any of these languages which has 12000 subscribers? Do all the women's papers in Indian languages combined possess 12000 subscribers?

England's Housewife M. P.

The Woman Citizen gives an instructive and inspiring account of Mrs. Margaret Wintringham, England's Housewife M. P.

If Lady Astor represents feminine charm, quick wits, and practical idealism in the British House of Commons, Mrs. Margaret Wintringham, the second woman to take her place in Parliament, stands for the solid British housewife virtues, the slow deliberate woman power which has brought women to their present position in English Politics.

Through no desire to be original or to test the strength of her personal popularity, Mrs. Wintringham consented to become a candidate for the seat made empty by the death of her husband last June. She exacted one condition—that she was not to make one single speech, that she was not to see a single reporter or write a single article for election purposes. On election night she appeared, dressed in deep mourning, on the platform, and she wrote an election address which consisted of a bald statement of her program and a categorical list of the measures she would push if she were elected. The longest paragraph was a verbatim copy of her husband's election address delivered a little over a year ago.

Her reasons for this reticence, so unusual on the part of a candidate, were that she was well known in the constituency, that the electors had all the facts regarding her life and aims already in their possession, that being in mourning for her husband she could not put her mind to gain personal popularity at such a moment.

A long list of her record of public service is given, showing that "there is no man in Parliament to-day with a record like this for practical citizenship."

There was not a farmhouse in the district, however remote, where Mrs. Wintringham was not a remembered visitor, there was not a cottage hospital where she had not been, not a fisherman's hut along the coast where she was unknown. For twenty years this

Yorkshire woman has identified herself with every movement connected with good citizenship, with the advancement of women, the betterment of farm life in Lincolnshire, the improvement of the conditions under which the coast fishermen live.

World News About Women.

The following items are taken from *The Woman Citizen* :—

NEW HOPE FOR THE MUSICIANS

A bit of news interesting to women musicians comes from London. The Royal Philharmonic Society has abolished all sex distinctions and has admitted women to all privileges equally with men. When the Society was founded in 1813, except as singers women musicians did not appear in public. In recent years they have been admitted as fellows and associates but not to the higher grade of membership, which is considered a professional honor and is rather strictly limited in number. Many women musicians have aspired to this membership which is now open to them, and as the directors are elected annually by the members, women may now become directors also.

FEWER WOMEN PRISONERS

Figures show a marked decrease in the number of women prisoners in England. Not many years ago there were 100 prisons for women; there are now only 25, and in 1920 only six of these had a daily average exceeding 50. The women's prison at Carlisle has recently been closed.

National Friendliness Promotes Business.

Mr. Chao-Hsin-Chu, Chinese Charge d'Affaires in London, urges in *The Asiatic Review*, January, that Britain should do to China what America has done, in order to expand British trade in China.

America's trade with China has been greatly increasing during recent years, partly, it is true, because America took advantage of war conditions, but largely also because of pro-American Chinese advocating the use of American goods.

Why can't England do the same as America is doing to induce more Chinese students to come over here? The benefit is mutual: it will not only help China in educating her young generation for the future development of industrial enterprises, but will help the English manufacturers as well to expand their trade in the Chinese markets. More manufacturers will be kept busy with their machinery and their manual workers; more people will return to work. Therefore, it will indirectly help to solve your problem of unemployment.

England's business name stands high, and will be kept high; it is not difficult for you to do so—firstly, through the excellence of your standard of manufactures; secondly, on account of the rectitude of your dealings; and finally, by a better

and more friendly understanding of the Chinese, who are such great buyers of your merchandise.

The Leper Problem in India.

The Rev. Frank Oldgrieve's paper in *The Asiatic Review* on the leper problem in India and the treatment of leprosy is very valuable and should be reproduced in full in the dailies. He thinks that leprosy has been increasing in India.

Can India be freed from the grip of leprosy?

In seeking to answer this question, one remembers that when the Roman Empire was at the height of its power leprosy spread to Europe, that it was present throughout Spain and France when the Moors swept up from the South, and it had become a common and familiar affliction in England even before the Norman Conquest. During the Middle Ages no country escaped the disease.

Repressive measures have been highly successful and leprosy has been practically stamped out of the progressive European countries.

Of course, it must also be borne in mind that as time passed the general conditions of living were bettered and the health of the generality of the people improved, which meant that the resistance to disease was increased. Yet, even if this is allowed, the disease would not have been almost entirely stamped out had not segregation been enforced.

As regards India,

If this problem is to be solved during our lifetime, and I make bold to say that it may be solved if we are in earnest in the matter, two courses must be followed:

1. The voluntary segregation of lepers must be encouraged, and the compulsory segregation of those lepers who will not segregate themselves, but who are a real source of danger to the community, must be enforced.

2. The treatment of the disease itself, which is to-day hopeful for early cases must be improved as far as possible and brought within the reach of all who suffer from the disease, that they may have the chance of recovering if that is possible.

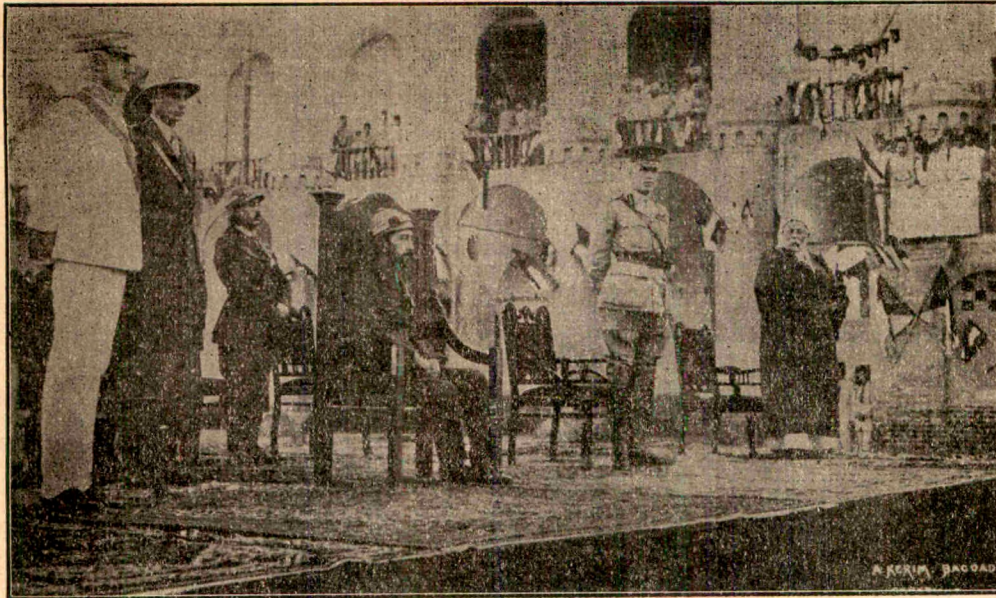
THE RESULTS OF SEGREGATION

As has already been stated, leprosy was stamped out of Europe largely as a result of segregation. But in addition to this we have three outstanding modern examples of what segregation will do if it is undertaken in a systematic manner.

The modern examples are those of The Hawaiian Islands, Norway and Philippine Islands. An account of the latest treatments of leprosy is also given in the article.

King Faisal's Views.

Captain A. H. Roberts communicates to



H. M. King Faisal's Du'bar Hall or Audience Chamber known as the Clock Tower or Serai Building. This is a part of the old Turkish Palace on the bank of the Euphrates: this Palace can accommodate five to six thousand men and now goes by the name of the Royal Palace. H. M. King Faisal sitting on the throne. Standing on the left hand side of the King—(1) General Sir Aylmer Halden, K.C.B., D.S.O., General Officer Commanding in Chief, Mesopotamian Expedition Force "D." (2) Saiyad Iman Ali, a famous Sheikh of Baghdad, whose position is only next to that of the King of Mecca, he is the owner of the famous Sunni mosque Abdul Qadir Jilani, he is acting as an advisor to the King at the Darbar. Standing on the right side of the King—(1) Minister of H. M. King; (2) Secretary to H. E. The High Commissioner; and (3) Sir Percy Cox, H. E. The High Commissioner (in white dress and tall figure).

the public some of the views of King Faisal of Iraq through the medium of *The Asiatic Review*.

King Faisal has been busy from the moment he arrived in the Iraq preparing the minds of the many different communities to accept him as their king. It has been no easy task, for he was unknown to the people, who, for the most part, resented having thrust upon them a son of the King of Mecca, to whom they owed no allegiance.

Here is a description of his appearance and personal habits.

King Faisal was dressed in the picturesque robes and headdress of his countrymen. In stature he is well above the average, and slim in build. He has a long face, prominent nose, greyish eyes, and a small, well-trimmed brown beard. He is endowed with extraordinary personal charm, and his earnest manner and quick alert gestures impress one favourably. He is an early riser, and, like most Orientals, gets through the important work of the day during the cool hours of the morning.

His impressions of Iraq are thus put in his own words :—

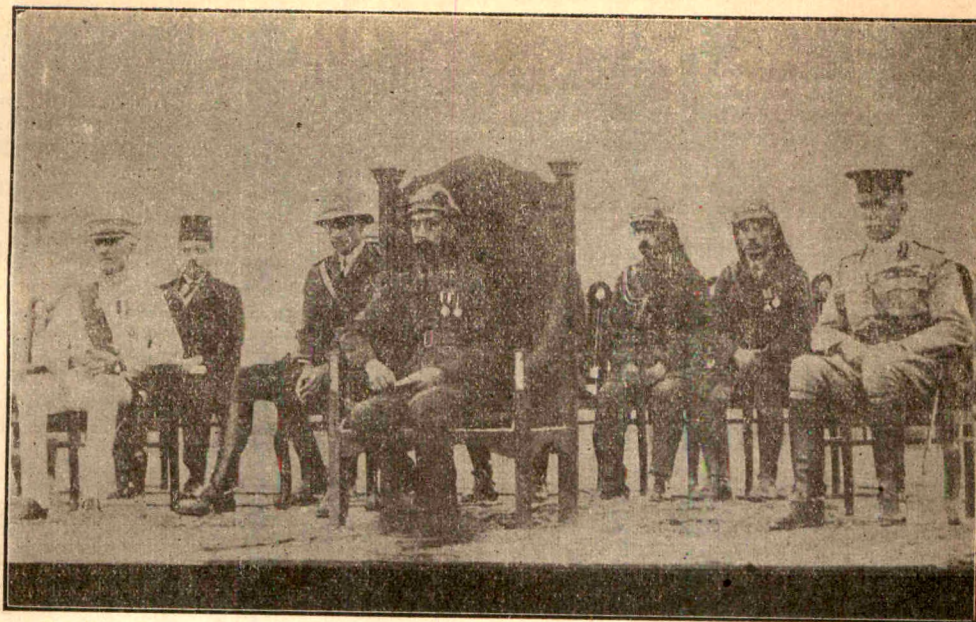
"I am profoundly disappointed in my expecta-

tions as to the state of the country, especially in regard to agricultural progress, education, and construction, both public and private. I was surprised to find that no progress had been made in agriculture since the Arab invasion and that the magnificent irrigation works that then existed had disappeared, leaving hardly a trace of their former greatness.

"I had no idea that the mass of the population was illiterate to such an extent that it was difficult to find enough suitable men to occupy the subordinate posts in Government offices, and that men of technical ability were practically non-existent.

"I was not prepared to find that the whole of the Iraq to-day could not boast of a single public building or construction of Arab design and make and that the descendants of the Persians and others who had made the buildings that were once the glory of ancient Baghdad had lost the cunning of their forefathers through lack of encouragement and demand upon their rich resources of talent.

"I foresee that much money and labour is required to repair the waste of energy and material of those lost centuries...."



THE CABINET MEETING OF H. M. KING FAISAL.

From the left—H. E. The High Commissioner ; Hamid Pasha ; Secretary to H. E. The High Commissioner ; H. M. King Faisal ; Diwan of H. M. King ; Commanding Officer National Army, Iraq ; General Officer Commanding in Chief

Will Civilization Collapse ?

Mr. H. G. Wells and many others have given it as their opinion that this, *i. e.* western, civilization is on the road to collapse. Dr. Frank Crane writes, on the contrary, in *Current Opinion* for January :

I believe that civilization will triumph, that it will emerge successfully out of its present difficulties and I am frankly an optimist. Not because of a lot of facts and reasoning, but simply because I have faith in the cosmic energies of Nature : that health will overcome disease, that sanity eventually will drive away insanity, and that truth will outlive the most vigorous lies.

There is not a living man that should not be dead for the very best reasons. There is not a single business concern that should not be bankrupt for reasons equally as good. And if all we needed were proof, there is plenty of it to convince anybody that the human race should have been extinct years ago.

But we still live. That force of which Mr. Wells has often spoken so admirably, that force of growth, development and health which we call God, continues to function.

What is Barbarism ?

In the same monthly the same writer discourses on barbarism.

Barbarism is Individualism. Civilization is merely the Socialization of the Conscience.

Imperialism is nothing but another form of the very common disease known as egotism.

Its working out in a political way results very much the same as its working out in the individual.

The original barbarian, back somewhere among the cave men, had a conscience just as we have a conscience. The main difference was that it concerned only himself. Self-defence is the first law of Nature, and he had not got past the first law. His own rights, passions, desires and ideas were the things that appealed to him and the things that he had to defend.

When he took a wife and begat a family, his conscience enlarged a bit, and his new relationships became a part of his individuality. He defended his women and his offspring as loyally as himself.

Afterwards, in the course of evolution, his children intermarried, and he became a part of the tribe. He had expanded. His conscience became a tribal conscience.

The process of enlargement continued. The tribe became a duchy or a small state.

Then these smaller groups became united in a larger group called the nation.

His individual conscience now had expanded to become what we call patriotism.

But patriotism is not the stopping-place. It is a way station on the road to progress.

The goal is Humanity.

The conscience of man cannot be called civilized until it responds to a broader appeal than nationalism.

For the real and permanent basis of conscience is the human race.

In proportion as we are actuated by a sense of

obligation to "all men everywhere" we are civilized. And in proportion as we have any less vision, we are barbarians.

In I. I. Cendrars's *Negro Anthology*, it is said that Nsamenang, the creator God taught men that it is wicked to steal within the tribe.

By the same token that sort of nationalism that teaches that we should be loyal and just only to our own fellow countrymen is semibarbaric.

The great ideal toward which the world is laboring, toward which events are carrying us, and toward which the best thought in the world is rapidly converging is the unity of mankind and the necessity of the exercise of all those human qualities of justice and equity toward other nations that we feel bound to employ toward those of our own race.

The Seven Lamps of Advocacy.

THE LAMP OF COURAGE.

His Honour Judge Parry writes in *Chambers's Journal* :

The Seven Lamps of Advocacy are *Honesty, Courage, Industry, Wit, Eloquence, Judgment, and Fellowship.*

Advocacy needs the 'king-becoming graces : devotion, patience, courage, fortitude.' Advocacy is a form of combat where courage in danger is half the battle. Courage is as good a weapon in the forum as in the camp. The advocate, like Cæsar, must stand upon his mound facing the enemy, worthy to be feared, and fearing no man.

Unless a man has the spirit to encounter difficulties with firmness and pluck, he had best leave advocacy alone. Charles Hatton, writing as a layman of Jeffreys in his early days at the Bar, shrewdly notes his best quality : 'He hath in perfection the three chief qualifications of a lawyer : Boldness, Boldness, Boldness.' A modern advocate kindly reproving a junior for his timidity of manner wisely said, 'Remember it is better to be strong and wrong than weak and right.'

The belief that success in advocacy can be attained by influence, apart from personal qualifications, is ill-founded.

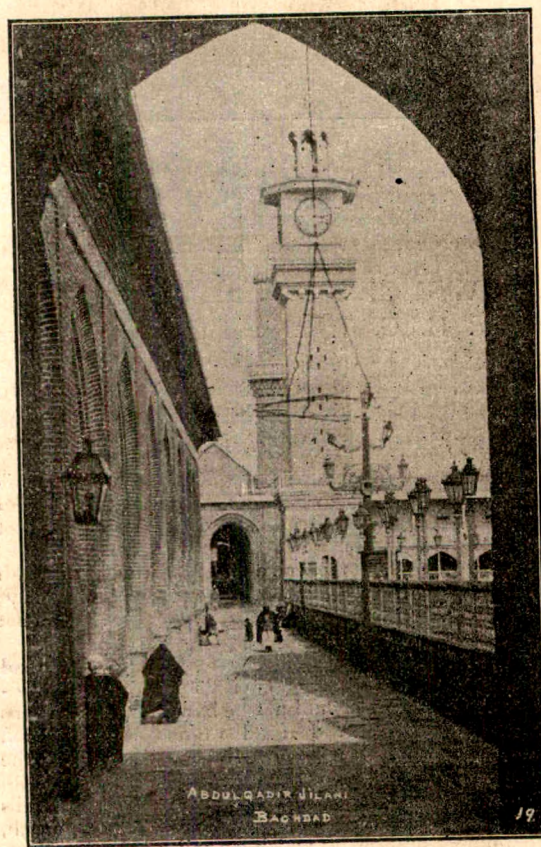
North held the sound opinion that 'he who is not a good lawyer before he comes to the Bar, will never be a good one after it.' It is very true that learning begets courage, and wise self-confidence can only be founded on knowledge. In no profession is it more certain that 'knowledge is power,' and when the opportunity arrives, knowledge, and the courage to use it effectively, proclaim the presence of the advocate.

Good Books and Bad Books.

Bernard Shaw gives expression to some original views regarding good books and bad books, in *The New Republic*.

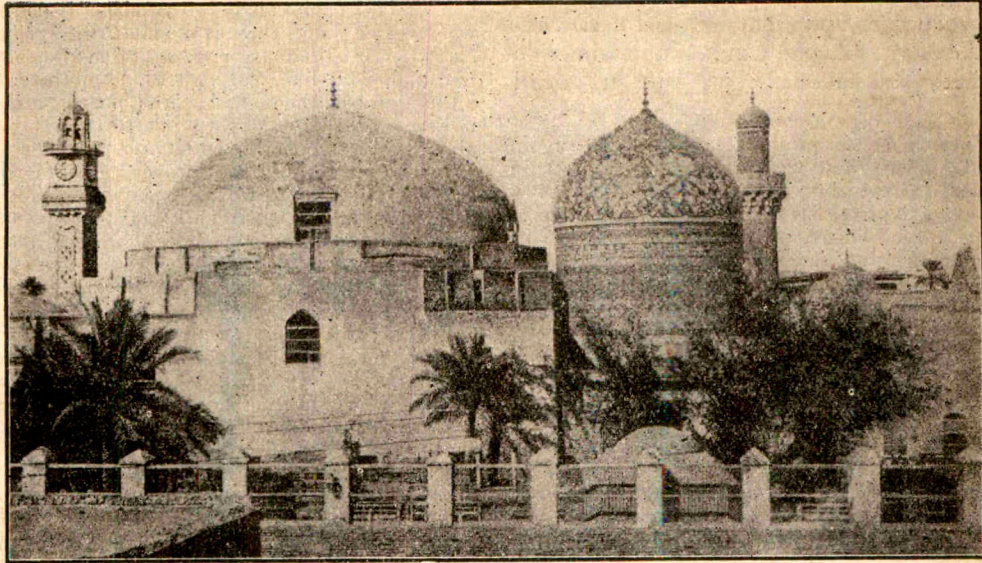
Just as reading about crimes does not make us criminals, but rather causes any propensities we may have in that direction to waste themselves harmlessly through the imagination, so reading about high virtues does not make us heroes and heroines ; it

wastes our heroic impulses in precisely the same manner. Therefore it is very questionable whether reading rooms should contain any good books. Rather should they be stocked with the *Newgate Calendar*, detective stories, lives of Cartouche, Lacenaire, Charles Peace, Moll Flanders and all the most infamous characters in fact or fiction. And when the readers, in the disgust and satiety produced by a debauch of such literature, go to the reading-room librarian and say, "For heaven's sake give me a book about a saint or a hero : I am sick to death of those stupid malefactors," it should be the duty of that librarian to say, "No my son (or my daughter, as the case may be) : the proper sphere of virtue is the living world. Go out and do good until you feel wicked again. Then come back to me ; and I will discharge all your evil impulses for you without hurting anyone by a batch of thoroughly bad books." Moral : do not listen to the people who wish to purify public bookshelves : they are sitters on safety valves.



ABDUL QADIR JILANI, BAGHDAD.

The Mosque of the Sunnites. It is so big that during the troubles of 1920, about ten to twelve thousand Baddus or Beduins held a secret meeting within and then war broke out. It belongs to Saiya Iman Ali, whose house is just opposite this Mosque. Non-Musalmans are not allowed within its precincts.



The Tomb of Abdul Qadir, Baghdad.



Indians in Baghdad. Mr. H. Tewari, the second from the left, has kindly supplied us with these photographs from Baghdad.

Russia in Reversion.

A special correspondent writes to *Frankfurter Zeitung* that one can see unmistakable signs that Russia has got past its dead centre.

The principle of private enterprise is again recognized. There is a vast welling-up of effort on every side. Great hopes are placed on the new organization of the factories in so-called vertical trusts, so that one establishment will supply raw materials, or half-manufactured materials for its associates. Less thought is being given to distribution and more to production. By the virtue of necessity many Communist ideas have been jettisoned. To be sure the Communists still imagine that they are merely detouring toward their old ideals. But when we see the vigor with which Lenin is now combating 'pure theory,' we feel a conviction that the detour leads to an entirely different destination.—The Living Age.

Expert Opinion on the Rhodesian Skull.

The Living Age thus summarises expert opinion on the skull discovered in the Broken Hill Mine in Northern Rhodesia :

Discussions before the learned societies of London reveal a fair measure of agreement among British zoologists and anthropologists as to the nature and significance of the human (or pre-human) skull discovered in the 'Bone Cave' of the Broken Hill Mine in Northern Rhodesia. It is generally agreed that the skull is of great antiquity, represents a wholly new human species—perhaps even a new genus—and that it lends weight to the theory of the African origin of mankind. Differences of opinion exist as to the sex of the ancient owner of the skull, the degree of its antiquity relative to the other skulls of primitive man known to exist, its exact relation to the humanity of our own day, and its classification—whether as a new species or as a new genus.

"Respectable" and "Disreputable."

Mr. Thomas L. Masson has told some home truths relating to the inner kinship of men, irrespective of rank, class and character, in *The New York Times* (quoted in *The Playground*), from which we give a sample here.

I do not care how elevated a man is, whether he be a bishop, a dean, a psychologist or what not, let him look at himself impartially, let him drop his fine spun theories and his moral observations, and he will discover that there is so little difference between him and the man who sits on the park bench that he will not be so anxious to tell what is the matter with the rest of mankind as he will to find out how he can make himself better.

If any of these gentlemen wish to test the truth of what I am saying, let him take time enough off from

his own correct life to pick out the lowest criminal he can find; let him go to the Tombs or to Sing Sing or wherever he thinks there is the most degraded man on earth, and let him associate with that man, get next to him, talk with him, learn what led him there, and then let him go back home and search himself, and he will not then be so anxious to put forth his own views about how to regenerate humanity. If all the preachers in this country would stop preaching sermons on the evils of the day, and would spend the time saved in associating on equal terms with all those who do not need preaching, who do not need advice, but who do need companionship and love, why it would surprise them all to see how, in a very short time, the world had improved.

We should not set off at arms' length what we regard as the whole world of crime and disorder and moral delinquency. We need to get very humble, in the face of a world crisis. We need to listen. We need to ask ourselves if after all we really know so much about the plans of God, and whether it might not be as well for us to make the attempt at least to cure ourselves of the very spiritual blindness of which we have become so fond of accusing others. God never yet made any man who could ever be made any better by being patronized.

"The World at Play."

We read in *The Playground* that to stimulate and maintain interest in playgrounds a column is being devoted to their activities by several American papers. This magazine considers recreation workers in Pennsylvania fortunate in having in the government of the State a department known as a Bureau of Municipalities from which they may obtain help in drafting plans for the laying out of playgrounds.

This Bureau, established about five years ago, was first placed in the Department of Labour and Industry. Two years ago, it became a part of the Department of Internal affairs and was given broader functions. Any community wishing help in the laying out of playgrounds and of athletic fields may call upon the bureau which will send an expert to study the situation and present definite plans.

Mr. Joseph Lee writes in the same monthly that—

Dramatic training should begin in the kindergarten where it is simply the direction into the most significant channels of the natural tendency of all children between three and six years old to represent all their thoughts through the medium of impersonation—and should continue throughout their schooling and indeed through life.

Pageants are another valuable manifestation of the dramatic spirit, but they are something more than dramatic, or else they are dramatic partly in the kindergarten sense. The grown-up people who take part in them are being interested not merely in presenting a spectacle to others but in themselves

partaking of the lives of their own ancestors, much as the children of the kindergarten age will play Mamma. A pageant, in other words, might be a success without any spectators at all, though in that case it would lose part of its value which is of the scenic and artistic sort.

I have not said anything about my own special hobby—children's playgrounds. What would become of a kitten that did not play? It would be like a fire that did not burn. There would be nothing left. The same is true of a child. Play is life to him and growth. It is as essential as air and food and embodies nature's own scheme of education.

There ought to be playgrounds in all the school yards, which should be kept open all the time for the little children, and bigger playgrounds for the bigger boys and girls, and these playgrounds ought to be conducted by trained leaders who know what children want and what they need, and especially when their need is to be let alone.

Anthroposophy.

In Germany, according to the Naples Liberal Daily *Il Mattino*, "Theosophy has been transformed into Anthroposophy—a science of religions with all the color and tone of a religion itself." Its chief protagonist is Steiner.

This new theodicy starts out with a manual of psychic education, teaching the art of training the individual to perceive, with the eye of the spirit, realities as true and actual as those perceived by the physical eye. This manual of psychic education quite logically culminates in an ethical catechism.

"Our age is an age of criticism, of preconceptions, of prejudices, rather than an age of faith and reverence. ...The youth learns to criticize before he learns to respect: all this tends to debilitate the soul as much as the opposite attitude strengthens it...No greater

injury can be done a youth than to excite in him a precocious reasoning faculty. It is impossible to judge and weigh things until we have learned to know them. It is necessary—and here is the cardinal point of Steiner's theory—to be master of the impressions which reach us from the outer world, so that we may receive only those which merit our attention; to form in ourselves a free and selfdirecting soul, accurately balanced between our emotions and our intellect; to watch vigilantly over every faculty which teaches us what is true and what is false. Clear, calm judgments, accurate and assured sensations and sentiments are, according to this doctrine, the only keys to higher wisdom. 'Sedulously suppress all aimless and illogical thinking, all vague drifting of the mind in channels which lead nowhere.... There is no vice which it is more imperative to root out than a tendency to imaginativeness and exaltation, to fanaticism, superstition, and neurosis.'

Steiner undertakes a vigorous examination of our mental and moral life. Sincerity, truthfulness, spontaneity are constructive forces; pretense and insincerity are negative and destructive forces. We should never talk for the simple pleasure of talking, but only when we have something to say that is worth the utterance. We should work for the sake of working, and not for the sake of attaining something. Our works are the more fruitful the less we attend to their effect. Never deviate from a decision once made, until you are convinced that it is based on false information. Be brave; train yourself constantly to face peril tranquilly and to overcome obstacles without losing heart.

Be good; if you wish to take one step forward on the path of wisdom, take three steps forward on the faith of virtue. Avoid pedantry in correcting others if the acts of others seem to you unworthy of approval. Watch over your health. Sane thinking demands a sane body. Bear in mind on every occasion that you are first of all a member of society, and that your first duty is so to act as to benefit the greater number. It is only by observing these precepts that the human race can continue to advance toward better things.

PATHS OF BLESSING

BY N. ROERICH; THE WORLD-FAMOUS RUSSIAN PAINTER-POET.

LIKE bees we gather knowledge. And we pack our load into odd honeycombs.

At the expiration of the year, burdened with things, we examine our "treasures". But who has managed to slip in so much that is unnecessary? When have we managed to impede our path so much?

Heavy are the things of yesterday! But from the midst of that which is accidental and subject to destruction, like the ashes of

last night's fire, there always loom the landmarks of that which is precious to our Spirit. The Spirit knows them. It is they that lead mankind through all races, through all the circles of achievement. Steps to the temple!

"Verily, verily! Beauty is Brahman. Art is Brahman. Science is Brahman. Every Glory, every Magnificence, every Greatness is Brahman. Verily, verily!"

Thus exclaimed the Mindao Saint, coming

back from the greatest samadhi. A new path of beauty and wisdom shall come.

The best hearts know already: Beauty and Wisdom are not a luxury, not a privilege, but a joy destined for the whole world at all the grades of achievement.

The best men already understand that they must not only talk continually about the paths of beauty and wisdom, but that they must actively instil them into their own and into the daily social life, all difficulties notwithstanding. They know that an Occidental garment is not yet the sign of a cultured person. They know that in our days—days of deathly conflict between mechanical civilization and the coming culture of the Spirit—are particularly difficult the paths of beauty and knowledge, are particularly oppressive the onslaughts of black vulgarity. They do not deny the difficulty of the struggle, but beyond it already grow the wings of the liberated Spirit.

You know that nature's best beauties have been created in places where shocks and quakes occurred. You know the ecstasy when facing rocks, abyssees, the picturesque roads of the old lava! You are amazed at crystals of struggle and at the wrinkles of thought, displayed by the colored strata of the rocks. The convulsions of the Cosmos yield infinite beauty.

Think, how many signs have been manifested. War has inundated the world with blood. Droughts, floods have disturbed human welfare. Lakes have dried up. The peak of Montblanc has crumbled. Famine has revealed its face. How many conventions of the senile race have already been disrupted.

Amidst the ruins of human conventions a new life already rises. Even the most stupid begin to recognize that a good deal of that which is visible to them is not accidental. A new world is coming. Coming before astonished and utterly surprised eyes.

In the new world, in its new temples, a new life will be established, in which art and knowledge will support the throne of Divine Love. The Blessed Ones lead us along these paths. Amidst the monstrous mental accumulations of obsolete frippery, signs of a synthesis and harmony of perfection are becoming visible.

Learning the future significance of beauty and wisdom, men will understand also the paths of their creation. At present one must think about art in its all-embracing

significance. One must sense, and confirm, the highest conductor of the Spirit, the Consoler and Creator.

Consider: Towards the end of the past century old styles have become worn out. Life was filled with dead imitations. Works of creative beauty stood isolated. In house-furniture, in objects of daily use, in paintings and sculpture—the average level reached the limit of false indifference. Then a reaction took place immediately. But in the measure as imitation was hideous, the reaction proved offensive. A hatred was declared for the old. And hatred, as usual, generated malicious impotence. Sputtering the poisonous saliva of decomposition, they rushed into creating new theories. Like clumsy druggists they distributed the sparks of Divinity into flasks, and pasted labels upon them. Thus in place of arrogant indifference life was filled with all sorts of Cubists, Passeists, Futurists, Expressionists, and various other -ists. And once more disunity and disintegration reached the limit. And once more guardians of true art, such as Rodin, Curbet, Puvis, Van Gogh, Gauguin, Degas, Cezanne, stood isolated, while around them went on the hubbub of the crucifixion of beauty! What a subject for Bosch or old Bruegel!

Ah, the painted clowns! Now they were enslaved by the subject. Now they looked only for form. Now they recognized nothing but color: arbitrarily and stupidly they divided art into higher decorative, applied, commercial. They distorted the concept of reality. They split the single tree of art. They bent out of shape everything which their convulsive hands were able to catch a hold of. Poor wretches! They forgot that which rings in every atom of the starry sky; they forgot that before which their blind theories seem miserable patches. They forgot about harmony. They did not wish to know that the time is approaching for the harmonization of the centres. They forgot that the mysterious charm of art—its persuasiveness, lies in the paths of its origination. They forgot that art is created not by the brain but by the heart and by the spirit. The language you speak is that of the place from which you come. Proceed from the sources of the spirit. In the mysterious universalizing paths of art there is, verily, that international language which will knit all mankind.

ART IS FOR ALL. EVERYONE WILL ENJOY

TRUE ART. THE GREATEST HARM IS TO GIVE THE MASSES FALSE AND CONVENTIONAL ART. THE GATES OF THE "SACRED SOURCE," I INSIST, MUST BE WIDE OPEN FOR EVERYBODY, AND THE LIGHT OF ART WILL INFLUENCE NUMEROUS HEARTS WITH A NEW LOVE. FIRST THIS FEELING WILL COME UNCONSCIOUSLY, BUT AFTER ALL IT WILL PURIFY HUMAN CONSCIOUSNESS. AND HOW MANY YOUNG HEARTS ARE SEARCHING FOR SOMETHING REAL AND BEAUTIFUL. SO GIVE IT THEM.

BRING ART TO THE PEOPLE, WHERE IT BELONGS. THEN WE SHALL HAVE NOT ONLY THE MUSEUMS, THE THEATRES, THE UNIVERSITIES, PUBLIC LIBRARIES, RAILWAY STATIONS, HOSPITALS AND EVEN PRISONS DECORATED AND BEAUTIFIED, BUT WE SHALL NO MORE HAVE PRISONS.

This is not a commonplace. Not a truism. This one must emphasize now and clarify with all the powers of one's spirit, for men have altogether forgotten the path of light and creativeness.

The tongue of men, brilliant and powerful in condemnation, has become washy and pale in praise and affirmation.

But even in these false reactionary paths art still continues to be prophetic. Has Futurism not been the forerunner of Bolshevism? And has it not been as far from the bright paths of the world of the future, as the false countenance of Bolshevism is far from true Communism?

But the guides of life create indefatigably. And one may rejoice at the terrifying boundaries of our chaos. So from under the foam of the storm rises anew the cliff, washed and shining. The creative activity of construction and universalization is nigh. We know this not from predictions. We already see bright signs. Solitary individuals, separated by mountains and oceans, begin to consider the unification of elements, the harmony of creativeness. Thoughts—doves fly over the world. Youth already inscribes on the escutcheon of its Toil:

*COR ARDENS** RECOGNIZES ART AS THE UNIVERSAL MEDIUM OF EXPRESSION AND AN EVIDENCE OF LIFE. IT REALIZES THE PHENOMENON THAT IDEALS IN ART MANIFEST THEMSELVES SIMULTANEOUSLY IN ALL PARTS OF THE WORLD AND, THEREFORE, ACKNOWLEDGES THE CREATIVE IMPULSE IRRESPECTIVE OF HERITAGE. ART SHOULD BE CREATED

* A new international society started in Chicago.

WITH HONEST MIND AND FROM GENUINE NECESSITY. *COR ARDENS* IS A CONCRETE MOVE TO BRING TOGETHER, AT LEAST IN SPIRIT, SYMPATHETIC ISOLATED INDIVIDUALS.

"WE MUST WALK THE RISING ROAD OF GRANDEUR, ENTHUSIASM AND ACHIEVEMENT WITH ALL THE POWERS OF OUR SPIRIT."

THE ORGANIZATION AIMS—

FIRST: TO FORM A BROTHERHOOD OF ARTISTS WHICH IS INTERNATIONAL;

SECOND: TO HOLD EXHIBITIONS WITHOUT JURIES, WITHOUT PRIZES AND WITHOUT SALES;

THIRD: TO CREATE CENTERS WHERE ART AND ARTISTS OF ALL COUNTRIES WILL BE WELCOME;

FOURTH: TO WORK FOR THE ESTABLISHMENT OF UNIVERSAL MUSEUMS WHERE WORKS DONATED BY MEMBERS MAY HAVE A PERMANENT HOME.

"*COR ARDENS*" SHALL BE THE EMBLEM AS WELL AS THE SYMBOL OF THIS BROTHERHOOD OF ARTISTS.

Does not in these words ring the victory of the Spirit? Has not chaos opened the gates of union? Do not physically separated souls begin to understand one another through the language of the highest blessing?

O unseen friends! I know you. I know how inhumanly hard it is for you to endure all the conventions of life and not to put out your torch. I know how painfully difficult it is for you to walk under the glances of these who have built life merely on the dark concept of money. I know you, lonely ones, before the light which seems lonely to you. My young friends! Always young! But there are many sitting before this very light. And those who sit around one light cannot be lonely. And though your hand has not yet felt the hand-pressure, your spirit will, for certainty, receive the brotherly kiss.

What immense masses have been raised through brotherly efforts. Every effort towards beauty and wisdom is made lighter by the very fact that it passes through the bed of the single source of light. Of that light, before which the spirit rises in ecstasy, while the physical being trembles.

Do not break, do not beat so, poor heart. Once again, after a long interval, wilt thou learn the power to receive and to hold the might which is near.

The baptismal font of art !
Great is the significance of art for the life
of the future. The new world is coming.

"Put aside all prejudices—think freely,"
thus said the Blessed One.
Santa Fe, 5 Sept., 1921.

NOTES

The East African Crisis.

In order to understand the European attitude in East Africa, it is necessary to republish the Petition re Indians which was set out in a documentary form by the Convention of Associations at Nairobi. This Convention is, commonly called 'The White Man's Parliament'. The Petition was originally issued in January, 1919, and it has twice over, since then, been reaffirmed. The last occasion was at a special session of the Convention, in November, 1921, when its main points were re-asserted. What have been called the five irreducible minimum conditions were then stated as follows :—

- (1) Strictly controlled Indian immigration with a view to ultimate prohibition.
- (2) Two nominated, but *not* elected, Indian members of the Legislative Council.
- (3) Segregation in residential areas and where possible in commercial areas also.
- (4) No alienation to Asiatics of any land in the Highlands.
- (5) Full recognition of existing Asiatic property rights.

These five cardinal points are the practical deduction from the 'Petition re Indians' which reads as follows :—

This Convention wishes to point out to the Government that during the discussion of the petition re Indians, as also those affecting the native peoples of this country, they had the assistance of four Missionaries, one being Roman Catholic and three being from the Missionary Conference, which was sitting in Nairobi at the same time as the Convention.

That whereas our Nation has assumed responsibility for the future of the indigenous East African peoples and of the countries they inhabit ;

And whereas our National ideals of enlightenment and progress are crystallised in our Christian western civilization and it is our duty to make sure that the best contained therein, is readily available for the need of awakening Africa ;

And whereas the maintenance of this country depends entirely on the prestige and force of character of the white man ;

And whereas certain Indians have entered this country as traders, clerks and artisans ;

And whereas these people follow in all things a civilization which is eastern and in many respects repugnant to ours ;

And whereas their social status brings them more frequently into contact with the African and thus subjects him to intimate personal influences, antagonistic to the ideals of the West ;

And whereas the African has shown that he possesses latent qualities which under western guidance hold promise of material development, and an aptitude for filling various needs of industry, more particularly those which involve the use of mechanical appliances ;

And whereas Indian competition denies him all incentives to ambition and opportunities of advancement ;

And whereas the Indian community of this country are agitating for adult suffrage and by this means seek to gain control over the destinies of the country ;

And whereas the Imperial Conference at a meeting held on July 24th, 1918, considered the matter of reciprocal migration between India and other component parts of the Empire, and passed four resolutions of which the principal is as follows :—

"It is an inherent function of the Governments of the several Communities of the British Commonwealth including India that each should enjoy complete control over the composition of its own population by means of restriction on immigration from any other communities" ;

And thereby recorded as the final judgment of the British Commonwealth that the principle of self-determination shall govern immigration and the composition of population ;

We the Convention of Associations, representing the white community of the country pray His Excellency the Governor to approach the Right Honourable The Secretary of State for the Colonies, so that the functions thus solemnly

pronounced to be inherent in the Government of this British community may be exercised by declaring forthwith that the right of self-determination rests with the European Government of this country acting for the Europeans and in trust for the native peoples and should ask the Secretary of State to rule that the position should not be prejudiced by giving any system of Franchise to Asiatics nor by allowing them to acquire land except in townships on short leases, nor by the employment of the Asiatics in Government work and that steps should be taken at once to restrict Asiatic immigration in order that this stronghold of European colonisation in Central Africa may stand beside her sister Colonies in their Asiatic Policy.

And further we beg His Excellency the Governor to make known to the Imperial Conference, through the Rt. Hon'ble The Secretary of State for the Colonies, our earnest petition that to the conquered country formerly called German East Africa, the same policy towards the Asiatic be applied; for the indigenous peoples of this country and of the conquered territory are of the same types even to the extent of tribes having been severed and economic relations centuries old, having been interrupted by the late artificial frontier. We can conceive, short of the retrocession of the territory to Germany, of no transaction more immoral and more certain to recoil on our heads than the betrayal to the Asiatic of a section of the African peoples whose destinies have fallen into our hands and who at present are unable to protect themselves. We submit that to buy off Indian or other agitation at the expense of the natives of Africa would be a policy neither wise nor honourable.

In view of the far-reaching issues involving the whole future of East and Central Africa, which are at stake, we, the Convention of Associations representing the White Community of East Africa, pray His Excellency the Governor, to make immediate application to the Right Honourable The Secretary of State for the Colonies, for the appointment of a representative, chosen by the British Colonists of this Country, on the Imperial Conference.

This Convention very strongly urges that it has acquired the right to representation on the Imperial Conference.

And in the event of this being conceded it asks that Lord Delamere should be nominated by Government to the post.

It will be noted that Lord Delamere, who was then chosen as representative, was the spokesman at the East African Banquet in London, where Mr. Winston Churchill made his notorious speech.

C. F. A.

Seeing that according to Mr. Churchill himself the Indians have done *at least as much* for East Africa as the Europeans, it is not JUSTICE though it may be IMPERIALISM that the white community alone should exercise the right of self-determination on behalf on East Africa. Here is Mr. Churchill's opinion:—

"It was the Sikh soldier who bore an honourable part in the conquest and pacification of these East African countries. It is the Indian trader, who penetrating and maintaining himself in all sorts of places to which no white man would go or in which no white man could earn a living, has more than any one else developed the early beginnings of trade and opened up the first slender means of communication. It was by Indian labour that the one vital railway on which everything else depends was constructed. It is the Indian banker who supplies perhaps the larger part of the capital yet available for business and enterprise, and to whom the white settlers have not hesitated to recur for financial aid. The Indian was here long before the first British officer. He may point to as many generations of useful industry on the coast and inland as the white settlers—especially the most recently arrived contingents from South Africa (the loudest against him of all)—can count years of residence. Is it possible for any Government with a scrap of respect for honest dealing between man and man, to embark on a policy of deliberately squeezing out that native of India from regions in which he has established himself under every security of public faith?"—Mr. Winston Churchill in his book "*My African Journey*."

Sabotage.

The modern civilisation of the Christian countries of the West is based on Industry, which is carried on by means of the capitalists on the one hand, and paid labourers on the other. There has not been much love lost between these two classes of human beings, who during the last half a century or more have been more or less at war with each other. The well-known Italian patriot Joseph Mazzini, in his essay on *The Duties of Man* (p. 99) (published in Every Man's Library Series by Messrs J. M. Dent, Ltd.), spoke of the "tyranny of Capital." According to him, "*Capital..... is the despot of labour.*"

Labour has been trying to fight the despot and get rid of the tyranny of

Capital. Everything is said, in English, to be just and fair in love and war. The weapons which labour has been forging and using for this fight do not all commend themselves to conscientious and religious-minded peoples of the world. One method by which the working classes are trying to secure their freedom is called Syndicalism. It has been defined to be "a method of realising the Millennium by the action and under the government of Trade Unions, and it is based on the underlying assumption that the only way of ensuring justice for the working classes or Fourth Estate is by the independent and coercive efforts of the working classes themselves." (P. 7 of "Syndicalism", by J. H. Harley, M. A., in the People's Books.)

The working classes are trying to inaugurate the Millennium by *Strikes*, which are easily understood and practised in all civilized countries to-day. But in some of the Christian countries industry is sought to be paralysed by another method which is not well known, practised or even understood in India,—a method which has lately come in practice in the West and christened as "*Sabotage*." It has been defined as "the wilful destruction, deterioration, or rendering useless of instruments or other objects, with a view to stopping or hampering work, industry or commerce."

In his well-known work on "Roads to Freedom" Mr. Bertrand Russell has referred to it.

Whether it will bring their Millennium to the working classes of the West need not be considered here. But it is hoped that the labourers in India who go on strike, or those who are practising non-violent non-co-operation will not resort to this sinister method to achieve their object.

Manners and Civilization.

Sir Martin Conway in his work on "*The Crowd in Peace and War*" indicates in several passages the connection between manners and civilization. Says he:

"It is possible to make a good guess at the age of the civilization of any people by noticing

the manners of the lowest classes. Thus in India good manners are practically universal and are as much the prerogative of a sweeper as of a Maharaja." P. 64.

Again:

"It has taken five thousand years at least to generate the good manners of India. Time will do as much for us unless a new barbarian deluge occurs." P. 66.

In another passage the author pays a high compliment to the people of India.

"The true measure of what is rightly called civilization, of that quality which the word 'civilization' was coined to express, is manners,—not the manners of the aristocracy or upper classes but those of the lower and lowest classes...All of us are on the up grade, but we have a long road to travel before any of us can come to be a people of gentlemen, as the Indian people actually are". P. 67.

Every one of us should so conduct himself as to deserve this high praise. But no one should mistake submissiveness and obsequiousness for good manners. We have not read the following sentence from Sir Martin Conway's book with pleasure:

"India was conquered and is held by the British subaltern, who as naturally leads the Indian soldier as a sheepdog controls a flock."

Indian Scientists at an European Scientific Meeting.

The Transactions of the Faraday Society 1921, which has just come to hand, contains the account of a discussion on 'The Physics and Chemistry of Colloids and their bearing on Industrial Questions' at a meeting which was held on Oct. 25, 1920, in the Hall of the Institute of Mechanical Engineers, London, under the auspices of the Faraday Society and the Physical Society of London. The meeting was of an international character, scientists from all European countries including Germany taking part in it. There was Svedberg from Sweden; Freundlich, Zsigmondy and Ostwald contributed papers from Germany; Pauli from Vienna; Kruyt from Holland; Loeb from America; besides the English scientists Donnan, Mc. Lewis, Sir Wm. Robertson, Sir Herbert Jackson, Travers and others. It is gratifying to learn that not less than four Indians took prominent part in the dis-

cussions. Prof. S. S. Bhatnagar (now of Benares) read a paper on the 'Reversal of Phases in Emulsions and precipitation of Suspensoids by Electrolytes' which drew very lively comments from Lewis, Svedberg, and Procter and others.

Prof. N. R. Dhar (Allahabad) and Mr. N. C. Chatterjee had a paper on Peptisation and Precipitation, in which many interesting cases of absorption have been observed.

Prof. N. R. Mukherjee read a paper on 'The Origin of the charge of a colloidal particle and its neutralisation by electrolytes.' This paper drew a considerable amount of comment, and was pronounced by *Nature* of 11th Nov., 1920, as the most important paper of the evening. Mr. W. Harrison found that Mukherjee's theory applied very well to experiments made by him in 1912, and brought other convincing arguments in favour of it. Dr. Ormandy remarked that the paper dealt with the fundamentals of the subject and was, therefore, of supreme importance.

The electrical theory of absorption of ions as developed by Prof. Mukherjee shows that a consideration of the electrical forces gives a rational explanation of the role of ions which has not been clearly understood up to this time.

Loyalty Should Be Reciprocal.

Prophets and saints and teachers of mankind have borne witness, in spite of their trials and sufferings, that God does not forsake His children and servants, He is faithful not only to those that are faithful to Him, but He keeps faith with and succours even the faithless.

In the affairs of the world, there is not, and has never been, a single emperor, king, or other ruler of men who has not desired and insisted that the ruled should be loyal to him. But how many of the rulers, in their turn, have been and are loyal to the ruled? How many have desired to promote the true interests of the ruled by making strenuous efforts to help them to be enlightened, courageous, self-ruling, self-controlled, strong, pure and prosperous?

In India, as elsewhere, political leaders

have sometimes been known to use their followers, adherents or party as pawns in a political game, not caring for the latter's interest or happiness, or as stepping-stones to power and preferment; whereas the true guiding principle ought to have been mutual loyalty and loyalty to truth, right and justice.

In spheres of life other than political, intellectuals, of greater or less eminence, desire to have a large number of supporters and admirers loyal to them. But how many of these persons are in their turn loyal to those persons in humble positions in life who honestly try to uphold truth and right? Whenever unscrupulousness, dishonest self-seeking and logrolling, jobbery, nepotism, bossism, literary dishonesty, &c., have to be fought, the leading intellectuals should openly take the lead. They should not allow themselves to be gratified by empty compliments, or recognition, or self-interest; nor should they be deterred from openly doing their duty by the fear of literary *goondas* or of any kind of worldly inconvenience. Persistent fighters for the right in humble position know how to go on working even in isolation, with God overhead. Should not more prominent, too, persons at least dissociate themselves from bad men, however high their position and great their power and patronage?

Problem Of Bloodless Struggle For The Right.

Some there are, and they are in the majority, who think that the ideal will always remain as far from realization as ever. But in spite of the cynical unbelief of this majority, teachers in every age and clime have preached the ideal and proclaimed their faith in it. For the ideal, though it may be ever so remote and illusive, is the only permanent reality, while the so-called realities of existence are continually coming to nought.

In the first century before Christ, Cicero, the great Roman statesman and orator, wrote in *The Republic* :—

And there shall no longer be one law at Rome, another at Athens, one law to-day, another to-morrow; but the same Law, ever-

lasting and unchangeable, shall bind all nations at all times. And there shall be one common Master and Ruler of all, even God, the Almighty Creator and Arbitrator of this Law. And he who will not obey it, shall be an exile from himself, and, despising his own humanity, shall in that very act suffer the greatest of all punishments, even though he may have escaped from all other punishments which can be imagined.

According to Christians, Jesus Christ and his apostles spoke of and strove to bring about peace on earth and goodwill among men, and the establishment of the Kingdom of God on earth was their mission. Wars among Christian and non-Christian nations would lead one to think that they were dreamers whose dreams could never come true. But many men—not unworldly religious enthusiasts and visionaries alone but scholars and diplomatists, and historians, fighters and imperialists also—continue to make open profession of their faith in an ideal political condition of the world. Long before the last great war, long before the conception and formation of the League of Nations and the calling together of the Big Powers to a Conference for the limitation of armaments, a Peace Conference was called to meet at the Hague, with the object of persuading the nations always to settle their disputes by arbitration, not by war. The late Mr. W. T. Stead exhorted the nations again and again to “always arbitrate before you fight.” There are many cases on record of international quarrels having been made up and wars prevented by international tribunals of peace and arbitration. The great war gave a rude shock to hopes of further progress along these peaceful lines. But idealists still hoped against hope. President Wilson laid down his fourteen points. General Smuts insisted that not any kind of organization but only a change of heart among the nations could prevent future wars. Both idealism and self-interest combined gave birth to the League of Nations. The League does not satisfy the idealists. But it makes for better things than itself. The Washington Conference for the limitation of armaments has not

produced results satisfactory to all the nations which took part in it; still less does it satisfy those who were not invited to it. But there is no doubt that it proves that even hard-headed and worldly-minded statesmen think that international differences and jealousies need not inevitably result in bloodshed.

Faith in the political ideal has made Professor Dr. Gilbert Murray write:—

On the whole I think it looks as if we were moving in the direction of realizing upon the earth something like the One Great City of Gods and Men.....

I think it will become within a measurable time almost impossible for a decent and intelligent statesman to profess absolute indifference to the welfare or suffering of other parts of the human race....I think that some consciousness of ultimate solidarity among the peoples of the earth has really begun to penetrate the minds of ordinary practical politicians. GILBERT MURRAY (*Orbis Terrestris*, 1920).

The same faith led the historian and diplomat Lord Bryce to observe in his last great work:—

The teachings of the Gospel live and move and have their being on a plane of their own. The values they reveal and exalt are values for the soul, not to be measured by earthly standards. Their influence is not institutional but spiritual. It has nothing to do with governments, but looks forward to a society in which law and compulsion will have been replaced by goodwill and the sense of human brotherhood.

However remote the prospect that such a society can be established on earth, the principles which that teaching inculcates are sufficient to guide conduct in every walk of life. He who does justice and loves mercy, and seeks the good of others no less than his own, will bring the right spirit to his public as well as his private duties. If ever that spirit pervades a whole nation, it will be a Christian nation as none has ever yet been.

(‘Modern Democracies,’ I, 102-3.)

Even the imperialist Lord Milner has made his confession of faith by declaring that the ideal political condition of the world can be brought on only by the moral approximation of the peoples of the world.

In spite of repeated disillusionments the hope persists that the number of wars can be decreased, the horrors of war can be minimised and ultimately

war can be ended by the united efforts of the best spirits and intellects of the world.

One of the causes of war and bloodshed has been the desire of subject and dependent peoples to recover their birth-right of self-rule. In the past history of mankind subject peoples have succeeded in regaining liberty generally by fighting, just as international quarrels have been settled by fighting. As to the latter, the hope has long been cherished that such quarrels can be settled without fighting, and in some instances the hope has been realised. The League of Nations exists for fuller realization of this hope. The question arises and demands an answer, whether subject nations can win liberty only by a bloody struggle, or is there any peaceful means?

In India, there are at present mainly three parties giving three different answers.

One party wants only such civic and political rights, and those *within the British Empire*, as may be obtained by what it understands by the expression 'constitutional agitation,' i. e., by petitioning, making speeches and passing resolutions at such meetings as may be allowed to be held by the powers that be, making speeches and passing resolutions at sessions of the legislative bodies, criticism of Government in newspapers, etc., but not by any kind of passive resistance or the like. This party points to the "reforms" already secured by constitutional agitation as the reason for the faith that is in its members. But the intrinsic value of the "reforms" has been questioned by even many members of this party and it has been pointed out that the "reforms" were due, at least in part, if not mainly or solely, to the existence and activities of the extremists—that they were not due entirely or solely to "constitutional agitation." It has also been asserted that, if the past be a guide to the future, India can never be as free and self-determining and self-respecting as even the small independent nations so long as she remains within the British Empire. But it may be urged in reply that past experience can

never set a limit to future development and possibilities. There is force in this contention. But while admitting such force, an opponent of this view may rejoin that these unprecedented developments and undefined possibilities would depend for their materialization on some other additional factor besides "constitutional agitation" to exert the requisite pressure on the powers that be.

The second party thinks that self-rule, styled Swaraj, can be won by non-violent or civil disobedience. This Swaraj has not been understood and explained to mean the same thing by even prominent members of the party. Some use it in the sense of British Dominion Home Rule. Others have a vague feeling; which they do not want to express definitely, that it is or should be equivalent to freedom and independence. Whatever the meaning of Swaraj, advocates of non-violence believe that it can be won by non-violent means.

There is a third party which wants to reach the goal of Swaraj by non-violent means, if that be sufficient for the purpose, or by violence if need be. This party evidently would prefer Swaraj to mean independence.

It is futile and useless to set any limits to man's desire for a good thing. Whatever the present demands of a party may be, when it has got the thing it wants, it will want more. Those who were at first satisfied with a few "transferred" departments, already want to annex the "reserved" departments, too, so that there may be full provincial autonomy. Those who were satisfied with an increase in the number of Indian members of the Viceroy's Executive Council now want that there should be some sort of dyarchy in the Indian Imperial Government, too. It is certain, however, that when provincial autonomy and Indian Imperial dyarchy have been obtained, All-India autonomy would then be the goal. At first such autonomy may seem satisfactory even though confined to internal affairs; but experience would soon show that internal autonomy was valueless and unmeaning without full

control over foreign affairs, too. Therefore, there would arise a demand for full autonomy, that is, full control over both internal and foreign affairs. The questions may be asked, what is the difference between independence and such full autonomy, and whether it can be obtained within the British Empire.

It has been indicated above that the demands of even the Moderate or Liberal party would grow from more to more and ultimately assume a form undistinguishable or hard to distinguish from a demand for independence. When such is the case with this party, it is not difficult to guess that those members of the party of non-violent non-co-operation who now limit their demand to a Dominion status for India would not take long to cry for the "moon" of full internal and external autonomy or independence.

And one party there already is which does not conceal that it wants independence by non-violent or violent means.

There are some persons who openly say that they want independence, but that only by non-violent means; they also believe that non-violent means would suffice to achieve their object. We do not know whether the number of such persons is such as to justify the name of party being given to them.

Whatever the number or names of the parties at present, just as all roads lead to Rome or, in Indian parlance, to Delhi, so the demands of all parties are, at the last resort, if not at present, equivalent to an aspiration for full and perfect citizenship.

The question which we have to ask is, Is such citizenship attainable by non-violent or peaceful means?—peaceful and bloodless, that is to say, so far as the Indian people are concerned. For, contemporary experience has shown that even when the people were peaceful and were not contemplating the use of any physical force, their blood has been shed by the military or the police and the executive. By adapting words used by Professor William James, we may say that the question is the same as asking

whether it is possible to discover and use a moral equivalent of war. For it must be clear to all that British vested interests, political and economic, can agree to our winning full and perfect citizenship only under very great moral or physical pressure. We have ruled out physical pressure or war. Moral pressure remains. It may take the form of reasoning and persuasion, it may take the form of passive resistance and various kinds of non-co-operation (economic and political) and aggressive civil disobedience. Both kinds of pressure may be combined.

It has been said repeatedly that no mass movement can be or long remain non-violent. This is not true, as history shows. Others have made the less sweeping and more restricted observation that no mass movement of civil disobedience can be non-violent, and in support of this assertion mob violence, as in Chauri Chaura, is adduced. If it be meant that non-violent mass civil disobedience all over such a vast continent-like country as India is not immediately practicable, we agree. But if it be meant that it would not be practicable all over India or in any part of it at any time, we do not agree.

Our reasons for believing that a struggle for independence can be non-violent, are the same as those which have led idealists and politicians to believe that war is not indispensably necessary for the settlement of international disputes. If disputes between two countries or nations can be settled without war by international judges appointed by the League of Nations, why is it considered impossible for a people aspiring to be free and its foreign rulers to come to terms without violence? The means and procedure to be adopted may not be ready to hand, may not even be immediately discernible. But has the League of Nations succeeded in devising satisfactory means for carrying out *all* its objects? It is sufficient for our purpose to know that the members of the League believe in the attainability of its objects without bloodshed. The expression "Mass Civil Disobedience" need not frighten us.

The League of Nations is a body which at the last resort consists of peoples of whom the majority in every country are spoken of as the mass or the masses. The most powerful among the nations composing the League are democracies, in which the masses are very powerful. The founders and supporters of the League undoubtedly believe that these masses are or will be or can in a short time be persuaded to be more inclined to peaceful solutions of international problems than to blood-stained methods of tackling them. There must be good grounds for the faith that is in these founders and supporters of the League. If the masses in every independent country can be believed to be at present or in the near future peacefully inclined what is there to suppose that the masses in India are or will be more violent or bloodthirsty than the masses in the most powerful democracies of the world? No doubt there have been several instances of mob violence in India in recent times. But these can be more than matched, both in their number and their enormity, from the histories of the greatest modern democracies in the world. If this fact does not shake the faith of the adherents of the League, why should we cease to believe in the possibility of a non-violent civic endeavour for freedom in India?

Every problem arising between two or more nations means that some nation or nations believe that some other nation or nations are trying to encroach on the just rights of the former, or are trying to humiliate, exploit or subdue them. The effort to solve the problem means that the aggrieved nation or nations are struggling to maintain or regain their just rights, self-respect or freedom. The idea and faith underlying the League of Nations are that such struggles can be brought to a successful termination by peaceful methods.

What is the character of the problem which arises when a politically and economically subject people aspires to be free? The problem, in its essence, is similar to the problems, described above, which the League of Nations wants to solve by

peaceful methods. Or, in other words, the problem presented by the Movement for Freedom of all subject peoples is a struggle to maintain or regain their just rights, self-respect and freedom.

If the faith of the League of Nations—that such international problems or struggles can be brought to a successful termination by peaceful methods—be not illusory, why should our faith that national problems or struggles of essentially the same character cannot be solved or brought to a successful termination by non-violent means and methods?

We repeat that we hold that mass civil disobedience cannot *just now* be carried on *all over India* in a non-violent manner; but we do not agree if it be said that such a non-violent movement cannot both now and at any time be carried on all over India or in any area within the boundaries of India. We also think that it takes time for a people to be thoroughly disciplined in the practice of ahimsā or non-violence.

Whilst we unreservedly and emphatically condemn all atrocities committed by Indian mobs, we think that, considering all circumstances, the people of India as a whole have shown at least as much self-restraint and ahimsa as any other people could have done under the same circumstances. We are, therefore, confident that our people are capable of being self-disciplined for the purpose of a non-violent struggle for freedom. Not that we are in favour of civil disobedience before other methods have been tried. We are for civil disobedience if need be. There is room for negotiation; but it must be between equals, not between "Earthly Providence" and sneaking beggars.

Moral and Spiritual Aspects of Civil Disobedience.

Some persons appear to hold that civil disobedience must be necessarily based on hate and must, therefore be spiritually and morally objectionable. The three objects of Mr. Gandhi's projected but now given up mass civil disobedience movement were to right the wrong done

to the Panjab and thereby to the nation, to right the wrong done to Turkey and the Khilafat and to obtain Swaraj. The righting of wrongs underlies the first two objects, no doubt; it is not true, however, that if you do not take any wrong lying down, you necessarily hate the wrong-doer, or if you do hate such wrongs you are necessarily a very unspiritual person. But supposing we had no grievances like the first two; would it not still be right to endeavour to win Swaraj? A foreign rule may be the best foreign rule possible under the sun, yet it may not satisfy the ruled. The Filipinos on their own admission are grateful to the Americans for the good government of the Philippines; nevertheless they are striving to be independent.

On the moral permissibility of civil disobedience in an extreme contingency, the following observations of *The Indian Social Reformer* are very cogent and convincing:—

It has been objected, by the way, that by its resolution the Malaviya Conference committed itself to the acceptance of civil disobedience as permissible in an extreme contingency. On the abstract principle, we are unable to see wherein lies the difference between a religious reformer discarding the injunctions of his religion, which he has come to regard as superstitious and degrading, or a social reformer refusing to obey the mandates of caste and custom, which he feels to be absurd or cruel, and facing the ecclesiastical and social penalties of such disobedience, on the one hand, and a citizen adopting civil disobedience to the State in regard to a law or order which he regards as unconscionable and oppressive. What one man may do, a body of men cannot be condemned for doing. But in the latter case it is a practical question how far each individual is prepared by conscience and conviction to undergo the ordeal which all established institutions offer to the dissenter as a test of his personal sincerity and of the worth of his innovation. In an ancient State, every Senator who proposed a change in the constitution, brought forward his proposal with a halter round his neck. If his proposal was accepted, he was acclaimed as a hero. If it failed to get acceptance, he was strangled as a traitor. This is a symbol of what happens to every reformer, religious, social or political. On principle, therefore, we cannot and do not rule out civil disobedience as inadmissible in any circumstance whatsoever.

“Wishing for a Daughter.”

The February number of *Stri-Dharma*, the official organ of the Women's Indian Association, contains a thoughtful and plainspoken article on the prevalent desire of Indian and other parents for sons to the exclusion of daughters. Generally speaking, parents do not want to have daughters. It need not be thought that this partiality for sons is confined to our own times or to India. In the course of our not extensive reading we have come across only one passage, in Cowper's Letters, in which the writer congratulates a father on having daughters. This gentleman was Lady Hesketh's father, and had five daughters, no sons. In his “*Outspoken Essays*”, p. 63, Dean Inge quotes the following sentence from the letter of a Greek husband of Oxyrhynchus to his wife: “When—good luck to you—your child is born, if it is a male, let it live; if a female, expose it.” Montaigne, the well known French rationalist of the 16th century, who was free from all contemporaneous superstitions, wrote to a lady: “Now, madam, if there were any sufficiency in me touching that subject, I could not better employ the same than to bestow it as a present upon that little lad, which ere long threateneth to make a happy issue from out your honourable womb; for, madam, you are too generous to begin with other than a male child.”

Mob Atrocities in India.

There is animality in human nature and there is also something which enables man to control and rise above this animality. If a man is hit, no matter rightly or wrongly, his animal nature prompts him to hit back. An eye for an eye and a tooth for a tooth,—that is the law of animality. So if a mob anywhere gets excited, or is provoked, or is roughly handled, or is shot at, it is animal nature for the mob to retaliate. If a mob behaves similarly towards the military, the police, or the executive, it is animal nature for the latter to retaliate and indulge in reprisals. But as the military, the police and the executive are bound

to act according to the man-made law of the land, they should not retaliate and indulge in reprisals. They should curb their animality and in applying force should confine themselves within the limits imposed by the law. As in India non-co-operators have promised to be non-violent, crowds consisting of non-co-operators must exercise the greatest self-control under even the gravest provocation. This is a general statement of how the two parties are bound to behave on occasions of excitement and provocation. But even if the police, &c., were not bound to act according to the law and crowds consisting of non-co-operators were not bound by their promise to be non-violent, both parties are bound to obey the dictates of higher human nature, which tells us all to curb animality and not to indulge in cruelty.

Whatever, therefore, our viewpoint may be, violence and cruelty of any kind on the part of anybody must be emphatically condemned. But there are kinds of cruelty which demand the severest condemnation and reprobation. To shoot down men or to cut off their heads, or to beat them to death with cudgels, is atrocious enough; but to burn living men to death, as was done at the Nanakana Sahib Sikh temple and at Chauri Chaura, is a diabolical refinement of cruelty which we do not know how sufficiently to condemn. Our whole nature rises in revolt against even the mental picture of such deeds.

All peoples have their causes of pride, real or fancied. We Indians are proud of our spirituality. We think there is less animality, at least less animal cruelty, among us than among occidentals. We have never been able to subscribe to this wholesale praise of Indians and this sweeping condemnation of occidentals. For one thing, we have never been able

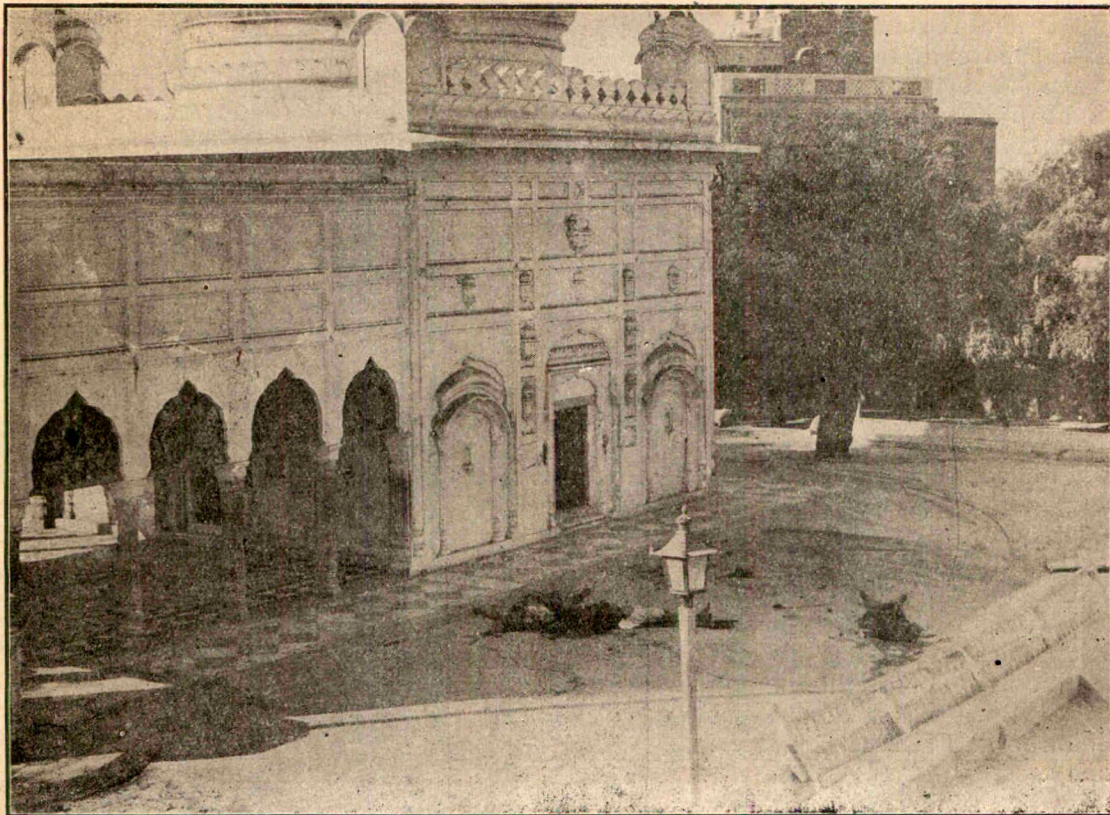


BABA GURDIT SINGH,

This photo was taken only two days before he appeared at Nanakana Sahib.

—(By the Courtesy of the Vir Publishing Company, Sargodha, Punjab.)

to detect any trace of spirituality in the systematic and persistent cruel treatment accorded to many child wives and girl wives which leads them finally to soak their apparel in kerosene oil and burn themselves to death. But though we have always thought that there are kinds of cruelty peculiar to India, we must confess there has stuck to our minds an irreducible amount, however small, of pride of spirituality. We have thought that we were incapable of such cruelty as the burning of heretics at the stake or of such acts of lynching of Negroes as American mobs are occasionally guilty of. But the diabolical savagery practised at the Sikh temple at Nanakana Sahib by the Sikh priest



Temple of Nankana Sahib and dead bodies of the murdered Sikhs lying before it.

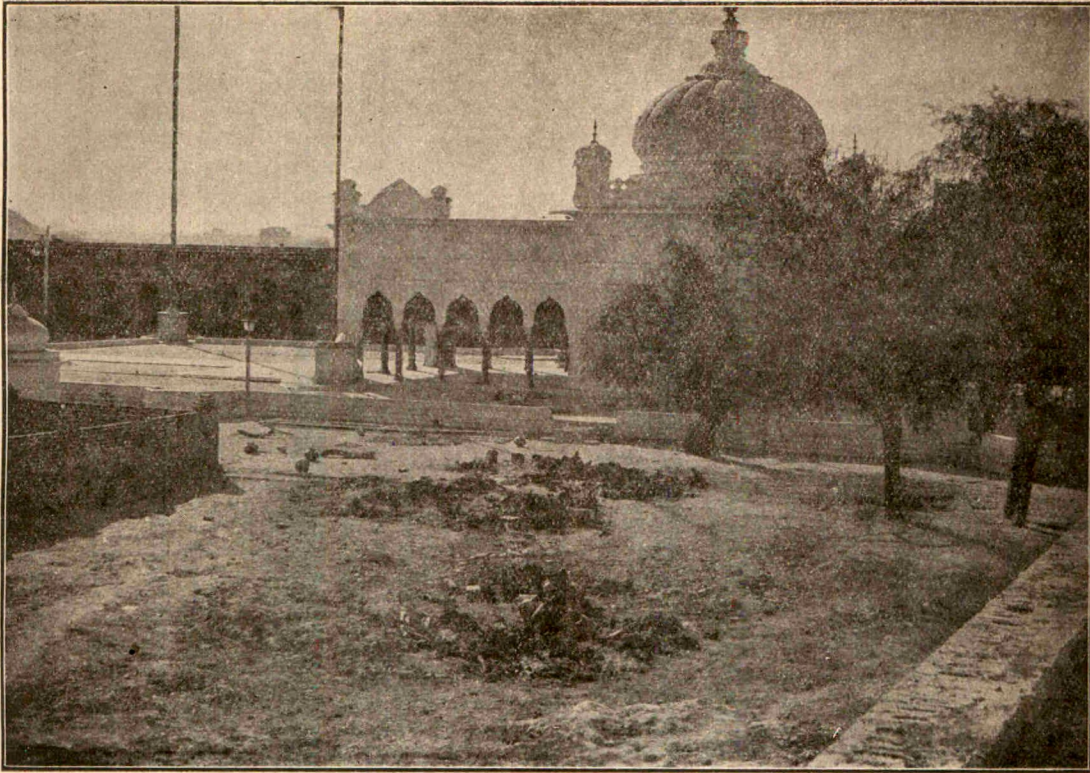
—(By the Courtesy of the Vir Publishing Company, Sargodha, Punjab.)

and at Chauri Chaura and a few other places by the mob have shamed us into believing that the possible depths of degradation and heights of exaltation of human nature are the same in all countries. Given the power, the excitement, the provocation, the physical vigour and the opportunity, it is possible for men in all countries to behave in exactly the same brutal or diabolical manner.

We have all along believed and said that no reparation and expiation for the oppression, humiliation and insults to which the Panjab was subjected, can be complete unless O'Dwyer, Dyer, Frank Johnson, &c., become repentant and ask for forgiveness or punishment. Similarly, we hold that the murderers at Chauri Chaura can atone for their guilt only by surrendering themselves voluntarily for trial.

Mr. Gandhi's Responsibility.

There are persons among us who jeer at Mr. M. K. Gandhi for fasting for days whenever the mob behave in a brutal manner. These persons deserve pity. It is Mr. Gandhi's extreme spiritual sensitiveness and great sense of responsibility which prompt him on such occasions to prescribe for himself and undergo penance. If we had as great a sense of responsibility and were as sensitive, we should also have undergone some such penance. Mr. Gandhi's critics would seem to think that he alone was responsible for such atrocities. But the fact is, no one has done more to promote non-violence than he. It is probably true that no one among us is free from some bias or hatred of some kind or other. It is really all this prejudice and hatred which find expression in violence by the mob and by the



Temple of Nankana Sahib ; in its compounds are remains of the Sikhs murdered by the Mohant and his men.

—(By the Courtesy of the *Vir Publishing Company, Sargodha, Punjab.*)

servants of Government. When violence has taken place, we, Indians and foreigners alike, lay all the blame on one party or the other and on Mr. Gandhi, and complacently consider ourselves as saints. This is hypocrisy pure and simple. In ordinary times, what efforts do we make for the moral and spiritual uplift of ourselves, of the masses, and of policemen, soldiers and other servants of Government?

As on the one hand Mr. Gandhi has done more than any of us to rouse the nation to a consciousness of the wrong done to it and the insult to which it has been subjected and to awaken national self-respect, self-confidence, and the desire for freedom, so has he been more unceasing than any of us to inculcate lessons of non-violence, self-discipline and self-restraint. But because in a vast continent like country, there have been some diabolical excesses, which Mr.

Gandhi has always tried to prevent, every Tom, Dick and Harry and Ram and Shyam among us feels justified in assuming superior airs and lecturing him on his responsibility.

It is not borne in mind that the atmosphere all over the world is tense and charged with electricity. Anything at any moment may cause an explosion. The world war has awakened among the masses everywhere a sense of wrong and a sense of power, too. It is the masses, far more than the classes, which suffer death, loss of limbs, and indescribable misery, owing to war. Yet the classes reap the advantages of war more than the masses. But the masses can make their power felt by refusing to do the bidding of the classes. This the former have come to learn. They have learned that both in the battlefield as well as in seats of industry the fate of nations is decided mainly by what they do or refuse to



Potters Kiln where some of the Sikhs were burnt alive by the Mohant's men of Nankana Sahib.

— (By the Courtesy of the Vir Publishing Company, Sargodha, Punjab.)

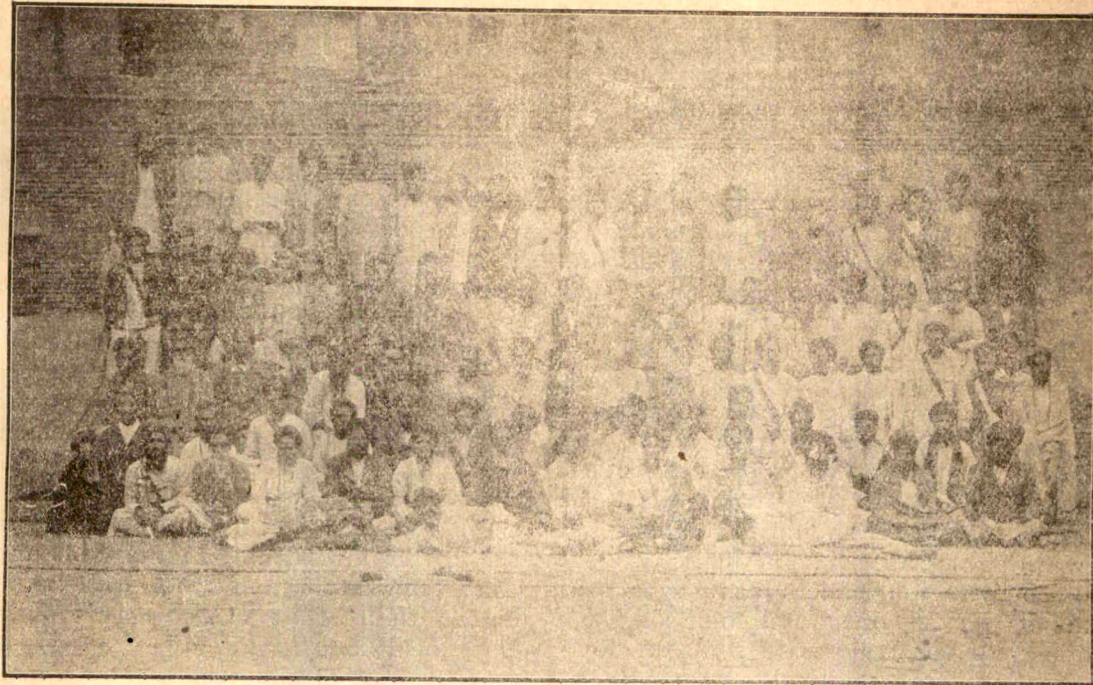
do. Yet by war they are the greatest sufferers and the least benefited. In the seats of industry, too, they bear the brunt of the hard work but do not reap any proportionate advantage. This they have come to know. This knowledge lies at the root of many strikes and the consequent suffering and violence.

During the war, the white belligerents were obliged to take the help of the coloured peoples. This has increased the sense of power of the latter. Yet after the war, the race arrogance of the whites has increased instead of diminishing. They have become haughtier and more contemptuous in their treatment of the non-whites than before. Yet the coloured people fought and met death on the battlefield in the same way as the whites. It is only reasonable to think that those who are equal in facing death should when alive live under equal political and economic conditions. But as there is no such equality, the coloured peoples in India and

elsewhere are naturally bitterly discontented.

During and after the war, many peoples who were living in subjection before have become free. News of this freedom has reached even the illiterate masses of India. Some of them who went abroad to fight "for the world's freedom" or as labourers to do non-combatant work in belligerent countries, have had personal knowledge of the virtues and vices of white men in their home lands. Such personal knowledge has convinced them that the whites are human animals like the non-whites—not supermen or gods. This conviction has spread among our masses. Consequently, there is a prevailing opinion and sentiment that if white human animals are fit for freedom, black brown and yellow human animals are also fit. But on some pretext or other organised gunmen keep our people deprived of freedom. This is a cause of unrest.

During and after the war, the high



The Sikh prisoners who were released from the Central Jail, Lahore. These were arrested in Keys' affair.

—(By the Courtesy of the Vir Publishing Company, Sargodha, Punjab.)

prices caused by the war have been a source of great suffering to the masses. This has embittered their minds against capitalists and others belonging to the upper classes. Most of these capitalists and the controlling authorities and higher officers of railways, harbours, &c., are foreigners. Political subjection and the tyranny and oppression of Government underlings have all along been causes of discontent and resentment. Economic distress caused by high prices, being in part attributed to white capitalists, controlling authorities and employers of labour, has aggravated his discontent and resentment. Famine and scarcity have been additional aggravating factors. In recent years epidemics of influenza have decimated many urban and rural tracts. Men, women and children have died like flies without nursing and medical treatment. This circumstance has not tranquillized the minds of the surviving sufferers and others.

When there have been so many causes of discontent, bitterness, resentment, and unrest, it is perfectly stupid and extremely

unjust to lay all the blame on the non-co-operation movement and its originator Mr. M. K. Gandhi. He does not shirk responsibility. He has always shown the greatest readiness to face the music. He has staked his life and all on the venture. But his critics should be considerate in apportioning the responsibility and the blame. He has made the masses self-conscious. He has inspired them with courage. He has roused the self-confidence in them which lies dormant in all men, and made them feel that they can achieve the "impossible", viz., winning freedom in spite of the opposition of the British Empire. But not only has he never told them to be violent but has repeatedly reminded them that the only hope of success lies in non-violence. Yet he is blamed most for outbreaks of violence, whilst those who provoke the masses are not found fault with.

The E. I. Railway Strike.

In strikes, as in wars and other struggles, the immediate cause—the

precipitating cause, is not always the real and the most important cause. Sometimes it is even discovered that a rumour which caused a strike was false.

We have not followed the details of the East Indian Railway strike sufficiently closely to be able to say what was its immediate cause. Nor are we in a position to declare that it has been fomented or engineered by political agitators. As to the general principle which should regulate strikes, we think they should not be caused or exploited for political purposes—particularly when the politicians concerned are not in a position to make permanent provision for the men likely to be thrown out of work by the strikes. The A. B. Railway strike and the Chandpur disaster should be a lesson and a warning to all. But in justice to the Non-co-operation leaders it must be said that as on the one hand some of them engineered and exploited the A. B. Railway strike for political purposes, so on the other Babu Shyam Sundar Chakrabarti not only refused to exploit the Calcutta Dock Labourers' strike for political purposes but brought it to a close, when Government officials and the port authorities had failed to do so, by exercising his personal influence on the labourers.

The root causes of the E. I. R. strike are economic injustice and wounded individual and national self-respect. The railway workers want the just principle of equal pay for equal work to be recognised in practice. As in Government and mercantile offices, so in railway offices, stations, workshops and trains, Indian workers are paid less than Europeans and Anglo-Indians for doing the same kind and quantity of work. It is right, no doubt, that, if men have to be brought out from Europe and America for doing some work which at present Indians cannot do, these foreigners should be paid something extra. But while conceding this, three things should be insisted upon: (1) it should be proved beyond doubt that at present Indians in sufficient numbers are not available for certain posts, and for these posts alone

foreigners should be imported for a definite period; (2) for such posts foreign men should be substituted by Indians at the end of the period contracted for; and (3) during this period Indians should be trained for these posts. For there is no work for which Indians are incapable of being trained, no work which trained Indians cannot do. And it is unjust and uneconomic to continue to pay higher salaries to foreigners for work which can be done efficiently by Indians for lower salaries.

As regards Anglo-Indians, there is no reason at all why they should be paid higher salaries for doing the same work as Indians. They are children of the soil as the latter are, and the sooner they reconcile themselves to this fact the better for them. It may be urged that their style and cost of living is higher than that of the corresponding class of Indians. Perhaps this is not true of any of the classes above that of unskilled labourers. But whatever the fact may be, employers of labour cannot justly be more generous to one class of workers than to another for doing the same kind of work. If Anglo-Indians want to keep up their costlier (we assume that it is so) style of living, they should educate and train themselves for more intellectual and skilled kinds of work than they are accustomed to do at present. That would, naturally, bring them higher remuneration.

But we do not suggest or advise any hasty inconsiderateness. The equalization of pay that we suggest, if it is to be brought about partly by lowering the present scale of Anglo-Indians' salaries, should take effect after a sufficiently long and previously notified period; and in the mean time the other part of the remedy to be applied is to increase the pay of the Indian workers to some extent.

Generally speaking, barring certain exceptions, whenever Europeans, Anglo-Indians, and Indians meet and come into contact, Indians are not treated with due cordiality, civility, consideration or respect. It is the case in railways, too. There was a time when Indian labourers and

"gentlemen" did not openly resent any insult or ill-treatment received at the hands of Anglo-Indians and Europeans. But at present many Indians have grown more jealous of their individual self-respect and national honour—though unfortunately they are not yet sufficiently stronger, bolder and better equipped than before for purposes of self-defence and protection of national honour. However, as mutual courtesy, consideration and respect are good in themselves, as they are the products and marks of true culture and civilisation, and as they are the lubricants of the social machine, it is to be hoped that all parties concerned will cultivate and exercise these virtues. Moreover, as, though individually Indians may be generally incapable of self-defence and retaliation, they are jointly capable of inflicting great injury on the persons, property, &c., of Anglo-Indians and Europeans, the latter should abate their arrogance and rudeness. It is true, as Jalianwala Bagh has taught, that for each European killed or injured by Indians a hundred Indians may be killed afterwards, but such reprisals do not restore to life the slaughtered European. Moreover, as the loss of some European lives even after Jalianwala Bagh shows, the lesson sought to be taught by such reprisals, is not long remembered. Brutal instincts cannot be overcome by a display of stronger brutality. Bombs, machine guns, rifles and bayonets do not produce any lasting effects, and are therefore no remedy. The true remedy lies in mutual courtesy, consideration, respect and love.

Railway strikes cause great inconvenience to the travelling public. They cause dislocation of goods traffic and thus occasion loss to industrialists, merchants, traders, &c. Mails are not carried regularly, thus causing loss and inconvenience to the general public. Coal, food stuffs, &c., not being carried leads to increase in the cost of living and thus adds to the general inconvenience and suffering. So we all get angry either with the strikers or with the railway management or both. But so long as railway traffic goes on smoothly, do we ever care to enquire under what conditions the

railway employees do their work? When there are strikes, we suffer to some extent along with the strikers; but in our opinion we deserve to suffer for being unmindful in ordinary times of the neighbourly duty of taking an interest in the welfare of all sorts and conditions of men.

The gullibility and excitability of railway and other workers which lead them to strike, sometimes with no advantage but much injury to themselves and the general public, are due to a great extent to their ignorance. This ignorance neither the educated public, nor Government, nor the employers of the workers have made any appreciable endeavours to remove. So no party can honestly say that the inconvenience and trouble caused to it have been entirely undeserved.

It is good to have a giant's strength, but it is not good to use it like a giant. Labourers have become conscious of their gigantic strength; but they often use this strength in a suicidal manner. For such abuse of power they alone are not responsible. *The Catholic Herald of India* rightly observes:—

The most tangible effect of the East Indian Railway strike will be to teach Indian labour the extent of its power. By simply downing tools, they can starve the European population in the mofussil, isolate the coal mines, hold up Calcutta's shipping, paralyse her industries, raise the prices of luxuries and necessities of life, and exercise pressure on even the poorest of the population. They have thus, by hitting industrialism on the raw, discovered its vulnerable point and their own strength.

Once labour has become conscious of the power it can wield for its own protection, nothing but sound morality can prevent it from abusing that power.

Nobody has yet tried to teach them this sound morality. And whoever may do it to an adequate extent in a *disinterested manner* will be a power for incalculable good and a power in the land to be reckoned with.

Woman Franchise.

The Legislative Assembly has given qualified women of the Madras and Bombay Presidencies the right to vote at elections of its members. Madras and Bombay women had already won the

right to vote at elections of members of their respective provincial legislative councils. So this is an exemplification of the rule that unto those that have more shall be added.

Madras and Bombay are not as purdah-ridden as North India. Hence it is but meet that where women enjoy some social freedom, they should win some political rights, too. Their social freedom of movement and activity has made them useful to the public. Hence the proportion of opponents of woman franchise is not so great in Madras and Bombay as in North India. But as, in spite of the purdah, in some parts of the latter women are taking active interest in public affairs with great courage and self-sacrifice, they are sure to win social freedom of movement and activity along with political rights at no distant date. For all reforms are interdependent, and advance along any line is sure to help advance along other lines, too.

The Irish Situation.

That there has been recrudescence of violence and bloodshed again in Ireland is to be greatly deplored; but the Irish people or those of them who are irreconcilable and most courageous are to be congratulated on their unconquerable faith in the possibility of establishing an Irish Republic. Practical politicians are good in their way and serve their purpose; but "irreconcilables" are the salt of the earth. They alone keep up an undying faith in ideals and the hope of realizing them.

"Gandhi's Non-co-operation."

The Irish Press of Philadelphia writes thus on "Gandhi's Non-co-operation" :—

The Hindoo movement is both national and economic. It is aimed at both the individual exploiters and the army of occupation. Its national aim is not radically different from the program of the Sinn Fein prior to the adoption of physical force, except that religion plays a large part in the Indian case. The very movement itself seems to be a religion, but a religion based on love and friendship. Gandhi's policy is non-violent, and this seems to be his strongest point, for Gandhi is a saint and a revolutionary all in one. He realizes the hopelessness of an appeal to arms under present conditions, to

wit: "We have two alternatives, to fight passively or actively. If we fight actively we shall be killed like flies—by the millions; we lack bodily energy, ammunition and guns. If we fight passively, we have a chance to win by prolonging the ceremony, tiring them out, and scandalizing them." There is very considerable truth in this. The death of MacSwiney heaped more odium on Britain and British institutions than would three Amritsars.

The organ of the Irish Americans thus describes the non-co-operation programme :—

The non-co-operation program consists of :
(a) Rejection of all government titles, honors and honorary offices, (b) abstention from drink, (c) withdrawal of all boys and girls from a system of education which has reconciled the best of Indians to slavery under foreign domination, without feeling the sting of it, and which has made of them parasites sucking the blood of the classes that produce and work, (d) establishment of such schools and colleges as will give a secondary place to the study of English and other European literature, reserving the first for the spoken language of India and for manual training, (e) boycott of English forms of "justice," their courts and their lawyers, (f) boycott of foreign cloth and the rehabilitation of Swadeshi (i. e., Indian-made cloth), (g) withdrawal of Indians from the service of the British Government and from service in the British army and the British police, (h) non-payment of taxes.

The similarity of the Sinn Fein and Gandhi programmes are then pointed out, the difference, too, being noted.

How like the Sinn Fein policy in Ireland in its early stages. Gandhi maintains that no usurping power can rule in any country where the people are unitedly opposed and fail to lend the necessary co-operation. And no truer statement was ever made. British power in Ireland declined from the day that the Irish people first refused their help to England in governing the country. While England could buy Irishmen to govern the country for her, her rule was secure, but once they failed to co-operate, once they spurned the British Parliament and threw her empty honors in her face—her power started to decline.

That "Gandhi's boycott of British goods" has succeeded is, in the opinion of the Irish paper, "borne out by the fact that Lancashire imports were reduced by 75 per cent in nine months."

The greatest obstacle Gandhi has to contend with is the attitude of the so-called intelligentsia, or moderates, whose business it seems is to water down demands in general and lay stress

on economic well-being. Their game is generally one of bluff, as they are just as much a part of the Imperial machine as the Viceroy and his satraps. They are very easily pleased and go into raptures over the merest crumb that is flung to the crowd.

Every new demand is preposterous until it is conceded, and then it is really splendid, and they would not part with it for anything.

There seems to be no doubt but that non-co-operation will win for India. There is also a feeling that it would have sufficed to clear Ireland of the enemy, eventually, even had no other means been taken to expel them. And when out, they would stay out, in as much as they would have no reason or inducement for returning.

"Mr. Gandhi's Arrest Decided Upon."

Long before we read in Reuter's telegrams that it had been settled, in London, that Mr. Gandhi was to be arrested but that the decision was not given effect to owing to the suspension of civil disobedience *sine die*, we expressed the opinion that Mr. Gandhi was the greatest power in the land making for peace. We are glad to note that *The Catholic Herald of India* has expressed a similar opinion in the following sentences:—

We frankly confess it is difficult to see whether Mr. Gandhi's arrest will bring about peace or let loose a revolution.

Though Mr. Gandhi captained the present campaign, he also regulated it. There are in his camp strong elements in favour of force and violence, which induced the leader to go faster than he meant to, yet on the whole obeyed his dictates, and it remains to be seen whether the leader's removal will not paralyse the brake. It is significant that Europeans living isolated in the mofussil are more hesitant on the subject than those living in the towns.

Mr. Montagu's declaration that "if the existence of our Empire were challenged and demands were made that we contemplated to retreat from India, then India would not challenge with success the most determined people in the world" has the merit of informing us where we stand, but even within the limits of a vigorous outline of policy, there is room for goodwill and mutual understanding. Mr. Gandhi's arrest backed up by a good show of force may possibly reduce non-co-operation to saner dimensions, but they will not kill it, for the spirit that animates it will remain and burst out in some other form, unless both sides approach each other in a spirit of reconciliation. The atmosphere is electrical in both camps, but that will not carry us very far.

The Agreement Between Irish Parties.

London, Feb. 22.

An agreement has been reached in Dublin adjourning the *Ardtheis* for three months, and providing that no vote of the Dail shall require a resignation of the Provisional Government and stipulating that there shall be no election in the meantime. When election comes the new constitution under the Treaty will be submitted to the country.—*Reuter*.

London, Feb. 22.

The preamble of the agreement states that the object is to avoid a division in the Sinn Fein organisation and to give an opportunity to the Treaty signatories to draft a constitution, which will enable voters in the election to decide between a Republic and the Free State.

Dail Eireann meanwhile is continuing to function. The *Ardtheis* unanimously passed a resolution in favour of the agreement amid boisterous enthusiasm.—*Reuter*.

London, Feb. 22.

The acceptance of the arrangement by Mr. Griffith and Mr. Collins is regarded as a desperate effort to avert a decisive defeat in the *Ardtheis*. Consequently nervousness prevails regarding future developments. Moreover, it is feared that the relations between North and South will not be improved by the continuance of the present anomalous conditions.—*Reuter's Special Service*.

London, Feb. 23 (11-25 p. m.)

There is a growing belief that De Valera and the opponents to the Treaty have secured a skilful tactical victory which is emphasised by *The Times's* Dublin correspondent who points out that the postponement cheats the people of their right to vote for or against the plain issue of the Treaty. It is believed that the mass want the Treaty, but it seems that De Valera has parted Mr. Griffiths and Mr. Collins from a great source of strength. The Treaty will be submitted along with the constitution of the Free State to the people who must accept both or neither.

PREPARING FOR A DECISIVE BATTLE.

London, Feb. 23 (11-25 p. m.)

It is possible that Mr. Griffiths and Mr. Collins may be tempted to placate the Extremists and to catch their votes by pushing the constitution to the farthest limits compatible with the Imperial Parliament's ideas. If the country rejects the constitution it also rejects the Treaty; if it accepts both while the Imperial Parliament is unable to accept the constitution the Treaty and the constitution will fall to the ground. It is considered that Mr. Collins and Mr. Griffiths have paid a big price in order to secure immunity from the pinpricks of the Extremists, and to concentrate upon the elections. The task of the Provisional Govern-

ment during the next three months is to enable both parties to prepare for a decisive battle.

Immediately after the agreement De Valera and his supporters assembled and laid down the foundations of their Party machine, inaugurated a fund and arranged committees of six for each constituency. A sinister report has been spread that a certain proportion of every committee will consist of officers of the Irish Republican Army.

All-India Congress Committee And Civil Disobedience.

Mr. Gandhi was about to commence aggressive mass civil disobedience in Bardoli, when a mob at Chauri Chaura, Gorakhpur district, attacked the local police station, burnt it down, and killed more than a score of police men, burning some to death. This diabolical crime led Mr. Gandhi to cry halt. A meeting of the Working Committee of the Congress was held at Bardoli on the 11th and 12th February and passed the following resolutions :—

(1) The Working Committee deplores the inhuman conduct of the mob at Chauri Chaura in having brutally murdered constables and wantonly burned the Police Thana and tenders its sympathy to the families of the bereaved.

(2) In view of Nature's repeated warnings, every time mass civil disobedience has been imminent some popular violent outburst has taken place indicating that the atmosphere in the country is not non-violent enough for mass disobedience, the latest instance being the tragic and terrible events at Chauri Chaura near Gorakhpur, the Working Committee of the Congress resolves that mass civil disobedience contemplated at Bardoli and elsewhere be suspended and instructs the local Congress Committees forthwith to advise the cultivators to pay the land revenue and other taxes due to the Government and whose payment might have been suspended in anticipation of mass civil disobedience, and instructs them to suspend every other preparatory activity of an offensive nature.

(3) The suspension of mass civil disobedience shall be continued till the atmosphere is so non-violent as to ensure the non-repetition of popular atrocities such as at Gorakhpur or hooliganism such as at Bombay and Madras respectively on 17th Nov. 1921 and 13th January last.

(4) In order to promote a peaceful atmosphere, the Working Committee, advises, till further instruction, all Congress organisations to stop activities specially designed to court arrest and imprisonment, save normal Congress activities including voluntary hartals where an

absolutely peaceful atmosphere can be assured and for that end all picketing shall be stopped save for the *bonafide* and peaceful purpose of warning the visitors to liquor shops against the evils of drinking, such picketing to be controlled by persons of known good character and specially selected by the Congress Committees concerned.

(5) The Working Committee advises, till further instructions, the stoppage of all volunteer processions and public meetings merely for the purpose of defiance of the notifications regarding such meetings. This, however, shall not interfere with the private meetings of the Congress and other Committees or public meetings which are required for the conduct of the normal activities of the Congress.

(6) Complaints having been brought to the notice of the Working Committee that ryots are not paying rents to the Zemindars, the Working Committee advises Congress workers and organisations to inform the ryots that such withholding of rents is contrary to the resolutions of the Congress and that it is injurious to the best interests of the country.

(7) The Working Committee assures the Zemindars that the Congress movement is in no way intended to attack their legal rights, and that even where the ryots have grievances, the Committee's desire is that redress should be sought by mutual consultations and by the usual recourse to arbitrations.

(8) Complaints having been brought to the notice of the Working Committee that in the formation of volunteer corps great laxity prevails in the selection and that insistence is not had on the full use of handspun and handwoven *khaddar*, and on the full observance by Hindus of the rule as to the removal of untouchability, nor is care being taken to ascertain that the candidates believe fully in the observance of non-violence in intent, word and deed, in terms of the Congress resolution, the Working Committee calls upon all Congress organisations to revise their lists and remove from them the names of all such volunteers as do not strictly conform to the requirements of the pledge.

(9) The Working Committee is of opinion that unless Congressmen carry out to the full the Congress constitution and the resolution from time to time issued by the Working Committee, it is not possible to achieve its objects expeditiously or at all.

(10) The foregoing resolutions will have effect only pending the meeting to be specially convened of the All-India Congress Committee and thereafter subject to confirmation by it, the Secretary to call such meeting as early as possible after consultation with Hakim Ajmal Khan.

THE NEW PROGRAMME

Whereas the Gorakhpur tragedy is a power-

ful proof of the fact that the mass mind has not yet fully realised the necessity of non-violence as an integral, active and chief part of mass civil disobedience, and whereas the reported indiscriminate acceptance of persons as volunteers in contravention of the Congress instructions betrays want of appreciation of vital part of Satyagrah, and whereas, in the opinion of the Working Committee, the delay in the attainment of national aim is solely due to the weak and incomplete execution, in practice, of the constitution of the Congress and with a view to perfecting the internal organisation, the Working Committee advises all Congress organisations to be engaged in the following activities:—

(1) To enlist at least one crore of members of the Congress.

Note (i):—Since peace (non-violence) and legitimacy (truth) are the essence of the Congress creed, no person should be enlisted who does not believe in non-violence and truth as indispensable for the attainment of *Swaraj*. The creed of the Congress must, therefore, be carefully explained to each person who is appealed to, to join the Congress.

Note (ii):—The workers should note that no one who does not pay the annual subscription can be regarded as a qualified Congressman. All the members are, therefore, to be advised to re-register their names.

(2) To popularise the spinning wheel and organise the manufacture of handspun and handwoven *khaddar*.

Note:—To this end all workers and office-bearers should be dressed in *khaddar* and it is recommended that with a view to encourage others they should themselves learn hand-spinning.

(3) To organise national schools.

Note: No picketing of Government schools should be resorted to; but reliance should be placed upon the superiority of national schools in all vital matters to command attendance.

(4) To organise the depressed classes for a better life, to improve their social, mental and moral condition, to induce them to send their children to national schools, and to provide for them the ordinary facilities which other citizens enjoy.

Note:—Whilst, therefore, where the prejudice against the untouchables is still strong separate schools and separate wells must be maintained out of Congress funds. Every effort should be made to draw such children to national schools and to persuade the people to allow the untouchables to use the common wells.

(5) To organise the temperance campaign amongst the people addicted to the drink-habit by house to house visits and to rely more upon appeal to the drinker in his home than upon picketing.

(6) To organise village and town *Panchayats* for the private settlement of all disputes,

reliance being placed solely upon the force of public opinion and the truthfulness of *Panchayat* decision to ensure obedience to them.

Note: In order to avoid even the appearance of coercion, no social boycott should be resorted to against those who will not obey the *Panchayat*'s decisions.

(7) In order to promote and emphasise unity among all classes and races and mutual goodwill, the establishment of which is the aim of the movement of non-co-operation, to organise a social service department that will render help to all, irrespective of political differences, in times of illness or accident.

Note: A non-co-operator, whilst firmly adhering to his creed, will deem it a privilege to render personal service, in case of illness or accident, to every person whether English or Indian.

(8) To continue the Tilak Memorial *Swaraj* Fund and to call upon every Congressman or Congress-sympathiser to pay at least one hundredth part of his annual income for the year 1921. Every province to send every month 25 per cent of its income from the Tilak Memorial *Swaraj* Fund to the All-India Congress Committee.

(9) The above resolutions shall be brought before the forthcoming session of the All-India Congress Committee for revision, if necessary.

(10) In the opinion of the Working Committee a project is necessary for the purpose of finding employment for those who may give up Government service and to that end the Committee appoints Messrs. Mian Mahomed Hajijan Mahomed Chhotani, Jamnala Bajaj and V.J. Patel to draw up a scheme for consideration by the said special meeting of the All-India Congress Committee.

The All-India Congress Committee met at Delhi on the 24th February to review the decision of its Working Committee at Bardoli.

Before the Committee assembled, members of the Working Committee had an informal conference with the Provincial Congress leaders in order to gauge the feeling among them on their decision regarding suspension. The Working Committee then met and decided upon the main resolution which Mr. Gandhi moved in the big Committee last evening (24th). The resolution, while confirming the Bardoli decision, proposes to sanction practically all important activities which had been suspended, with the exception of mass "civil disobedience" as contemplated at Bardoli. In opening the proceedings of the Committee, Hakim Ajmal Khan, who presided, appealed to the members to keep in view the absolute necessity for unity among them. Though the Committee sat till midnight the debate on the resolution did not make any appreciable progress. The committee again

meets to-day 25th, when it will discuss a large number of amendments, the majority of which tend to go a step further than even the resolution.

The main resolution, while confirming the Bardoli decision, sanctions individual civil disobedience, whether of a defensive or aggressive character, and picketing regarding foreign cloth and liquor, provided the necessary conditions laid down on previous occasions are fulfilled. The motion declared civil disobedience to be the right and duty of the people, to be exercised and performed whenever the State opposes the declared will of the people.

Individual civil disobedience, as defined in the resolution is disobedience of orders or laws by a single individual or an ascertained number or group of individuals. Therefore, a prohibited public meeting where admission is regulated by tickets and to which no unauthorised admission is allowed is an instance of individual civil disobedience, whereas a prohibited meeting to which the general public is admitted without any restriction is an instance of mass-civil disobedience. Such civil disobedience is defensive when a prohibited public meeting is held for conducting normal activity, although it may result in arrest. It would be aggressive if it were held not for any normal activity, but merely for the purpose of courting arrest and imprisonment.

PROTRACTED DEBATE

DELHI, FEB. 25.

THE All-India Congress Committee, which resumed its sitting at two this afternoon, had not finished its labours at 9 P. M., and is expected to continue its deliberations till midnight, by which time it is hoped it will come to some final decision on Mr. Gandhi's resolution.

The protracted nature of the debate is due to the fact that there were no less than sixty amendments to be disposed of.—*Associated Press.*

Delhi, Feb. 26.

The All-India Congress Committee came to a decision at 10 last night after 8 hours' discussion. It passed with two minor verbal alterations the main resolution moved by Mr. Gandhi. The debate reveals that the views, put forward by Pundit Madan Mohan Malaviya, to merely confirm the Bardoli resolution and the opinion for the abandonment of Civil Disobedience and non-co-operation found no support in any quarter of the house. Swami Shraddhanand, who held the latter view, did not attend the meeting and withdrew his amendment by a letter to the General Secretary without giving any grounds for his action.

The main fight centred round two proposals, one of Maharashtra and the other of Bengal delegates. The former demanded a committee of enquiry into the working of the non-co-operation programme with a view to overhauling it, if necessary. The Bengal members urged that Provincial Committees be authorised to sanction defensive Civil Disobedience

if only they could be sure of the necessary atmosphere of non-violence and if the means, adopted, were peaceful, legitimate and moral. They pointed out that the other restrictions regarding "Khaddar," untouchability etc., though necessary, need not be made an indispensable condition for fitting them to launch upon a campaign of disobedience. Both parties made strong and forceful representations of their views, which when put to the house, found a large majority against them.

It appears that the resolution which Mr. Gandhi moved does not strictly reflect his personal views but was drafted to meet the general opinion prevalent among the Congress leaders as ascertained by the Working Committee at an informal conference with them. The main clause of the resolution says that individual Civil Disobedience, whether of a defensive or aggressive character, may be commenced in respect of particular places or particular laws at the instance of and upon permission being granted therefor by the respective Provincial Committees, provided that such Civil Disobedience shall not be permitted unless all conditions laid down by the Congress or the All-India Congress Committee or the Working Committee are strictly fulfilled.—*"Associated Press."*

Budget Deficits and their Remedy.

One after another, the Provinces in British India have been declaring deficits in their budgets. Assam, Bengal, Bihar and Orissa, Bombay and Panjab have admitted their insolvency so far. It is reported that in the Imperial Budget, too, a very heavy deficit will be declared. Evidently, whatever other causes there may be for these deficits, the "reforms" have made the government of the country costlier than before. The Imperial philanthropists who have come to India with the sole object of managing our affairs because we cannot do it ourselves and of teaching us in ten centuries how to do it, took advantage of the introduction of the reforms to say that as these will make their work more difficult and their lives more miserable and unbearable than before, they must have the tonic and the solace of bigger salaries, larger pensions, more convenient leave and pension rules, etc.

The Imperial philanthropists know of only one remedy—taxation and still greater taxation. The popular remedy is retrenchment. But if you want the Imperial philanthropists to carry out a policy of retrenchment, they may keep their own numbers and emoluments quite untouched and reduce the number of

constables, chaprasis, &c., and cut down even the miserable pittance given to those that are retained. Retrenchment is certainly the remedy. But a policy of retrenchment can be logically and justly followed only if the Government is really nationalised and all the services, including the military, are practically Indianised from top to bottom and *placed under popular control*. Or, in other words, there must be Swraj. It will not do if we have only big-salaried Indian bureaucrats instead of big-salaried white bureaucrats. We must have paid public servants of Indian nationality imbued with the patriotism of the public servants of Japan, where the prime minister works for something like Rs. 1500 per mensem, other ministers for Rs. 1000 per mensem, the chief justice for Rs. 750 per mensem, &c.

There is at least one provincial Minister who knows the right, though it is not clear whether like a logical physician he will heal himself first. The Hon. Mr. Madhusudan Das, Minister for Local Self-government in Bihar and Orissa, in the course of his speech during a general discussion of the provincial budget said :—

The present Municipal methods were not suited to the condition of this country. It was too costly. Its benefits did not reach the masses who were neglected as shown by the difference between the native and the European quarters of the municipalities. Members of local bodies have not developed a due sense of responsibility. Experience convinced him that the Minister of Local Self-Government should be elected by the Council Members, and not selected by the Governor, to ensure the confidence of the Council, which was essential. This Minister's duty was to inculcate in local bodies a genuine spirit of self-sacrifice. In an organisation in which all workers were honorary, a salaried Minister marred the symmetry and harmony of the office of Local Self-Government. The Minister therefore ought to be honorary. To make it so the present machinery needed readjustment. He did not wish to disturb the present arrangements. But he hoped to place before the Council at the time of next year's budget a scheme in which an honorary Minister of Self-Government would find place. He said his remarks did not apply to the Education Minister.

Anticipated Staggering Deficit In The Imperial Budget.

As Sir Malcolm Hailey, the finance member, will introduce the next year's imperial budget on the 1st March, the date of publication of this issue, we are unable to comment definitely on his figures and observations. But some idea of what the budget would be like may be obtained from an inspired article in *The Statesman* of the 26th February which has been thus summarised in the same paper :—

In an article published below a special correspondent estimates at 31 crores the deficit in the Imperial Budget, to be revealed by Sir Malcolm Hailey on Wednesday. Nett receipts are believed to fall short of Budget Estimates as follows :—

Customs	5 to 6	crores
Salt and Opium	3	"
Miscellaneous	2½	"
Posts and Telegraphs	6	"
Railways	15	"

Allowing for savings, the Finance Member is expected to show a shortage of 31 crores which has already involved increased railway rates and is certain to necessitate higher postal rates. In addition thereto Sir Malcolm Hailey, it is suggested, may still have a deficit of 21 or 22 crores to cover in the next year's Budget. This, it is supposed, he may do by means of—

Salt Revenue increase,	2	crores
Increase of Cotton Excise duties to 7 per cent.	2	"

And by raising General Tariff to 12½ per cent. and increasing income-tax rates on higher classes of income only.

The deficit is staggering. As for new and increased taxation, we are opposed to it on principle before thorough-going retrenchment has been made. And after that, new or increased taxation, if necessary, should be resorted to at first only for such national development departments as agriculture, industries, education, sanitation, highways, forests, &c.

Several items of the proposed increased taxation and rates are highly objectionable. The poor man's and poor cattle's salt ought not to have been taxed at all; therefore any increase in it is to be highly

condemned. Opium may be taxed very highly. Postal rates ought not to be increased further. Our opinion is that it is the increased postal rates which have partly diminished the postal revenue. We can speak from personal experience, as we have asserted more than once before, that the increased postage on books and newspapers, the increased rates of money-order commission, and the compulsory registration of value-payable packets have combined to decrease the number of value-payable packets sent by post to mofussil customers. Moreover, we have repeatedly declared that the higher postage, m.o. commission, &c., have acted as a hampering tax on knowledge. Our views are confirmed by the following extract from the Lahore *Siyasat* given in *The Bengalee's* Panjab letter :—

What the public have felt as specially heavy, is the increase in Money Order and Registered V. P. rates. Before 1920, a pamphlet, worth six annas, cost eight annas, if sent for per V. P. P. Now, the same pamphlet costs annas eleven. This kind of thing is particularly hard on booksellers and newspapers, and that is why in spite of increasing the rates, the Post Office has suffered a loss in its income. All civilised and progressive governments try their best to help forward the circulation of books and printed matter. But the Indian Government takes an opposite course. The department of post offices is intimately connected with education—the greater the education and the more numerous the educated public, the more widely and largely does it use the Post Office. In fact the income of the Postal Department bears a direct proportion to the increase of education in a country. We recommend that the increase in V. P. rates be forthwith rescinded.

Instead of being increased, postal rates and m.o. commission should be reduced to their former level; and V.P. packets should be allowed to be sent unregistered.

Governing Without The Consent Of The Governed.

Though no census has been or can be taken, it is probably true that the majority of Indians who think or know anything of politics at all, are imbued with the spirit of Non-co-operation. That Government governs them without their

consent is obvious. The members of the provincial councils are representatives, according to the official view, of at least the Moderates or Liberals. Now, in at least three of these councils, if not in more, majorities have declared themselves against the repressive policy of Government. This may be justly construed to mean that the governments of these provinces are governing without the consent of the majorities of even the Moderate or Liberal party. By what name then is such government to be called?

Indian Science Congress at Madras.

In the absence of any complete report, however brief, of the proceedings of the Indian Science Congress at Madras, we are unable to present any account of it to our readers.

Non-violent (?) Civil War In India.

An organisation has come into being for fighting civil disobedience. We are thus face to face with a kind of civil war in the country in which the belligerents are Non-co-operators on the one hand and "the Co-operators with the bureaucracy" on the other, helped by official and non-official Europeans. This civil war is much to be regretted. Like the civil guards, the "co-operators," this organisation will enjoy great latitude and license, and its sins of violence will be generally forgiven. Sir William Vincent's open defence and advocacy of the use of force in dispersing "prohibited" meetings will be remembered in this connection.

The self-discipline, self-control, patience, and ahimsā of the Non-co-operators will thus be put to a severer test than before.

How this civil war will end nobody can now prophesy. But all parties will do well to bear in mind Froude's observations in the following passage :—

"Government by suffrage, however, is possible only in periods when the convictions of men have ceased to be vital to them. As long as there is a minority which would rather die than continue in a lie, there is a further court of appeal from which there is no reference. When ten men are so earnest on one side that they will sooner be killed than give way, and

twenty are earnest enough on the other to cast their votes for it, but will not risk their skins, the ten will give the law to the twenty in virtue of a robust faith and of the strength which goes along with it."—J. A. Froude, *History of England* (Defeat of the Spanish Armada).

The Use Of Force.

While the non-official members of the Bengal Council have pluckily and rightly called upon Government to reverse its repressive policy and to appoint a committee to enquire into the excesses of which the police, the civil guards and the military are alleged to have been guilty, officials and non-official Europeans have assumed airs of injured innocence and protested in effect that the valiant repressers ought rather to have been supported and praised for doing their duty. The official attitude comes out in still bolder relief in the following words uttered by Sir William Vincent with reference to the charges of lawless repression brought forward by Mr. Gandhi:

"There are two particular charges however to which I must draw attention. One relates to the dispersal of unlawful assemblies by force and I want to make it quite clear that where it is necessary to disperse unlawful assemblies and such assemblies refuse to disperse when ordered to do so by competent authority, it is the intention of the Government that 'as in all other countries' they should be dispersed by force when this is necessary. In such cases force is the only remedy. In the second place attention is drawn, in this statement of Mr. Gandhi's, to the question of searches and arrests by night. The government of India will give no undertaking that searches and arrests will not be made by night or by day as may be found necessary."

On this Mr. Gandhi comments as follows in *Young India*, February 16:—

This is as frank as one could wish. It does not much matter that the use of force against unarmed men and midnight trespasses are resorted to in the name of ordinary processes. The open avowal was indeed necessary; for the jails having lost their terror the next thing to do was to set up a system of corporal punishment and open robbery so as to make the people realise what refusal to submit to the will of the administrators meant for them. We must therefore expect greater use, not less, of corporal punishments and nocturnal raids. When we get used to these as our common lot, the next

natural step is day and night shooting. And I have recently been preparing the non-co-operators to expect that final reward reserved for lovers of freedom. Willing death is deliverance. According to Hindu belief the highest known form of freedom, i. e. salvation, is possible only when a man voluntarily surrenders his body and becomes totally indifferent to bodily wants. Political freedom of a disciplined character is a prelude to the higher type. It is therefore in the fitness of things that we should voluntarily surrender our possessions including our bodies for the attainment of national freedom.

Sir William defends the assaults and looting because they are resorted to in 'all other countries'. I take leave to deny that peaceful assemblies, no matter how unlawful, are ever dispersed by force in any other country or that it has been ever before done even in India. Such assemblies are dealt with by summoning the conveners, and if necessary the audience, and imprisoning them. Abolition of corporal punishment is the first step to civilised government. Let the public bear in mind the fact that these public meetings take place not to preach or practise violence but to test a precious public right. Speakers and spectators may be arrested but certainly not assaulted and dragged.

As if Sir William felt the shame of his brutal confession, he wound up his brazen defence by irrelevantly dragging in the Gorakhpur incident, to prove that volunteers who sign the pledge of non-violence are not all non-violent. The brutal conduct of the Chauri Chaura crowd was indefensible. Let the volunteers who do violence be punished by all means; but no such mob misconduct can possibly excuse the use of force against innocent and inoffensive men.

But non-co-operators must beware of being enraged by such lawlessnesses of the Government. They have to live it down by patient suffering and not even mental retaliation. The incidents I am collecting from week to week are intended to prove the infinite capacity of the Government to use force. We must therefore develop an equally infinite capacity for suffering, if we are to replace Government by force by Government based upon popular will. Force will be used even under popular Government, but it will then, 'as in all other countries,' be used against those only who seek to thwart the public will by force. Mr. Montagu puts the moderates clearly on the wrong track by telling them that European Governments are based on force. It would be impossible in London or Paris to disperse peaceful crowds even though they might have gathered together in breach of a law, unless they have gathered to use or to preach the use of force.

Allegations of plunder by the police have been made in more than one case. *Open* enquiries ought to be held into all these allegations. And then, we think it

would not be difficult to prove their truth. But, even if these were proved to be true, would it be possible to prove that any of the higher or highest authorities had "set up a system of.....open robbery"? No doubt, if open enquiries are not held or after due proof the offenders are not punished, Mr. Gandhi's charge would be tacitly admitted to be true.

The Text of the All-India Congress Committee Resolution at Delhi.

The following is the full text of the resolution, referred to in a previous note, moved by Mr. Gandhi at the meeting of the All-India Congress Committee on February 24 at Delhi:—

"The All-India Congress Committee, having carefully considered the resolutions passed by the Working Committee at its meeting held at Bardoli on the 11th and 12th instant, confirms the said resolutions and further resolves that "individual civil disobedience, whether of a defensive or aggressive character, may be commenced in respect of particular places or particular laws" at the instance of, and upon the permission being granted therefor, by the respective Provincial Committees, provided that such civil disobedience shall not be permitted, unless all the conditions laid down by the Congress or the All-India Congress Committee or the Working Committee are strictly fulfilled.

PICKETING OF FOREIGN CLOTH.

"Reports having been received from various quarters that "picketing regarding foreign cloth is as necessary as liquor-picketing," the All-India Congress Committee authorises such picketing of a bonafide character on the same terms as liquor picketing mentioned in the Bardoli resolutions.

NO ABANDONMENT OF CIVIL DISOBEDIENCE.

"The All-India Congress Committee wishes it to be understood that 'the resolutions of the Working Committee do not mean any abandonment of the original Congress programme of non-co-operation, or permanent abandonment of mass civil disobedience,' but considers that an atmosphere of necessary mass non-violence can be established by the workers concentrating upon the constructive programme framed by the Working Committee at Bardoli. The All-India Congress Committee is of opinion that the Congress has attained considerable success in every item of non-co-operation and that the spirit of non-co-operation which pervades the atmosphere has strengthened the country, and full non-co-operation alone will lead ultimately to real friendship and equality.

CIVIL DISOBEDIENCE THE RIGHT AND DUTY OF PEOPLE.

"The All-India Congress Committee holds civil disobedience to be the right and duty of the people to be exercised and performed whenever the state opposes the declared will of the people. Individual civil disobedience is disobedience of orders or laws by a single individual or an ascertained number or group of individuals. Therefore, a prohibited public meeting where admission is regulated by tickets and to which no unauthorised admission is allowed is an instance of individual civil disobedience, whereas a prohibited meeting to which the general public is admitted without any restriction is an instance of mass civil disobedience. Such civil disobedience is defensive, when a prohibited public meeting is held for conducting a normal activity, although it may result in arrest; it would be aggressive if it is held not for any normal activity, but merely for the purpose of courting arrest and imprisonment."

The Bengal "Council Mentality".

The Indian Daily News observes:—

The M.L.C.'s are not avowedly a body of non-co-operators, or else they would have been outside the Council, but when non-co-operation is sought to be suppressed and its excesses counteracted—when force meets force and non-co-operation goes under, the Council shrieks and falls foul of the forces of the Crown. An illogical attitude like this has always been a puzzle to the man-in-the-street and one wonders if the Council has really got a mind.

As there is a well-known book on "The Group Mind," which was reviewed in our pages some time ago, and as the Bengal M. L. C.'s are a group, it is possible for the Bengal Council to have a mind. But not being psychologists ourselves, we have never explored the realms of council psychology or even Anglo-Indian journalistic psychology.

In the passage quoted above, several reckless and false assumptions have been made. For example, take the words, "when force meets force." In all the meetings of Non-co-operators in Calcutta dispersed by force of *lathis*, what force did the audience use or intend to use? Did the assailants of Srimati Hem Nalini Ghosh and Srimati Hemprabha Mazumdar use force against these ladies because they had at first used force?

As our contemporary has made many assumptions, it would not have been

either "illogical" or uncharitable for it to make a few more, e. g., that the forces of the Crown do not perhaps always act according to the laws of the Crown, that it is just possible that the Non-co-operators alone are not guilty of "excesses", that as the forces of the Crown consist of the offspring of Adam they are liable to err and to sin, that it is only when in the opinion of the Council the said forces are partly or wholly in the wrong that it "shrieks", &c.

But if our contemporary cannot be expected to take so charitable a view of the operations of the Group Mind of the Council, (if, of course, it exists!) a less charitable hypothesis may be timorously suggested for its consideration. The not entirely illogical supposition has found favour with many that the comparative "sweet reasonableness" of the British bureaucracy in India and their comparative considerateness towards the members of legislative bodies, to whatever extent these virtues may exist, are in part at least due to the existence of the Non-co-operation movement. As astute men the M. L. C.'s may think that they can have some indulgence and enjoy some influence so long as the Non-co-operation or any similar extremist movement is in existence; and therefore they may not like the total annihilation of extremism—supposing that were possible, by the British bureaucracy.

The Work Of The Legislative Bodies.

In all the provincial and All-India legislative bodies, many members have been making the best use and the most of their powers. We respect their patriotism. We regret we are understaffed and have not hitherto been in a position, therefore, to even briefly chronicle their endeavours and achievements regularly. We have a mind to remove this defect.

The Dishonest Plea Of Trusteeship Again.

The plain truth is that no nation can properly discharge the duties of trusteeship of any other nation. Nor is it true, as a fact

of history, that white nations have annexed or exploited the countries inhabited by coloured peoples as their trustees and for their good. Power and pelf are the impelling motives. But we find the plea of trusteeship trotted out again.

London, Feb. 21.

Father Owen, Archdeacon of Kavirondo in a letter to the "Times" appeals to Indians to take a broad imperial view of the position of the natives in Kenya. *He points out that Indians hitherto have not shewn signs of devoting their lives to the welfare of Africans* but by indulging in a policy of non-co-operation have markedly demonstrated their lack of sense of responsibility towards the natives. He urges Indians before demanding equality in the rule of the natives to fit themselves into trusteeship.

In an address to Mr. C. F. Andrews presented by Africans at Nairobi, they say: "Missionaries and Indians are our best friends." As to how Europeans discharge their so-called trusteeship; please read Mr. Andrews's articles on East African matters in many issues of this *Review* and the editorial note on "Sidelight on the Uplift of Kenya" in its January number, page 114.

Calcutta University Examination Dates.

We read in some English and vernacular newspapers that though fees for the Matriculation Examination were collected at the usual time, the examination itself has been arranged to be held much later than in former years for the benefit of one of the sons of the Vice-Chancellor. It is to be hoped that this is not true, and if so, the true reason for the delay should be made public.

Two Matriculation Examinations.

According to a recommendation of the Calcutta University Commission, the Matriculation and Intermediate Examinations should be held by a secondary education board to be constituted for the purpose of imparting and controlling such education. In view of this fact, it is rumoured, a supplementary Matriculation Examination may be held after the next ordinary Matriculation Examination for the convenience of those who may fail to pass the ordinary examination. This is all right. But the University is in an insolvent condition at present, and so there may be a tendency to "pluck" more than the usual proportion of candidates at the next usual examination in

order that the number of candidates may be large at the supplementary one, so that the fee-income from these may be an appreciably large amount. It is to be hoped, therefore, that if the rumour of two examinations be true, the public will keep an eye on the percentage of failures at the next regular examination and compare it with the percentages of previous years.

University Science College.

We are sorry we have missed Sir P. C. Ray's appeal for funds for the University Science College and are, therefore, unable to make our own observations thereupon. Suffice it to say that we earnestly desire that both the Government and the public should contribute liberally to the funds of the college, provided that the funds are properly used for the purpose for which they are contributed, under the control of a committee of independent men who are scientists and understand the scientific and industrial needs of the country, and provided also that the public be convinced that the funds meant for the Science College already at the disposal of the University have been in due time and fully and properly used for the Science College. Government has not helped it as it ought to have. But so far as our own information goes, the university authorities also have misapplied, at least temporarily, part of the funds of the College. We gave figures long ago in support of this contention, which were not or could not be challenged. We find that *The Bengalee* of the 26th February has taken the same view of the matter as ourselves, and has furnished some additional information which we were not in possession of. Writes our contemporary :—

While the attitude of the Government of India towards the Science College has been disappointing, we cannot disguise from ourselves the fact that the University itself has not done all that it should have or might have done for the institution. The contribution of the University to the Science College from the General Free Fund for the maintenance of the Laboratories and Workshops has in fact been steadily diminishing, in proportion as the College is expanding. Thus, in 1917-18, it was 91 thousand, in 1918-19, it was 86 thousand, and in 1919-20, it was 49 thousand! We have no means of knowing the actual figure for the year 1920-21, but the Budget provision for the year was nil! We do not think this is a very satisfactory arrangement, on which we

may congratulate the University authorities. The University had accepted the endowments on the express condition that it should make substantial contributions from its own funds in furtherance of the objects of its eminent benefactors. The University no doubt contributes from its funds the salaries of some of the professors and lecturers in the Science College. But it is indisputable that in their anxiety to annex "domain" after "domain" in the realm of Arts, the University authorities have neglected to a certain extent the claims of Science teaching. Let us take the figures from the latest Budget of the University which is available, namely that for 1920-21; for, be it noted, the Budget for the year 1921-22 has not yet been placed before the Senate, though nearly 9 months of the year have already expired! The total provision for teaching and research in Science in the University is divided between the Post-Graduate Department and the Science College. The contribution from the two endowments of Palit and Ghosh budgeted to be spent under the Science College in 1920-21 is shown as 1 lakh, 40 thousand and 2 hundred : (Rs. 72,000 for salaries of professors, Rs. 14,700 for scholarships and the balance Rs. 53,500 for laboratories). To this is to be added from the University Funds under the Post-Graduate Department the sum of 1 lakh and 7½ thousand, practically the whole of which is required for salaries of professors and establishment. Adding the Government grant of Rs. 12,000, the total comes to 2 lakhs, 59 thousand and 7 hundred. As against this, what is the total provision made in the Budget for Post-Graduate teaching in Arts? We need not give details, but suffice it to say, that it is well over 5 lakhs and a quarter! We confess we find it difficult to be satisfied with this distribution of available funds between Arts and Science.

The Bengalee freely recognises the financial difficulties of the University, but asserts that "even when additional funds have been placed at their disposal," the University authorities have spent a portion "for expansion in the department of Letters."

It may be useful to recall the fact that when the Late Kumar Guruprasad Singh of Khaira made his gift of 5 lakhs to the University in 1920, Sir Asutosh Mookerjee, moving for acceptance of the gift before the Senate, declared that he had decided that the income of the endowment "should be applied for the promotion of technological studies and research, and that it should be associated with the great gifts of Sir Rash Behary Ghose and Sir Taraknath Palit." Notwithstanding this solemn assurance, however, Sir Asutosh Mookerjee did not feel deterred, when actually framing the scheme, from diverting two-fifths of the endowment to subjects like Fine Arts and Phonetics!

The University's enthusiasm for science teaching is further illustrated by our contemporary in the following passage :—

Then, again, we find that the University authorities have unnecessarily appropriated an annual Government grant of Rs. 30,000 for the Law College, though it is clear that the Law College has now for several years past been more than self-supporting. Thus,

if we look at the actual cash balances in the Law College Fund, we find the figures stood as follows :— for the last few years :—in 1916-17—Rs. 26,812 ; in 1917-18,—Rs. 41,534 ; in 1918-19,—Rs. 72,823 ; in 1919-20,—Rs. 68,623. The figure for 1920-21 has not yet been published, but in spite of non-co-operation, we believe we shall not be far wrong if we say that it is bound to exceed 55 thousand. As against the above actual balances, it is significant to note that the closing balances shown in the budget estimates for the several years were invariably grossly understated. Thus the estimates of the closing balances were :—in 1917-18—Rs. 13,914 (against actual Rs. 41,534) ; in 1918-19—Rs. 23,192 (against actual Rs. 72,823) ; in 1919-20—Rs. 26,707 (against actual Rs. 68,623) ; and in 1920-21 Rs. 3,132 (against actual over Rs. 55,000). It is difficult to resist the feeling that a small paper balance was shown in the estimates on purpose to guard against a possible withdrawal of the Government grant. If the University authorities were really anxious to get funds for the Science College, may we ask, what was there to prevent them from applying to the Government to divert this Law College grant to that institution ? But we forget that the surplus in the Law College fund—thanks to the system of keeping a common drawing account in the bank for a number of funds—really goes to benefit Post-Graduate Department. What we suggest is that Government, even if it is unable to find more money for the Science College, should at once stop the grant to the Law College, and transfer it to the Science College, earmarking it for specific purposes ; say, for a workshop in Applied Chemistry. We hope this will please Sir P. C. Ray.

Mr. Gandhi's Letter to the Viceroy.

Though the Chauri Chaura atrocities has led Mr. Gandhi to stop starting mass civil disobedience at Bardoli, the following remarks of *The Catholic Herald of India* of the 8th February are still apposite :—

Writing from Bardoli, and on the eve of declaring war with Government by the adoption of aggressive mass "civil disobedience", Mr. Gandhi addressed a letter to H. E. the Viceroy to give him a last chance. He urges the Viceroy to set free all non-co-operators, to declare a policy of non-interference with non-co-operators' activities, and to free the press and restore all fines recently imposed—and he concludes by giving the Viceroy a week to think it over and make up his mind.

As a tactical move, the letter is premature. It is evident that Government would like to see what mass civil disobedience is like, before taking fright. Considering the present unalterable mood of the parties in conflict, the sooner they start operations the better, so that one may be able to compare their relative strength. Mass civil disobedience may be a terrible weapon, but neither Mr. Gandhi nor Government know much about it, and it is as premature for Mr. Gandhi to flourish it as it would be for Government to run away from it, before either knows how it works. If the weapon is really so formidable, let Mr. Gandhi not hesitate, but give us a taste of it, so as to hasten the

round table conference which will probably be the last act of the drama.

Government's reply to Mr. Gandhi is good, but the outbreak at Gorakhpur is still better.

We did not think highly of Government's reply to Mr. Gandhi when we read it, but it is now unnecessary to examine it in detail.

The Moplahs' Black Hole.

After reading a summary of the findings of the Committee of Inquiry into the death of Moplah prisoners in the train the *London Daily News* called it sickening, shuffling hypocrisy. *The Englishman* remarks :—

The Report of the Committee appointed to enquire into the Moplah train tragedy is thoroughly unsatisfactory. To throw the blame on the railway which merely provided the wagon into which the unfortunate prisoners were thrust is absurd. In the Moplah case obviously the fault rests with the officers concerned in cramming the prisoners into a wagon not large enough to contain them and with those who were responsible for the custody of the prisoners during the journey. It was certainly hinted during the enquiry that a similar wagon had been employed for a similar number of prisoners before, but this line of evidence was not followed up ; so there was probably nothing in it. Somebody has been guilty of gross and very culpable carelessness and it is the duty of the Government to find out who it was and punish him accordingly.

The Catholic Herald of India observes :

"The summary looks very correct, exact and even accurate, but it somehow reads like the report of a firm-hand explaining the accidental death of a hundred goats for which he was in no way responsible. We hope that the full report will be more like a human document than its summary."

As the railway has neither a soul to damn nor a body to hang, why not riddle the van with bullets in right military fashion and be done with it ? For it was the van which caused the horrible tragedy, and it took place during a war of some sort. Some one must suffer for the day's business, and it would be following the line of least resistance to execute the van in military style. There could be no greater triumph of British justice.

Women's Activity In England.

"MILLION SHILLINGS FUND"

London, Jan. 31.

The women's Election Committee are starting a "million shillings fund" to enable women candidates to come forward in effective numbers at the next General Election.

Northcliffe's Pro-Moslem Plea.

The Britishers are a wonderful people. They can know all about India by travelling through some parts of it for a few days or

weeks. Lord Northcliffe took only ten days to thoroughly master the Indian problem, a problem relating to only such a small number of people as 320 millions !

That he urges that the Indian Musalmans should be placated is good indeed. We also want that they should be conciliated. But the cloven foot of Northcliffe appears in the fact that he does not take any notice of the discontent of any other classes of Indians and that he omits to mention any but those causes of Moslem unrest which relate to them as a religious body. The Panjab wrong and insults were felt as such by Moslems also. Swaraj is demanded by Moslems also. The Northcliffe trick, then, is the old wicked one of "Divide and Rule". Is that the last word in European or British statesmanship ?

Home Rule for Scotland, England, and Wales.

Scotland, England, and Wales are not self-ruling countries. *Other-rule* prevails there. Hence they are misgoverned ; and for this reason the people of those countries want Home Rule. The movements have been afoot for years and fresh endeavours have been recently made. Home Rule is not required for so well-governed, healthy, wealthy and enlightened a country as India.

Labour And Politics.

Trade Union Congress States Its Aims.

In a letter replying to the Governor of Bengal's reference to the All-India Trade Union Congress, the Secretary of the organisation writes in part as follows :—

"The Trade Union Congress is not out to exploit Labour for political purposes—a phrase which has no meaning. It is out to give Labour its politics. In every country in the world Labour has its own politics. In every country in the world Labour is striving to jump into the saddle of Government, because it is realised that even the most elementary questions relating to the most elementary details about wages and hours cannot be settled satisfactorily for Labour without political power."

An English Poem.

The following poem is from *Alice in Wonderland*:

Fury said to a mouse,
That he met in the house,
"Let us both go to law :—
"I will prosecute you."
"Come, I'll take no denial ;
"We must have a trial
"For really this morning
"I've nothing to do."

Said the mouse to the cur
"Such a trial, dear Sir,
"With no jury or judge
"Would be wasting our breath."
"I'll be judge, I'll be jury"
Said the cunning Old Fury :
"I'll try the whole cause,
"And condemn you to death."

Did Alice ever travel in the Wonderland of Anglo-India ?

Social Service in Bengal.

We read in *The Statesman* that the Bengal Social Service League did extensive and efficient cholera work at Tangail last year.

In their quarterly report the Bengal Social Service League state that during October, November and December, 1921, the workers of the League visited 9 districts and delivered 239 lectures on sanitation, education, agriculture, co-operative works and the development of commerce and industry. Many of these lectures were illustrated and 32 were specially arranged for ladies. Wherever the workers went they were eagerly received. The political crisis through which the country was passing had not in any way disturbed their programme of activity.

Constant demand of their services from the rural areas of Bengal had compelled them to enlarge the staff to meet the calls. The Education Department of Bengal engaged the services of one of the League's workers to deliver lectures at the high schools of Bengal. During the quarter 78 lectures were delivered in this connection. Workers had delivered 41 lectures in the District of Mymensingh, in Khulna 15, Dacca 23, Barisal 12, Faridpur 13, Jessore 6, Hooghly 8, Burdwan 9, Howrah 4, Calcutta 80, (slums 35) and Patna 10.

During the quarter their workers opened three night schools and two girls' schools and established and reorganised five homœopathic charitable dispensaries in rural areas. The tailoring class had made very encouraging progress. In the day class there were 56 boys, while in the evening class there were 19.

The League was in urgent need of financial support and earnestly looked to the generous public for contributions to help the activities of the League. Contributions should be sent to the Hon'y. Secy, Dr. D. N. Maitra, at 3, Beadon Street.

The League has enlarged its staff and materials and will be pleased to accept invitations to deliver lectures in the rural areas and to hold social service exhibitions in any part of Bengal. Charts and slides both in Bengalee and English on the subjects of sanitation, education, agriculture and co-operative work are now available for sale. All communications on the matter should be addressed to J. Niyogi, Esq., Organising Secretary, Bengal Social Service League, 84, Upper Circular Road, Calcutta.

The Frontispiece.

The Frontispiece in the issue represents a scene in the life of Srikrishna. He is depicted as quelling the serpent Káliya.



AT THE WELL

By the courtesy of the artist, Miss Santa Devi, B.A.

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WHOLE
No. 184

PILGRIM

Pilgrim, the night of the weary old year is ended.
The blazing sun brings on your path the call of the Destroyer,
the fiery scourge for pollutions of the past.
A thin line of distance stretches along the road
like a fine-drawn note from the one-stringed lute of a beggar,
seeking the way he has lost.

Let the grey dust of the road be like your nurse !
May she take you up in her arms,
lead you away from the clasp of clinging reluctance !
Not for you is the music of the home,
the light of the evening lamp,
the wistful gaze of the lover keeping watch.
You have ever claimed the boon of Life
which is not in pleasure nor in peace or comfort,
therefore the time has come for you for rejection at every door.

The Cruel One has come,—
the bolts and bars of your gate are broken,
your wine vessel shattered ;
take his hand whom you do not know and dare not understand.

Never fear, pilgrim !
Turn not away from the terror of Truth,
or the dark phantom of the unreal,
accept your final gift from him who takes away everything.
Has the old night ended ?
then let it end !

RABINDRANATH TAGORE.

A STORY IN FOUR CHAPTERS

BY RABINDRANATH TAGORE.

III

DAMINI

WE are back in our quarters in the village, near a temple, in a two-storeyed house belonging to one of the Swami's disciples, which had been placed at our disposal. Since our return we see but little of Damini, though she is still in charge of our household affairs. She has made friends with the neighbouring women and spends most of her off time going about with them from the house of this one to that of the other.

The Swami is not particularly pleased. Damini's heart, thinks he, does not yet respond to the call of the etherial heights, all its fondness is still for earthen walls. In her daily work of looking after the devotees — latterly like an act of worship with her — a trace of weariness has become noticeable. She makes mistakes. Her service has lost its radiance.

The Master begins to be afraid of her again, at heart. Between her brows there darkens a gathering frown; her temper is ruffled with fitful breezes; the loosening knot of her hair lowers over her neck; the pressure of her lips, the gleams from the corner of her eye, her sudden wayward gestures, presage a rebellious storm.

The Swami turned to his *kirtans* with renewed attention. The wandering bee, he hoped, would be brought to drink deep of the honey, once enticed in by its fragrance. And so the short winter days were filled to the brim with the foaming wine of ecstatic song.

But no, Damini refused to be caught. The exasperated Swami laughed out one day: "The Lord is out hunting: the resolute flight of the deer adds zest to

the chase: but succumb she must, in the end."

When we had first come to know Damini, she was not to be found amongst the band of devotees clustering round the Master. That, however, did not attract our notice then. Her empty place had now become conspicuous. Her frequent absences smote us tempestuously.

The Swami put this down to her pride, and that hurt his own pride. As for me,—but what does it matter what I thought?

One day the Master mustered up the courage to say in his most dulcet tones: "Damini, my little mother, do you think you will have a little time to spare this afternoon? If so —"

"No," said Damini.

"Would you mind telling me why?"

"I have to assist in making sweetmeats at the Nandi's."

"Sweetmeats! What for?"

"They have a wedding on."

"Is your assistance so indispensably—?"

"I promised to be there."

Damini whisked out of the room without waiting for further questioning.

Satish, who was there with us, was dumbfounded. So many men of learning, wealth and fame had surrendered at the feet of the Master, and this slip of a girl,—what gave her such hardihood of assurance?

Another evening Damini happened to be at home. The Master had addressed himself to some specially important topic. After his discourse had progressed awhile, something in our faces gave him pause. He found our attention wandering. On looking round

he discovered that Damini, who had been seated in the room, sewing in hand, was not to be seen. He understood the reason of our distraction. She was not there, not there, not there,—the refrain now kept worrying him too. He began to lose the thread of his discourse and at last gave it up altogether.

The Swami left the room and went off to Damini's door. "Damini!" he called. "Why are you all alone here? Will you not come and join us?"

"I am engaged," said Damini.

The baffled Swami could see, as he passed by the half-open door, a captive kite in a cage. It had somehow struck against the telegraph wires, and had been lying wounded, when Damini rescued it from the pestering crows; and she had been tending it since.

The kite was not the only object which engaged Damini's solicitude. There was a mongrel pup, whose looks were on a par with its breeding. It was discord personified. Whenever it heard our cymbals it would look up to heaven and voice forth a prolonged complaint. The gods, being fortunate, did not feel bound to give it a hearing. The poor mortals whose ears happened to be within reach were wofully agonised.

One afternoon, when Damini was engaged in practising horticulture in sundry cracked pots on the roof-terrace, Satish came up and asked her point blank: "Why is it you have given up coming over there altogether?"

"Over where?"

"To the Master."

"Why, what need have you people of me?"

"We have no need,—but surely the need is yours."

"No, no!" flung out Damini. "Not at all, not at all!"

Taken aback by her heat, Satish gazed at her in silence. Then he mused aloud: "Your mind lacks peace. If you would gain peace—"

"Peace from you? You who are consumed day and night with your excitement,—where have you the peace to give? Leave me alone, I beg and

pray you. I was at peace. I would be at peace."

"You see but the waves on the surface. If you have the patience to dive deep, you will find all calm there."

Damini wrung her hands as she cried: "I beseech you, for the Lord's sake, don't insist on my diving downwards. If only you will give up all hope of my conversion, I may yet live!"

2

My experience has never been large enough to enable me to penetrate the mysteries of woman's mind. Judging from what little I have seen of the surface from the outside, I have come to the belief that women are ever ready to bestow their heart where sorrow cannot but be their lot. They will either string their garland of acceptance* for some beast who will trample it under foot and defile it in the mire of his passions, or dedicate it to some idealist, on whose neck it will get no hold, attenuated as he is, like the dream-stuff of his imaginings.

When left to do their own choosing, women invariably reject ordinary men like me, made up of gross and fine, who know woman to be just woman,—that is to say, neither a clay doll made to serve for our pastime, nor a transcendental melody to be evoked at our master touch. They reject us because we have neither the forceful delusions of the flesh, nor the roseate illusions of fancy: we can neither break them on the wheel of our desire, nor melt them in the glow of our fervour to be cast in the mould of our ideal.

Because we know them only for what they are, they may be friendly, but cannot love us. We are their true refuge, for they can rely on our devotion, but our self-dedication comes so easy, they forget that it has a price. So the only reward we get is, to be used for their purposes; perchance to win their respect; . . . but I am afraid my psychological propositions are more likely nothing but personal grievances. The fact probably

* In the old days, when a girl had to choose between several suitors, she signified her choice by putting a garland round the neck of the accepted one.

is, what we thus lose is really our gain,—any way, that is how we may console ourselves.

Damini avoids the Master because she cannot bear him. She fights shy of Satish because for him her feelings are of the opposite description. I am the only person, near at hand, with whom there is no question of love or hate. So whenever I am with her, Damini talks away to me of unimportant matters concerning the old days, the present times, or the daily happenings at the neighbours' houses. These talks would usually take place on the shaded part of the roof-terrace, which served as a passage between our several rooms on the second storey, where Damini sat slicing betelnuts.

What I could not understand is, how these trifling talks should have attracted the notice of Satish's emotion-clouded vision. Granted that the circumstance was not so trifling, but do I not know that, in the world where Satish dwelt, they had no such disturbing things as circumstances, at all? The Mystic Union, in which personified cosmic forces were assisting, was an eternal drama, not an historical episode. Those who are rapt with the undying flute strains borne along the ceaseless zephyrs which play on the banks of the ever-flowing Jamuna of that mystic paradise,—one would not suppose that they have eyes or ears left for the ephemeral doings immediately around them. This much at least is certain, that before our return from the cave, Satish used to be much denser in his mundane perceptions.

For this difference I may have been partly responsible. I also had begun to absent myself from our *kirtans* and discourses, perhaps with a frequency which could not elude even Satish. One day he came round on inquiry, and found me running after Damini's mongoose—a recent acquisition—trying to lure it into bondage with a pot of milk which I had procured from the local milkman. This occupation, viewed as an excuse, was simply hopeless. It could easily have waited till the end of our sitting. For the matter of that, the best thing

clearly would have been to leave the mongoose to its own devices, thus at one stroke demonstrating my adherence to the two principal tenets of our cult,—compassion for all creatures, and Passion for the Lord.

That is why, when Satish came up, I had to feel ashamed. I put down the pot then and there, and tried to edge away along the path which led back to self-respect.

But Damini's behaviour took me by surprise. She was not in the least abashed as she asked: "Where are you off to, Srivilas Babu?"

I scratched my head as I mumbled: "I was thinking of joining the —"

"They must have finished by this time. Do sit down."

This coming from Damini, in the presence of Satish, made my ears redden.

Damini turned to Satish. "I am in awful trouble with the mongoose," she said. "Last night it stole a chicken from the mussulman quarters over there. I dare not leave it loose any longer. Srivilas Babu has promised to look out for a nice big hamper to keep it in."

It seemed to me that it was my devotion to her which Damini was using the mongoose to show off. I was reminded how the Swami had ordered about Satish to impress me. The two were the same thing.

Satish made no reply and his departure was somewhat abrupt. I gazed on Damini and could see her eyes flash out as they followed his disappearing figure; while on her lips there set a hard, enigmatic smile.

What conclusion Damini had come to, she knew best; the only result apparent to me was, that she began to send for me on all kinds of flimsy pretexts. Sometimes she would make sweetmeats, which she pressed on me.

One day I could not help suggesting: "Let's offer some to Satish as well."

"That would only annoy him," said Damini.

And it happened that Satish, passing that way, caught me in the act of being thus regaled.

In the drama which was being played, the hero and the heroine spoke their parts 'aside'. I was the one character who, being of no consequence, had to speak out. This sometimes made me curse my lot; none the less, I could not withstand the temptation of the petty cash with which I was paid off, from day to day, for taking up the role of middleman. What a situation to be in!

3

For some days Satish clanged his cymbals and danced his *kirtans* with added vigour. Then, one day, he came to me and said: "We cannot keep Damini with us any longer."

"Why?" I asked.

"We must free ourselves altogether from the influence of Woman."

"If that be a necessity," said I, "there must be something radically wrong with our system."

Satish stared at me in amazement.

"Woman is a natural phenomenon," I continued undaunted, "who will have her place in the world, however much we may try to get rid of her. If your spiritual welfare depends on ignoring her existence, then its pursuit will be like the chasing of a phantom, and will shame you so, when the illusion is dissipated, that you will not know where to hide yourself."

"Oh stop your philosophising!" exclaimed Satish. "I was talking practical politics. It is only too evident that women are emissaries of *Maya*, and at her behest ply on us their blandishments—for they cannot fulfil the design of their Mistress unless they overpower our reason. So we must steer clear of them if we would keep our intellect free."

I was about to make my reply, when Satish stopped me with a gesture, and went on: "Visri, old fellow! Let me tell you plainly: if the hand of *Maya* is not visible to you, that is because you have allowed yourself to be caught in her net. The vision of Beauty with which she has ensnared you to-day will vanish as soon as its purpose is accomplished, and with the beauty will disappear the spectacles of desire through which you

now see it as greater than all the world. Where the noose of *Maya* is so glaringly obvious, why be foolhardy enough to take risks?"

"I admit all that," I rejoined. "But, my dear fellow the all-pervading net of *Maya* was not cast by my hands, nor do I know the way to escape round it. Since we have not the power to evade *Maya*, our spiritual striving should help us, while acknowledging her, to rise above her. Because it does not take such course, we have to flounder about in vain attempts to cut away the half of Truth."

"Well, well, let's have your idea of spiritual striving a little more clearly," said Satish.

"We must sail the boat of our life," I proceeded, "along the current of Nature, in order to reach beyond it. Our problem is, not how to get rid of this current, but how to keep the boat afloat in its channel, until it is through. For that a rudder is necessary."

"You people who have ceased to be loyal to the Master,—how can I make you understand that in him we have just this rudder? You would regulate your spiritual life according to your own whims. That way death lies!" With this Satish betook himself to the Master's chamber and fell to tending his feet with fervour.

The same evening, when Satish lit the Master's pipe, he also preferred his plaint against *Maya* and her emissaries. The smoking of one pipe, however, did not suffice for its adjudication. Evening after evening, pipe after pipe was exhausted, yet the Master was unable to make up his mind.

From the very beginning, Damini had given the Swami no end of trouble. Now the girl had managed to set up this eddy in the midst of the smooth current of the devotees' progress. But Shivatosh had thrown her and her belongings so absolutely on the Master's hands that he knew not how or where to cast her off. What made it more difficult still was, that he harboured a secret fear of his ward.

And Satish — for all the doubled and quadrupled enthusiasm which he put into his *kirtans*, for all the pipe-filling and massaging in which he tried to rest his heart — the poor fellow was not allowed to forget for a moment that *Maya* had taken up her position right across the line of his spiritual advance.

One day some *kirtanists* of repute had arrived, and were to sing in the evening at the temple next door. The *kirtan* would last far into the night. I managed to slip away after the preliminary overture, having no doubt that, in so thick a crowd, no one would notice my absence.

Damini, that evening, had completely thrown off her reserve. Things which are difficult to speak of, which refuse to leave one's choking throat, flowed from her lips so simply, so sweetly. It was as if she had suddenly come upon some secret recess in her heart, so long hidden away in darkness,— as if, by some strange chance, she had gained the opportunity to stand before her own self, face to face.

Just at this time, Satish came up from behind and stood there hesitating, without our being aware of it at the moment. Not that Damini was saying anything very particular, but there were tears in her eyes,— all her words, in fact, were then welling up from some tear-flooded depth. When Satish arrived, the *kirtan* could not have been anywhere near its end. I divined that he must have been goaded with repeated inward urgings, to have left the temple then.

As Satish came round into our view, Damini rose with a start, wiped her eyes and made off towards her room. Satish with a tremor in his voice said: "Damini, will you listen to me? I would have a word with you."

Damini slowly retraced her steps and came and sat down again. I made as though to take myself off, but an imploring glance from her restrained me from stirring. Satish, who seemed to have made some kind of effort meanwhile, came straight to the point.

"The need," said he to Damini, "which brought the rest of us to the Master, was not yours when you came to him."

"No," avowed Damini, expectantly.

"Why, then, do you stay amongst his devotees?"

Damini's eyes flamed up as she cried: "Why do I stay? Did I come of my own accord? Was not this helpless creature, for all her lack of faith, bound hand and foot by your devotees into this dungeon of devotion? What avenue of escape have you left me?"

"We have now decided," stated Satish, "that if you would go to stay with some relative, all your expenses will be found."

"You have decided, have you?"

"Yes."

"Well then,— I have not!"

"Why, how will that inconvenience you?"

"Am I a piece in your game, that you devotees shall play me now this way, now the other?"

Satish was struck dumb.

"I did not come," continued Damini, "wanting to please your devotees. And I am not going away, at the bidding of the lot of you, merely because I don't happen to please you!"

Damini covered her face with her hands and burst out sobbing as she ran into her room and slammed the door.

Satish did not return to the *kirtan* singing. He sank down in a corner of the adjoining roof-terrace and brooded there in silence.

The sound of the breakers on the distant sea-shore came, wafted along the south breeze, like despairing sighs, rising up to the watching star clusters, from the very heart of the Earth.

I spent the night wandering round and round through the dark, deserted village lanes.

4

The World of Reality has made a determined onslaught on the Mystic Paradise, within the confines of which the Master sought to keep Satish and myself content, by repeatedly filling for us the cup of symbolism with the nectar of idea. Now the clash of the actual with the symbolic bids fair to overturn the latter and spill its emotional contents in the

dust. The Master is not blind to this danger.

Satish is no longer himself. Like a paper kite, with its regulating knot gone, he is still high in the skies, but may at any moment begin to gyrate groundwards. There is no falling off, as yet, in the outward rigour of his devotional and disciplinary exercises, but a closer scrutiny reveals the tottering gait of incipient weakening.

As for my condition, Damini has left nothing so vague in it as to require any guess-work. The more she notices the fear in the Master's face, and the pain in Satish's, the oftener she makes me dance attendance on her.

It came to be so, that when we would be engaged in talk with the Master, Damini would sometimes appear in the doorway and interrupt us with: "Srivilas Babu, would you mind coming over this way?" without even condescending to add what I was wanted for.

The Swami would glance up at me; Satish would glance up at me; I would hesitate for a moment between them and her; then I would glance up at the door; — and in a trice I was off the fence, and out of the room! An effort would be made, after my exit, to go on with the talk, but the effort would soon get the better of the talk, whereupon the latter would stop.

Everything seemed to be falling to pieces around us. The old compactness was gone.

We two had come to be the pillars of the sect. The Master could not give either of us up without a struggle. So he ventured once more to make an overture to Damini. "My little mother," said he, "the time is coming for us to proceed to the more arduous part of our journey. You had better return from here."

"Return where?"

"Home, to your aunt."

"That cannot be."

"Why?" asked the Swami.

"First of all," said Damini, "she is not my own aunt at all. Why should she bear my burden?"

"All your expenses shall be borne by us."

"Expenses are not the only burden. It is no part of her duty to be saddled with looking after me."

"But Damini," urged the Swami in his desperation, "can I keep you with me for ever?"

"Is that a question for me to answer?"

"But where will you go when I am dead?"

"I was never allowed," returned Damini icily, "to have the responsibility of thinking that out. I have been made to realise too well that in this world I have neither father nor brother; neither home nor property; nothing at all to call my own. That is what makes my burden so heavy to bear. It pleased you to take it up. You shall not now cast it on another!"

Damini went off.

"Lord, have mercy!" sighed the Swami.

Damini had laid on me the command to procure for her some good Bengali books. I need hardly say, that by 'good' Damini did not mean spiritual, of the quality affected by our sect. Nor need I pause to make it clear, that Damini had no compunction in asking anything from me. It had not taken her long to find out that making demands on me was the easiest way of making me amends. Some kind of tree is all the better for being pruned: that was the kind of person I seemed to be where Damini was concerned.

Well, the books I ordered were unmitigatedly modern. The author was distinctly less influenced by *Manu*,* than by man himself. The packet was delivered by the postman to the Swami. He raised his eyebrows as he opened it, and asked: "Hullo, Srivilas, what are these for?"

I remained silent.

The Master gingerly turned over some of the pages, as he remarked for my benefit that he had never thought much of the author, having failed to find in his writings the correct spiritual flavour.

"If you read them carefully, Sir," I suddenly blurted out, "you will find his writings not to be lacking in the flavour

* The Hindu law-giver.

of Truth !” The fact is, rebellion had been long brewing within me. I was feeling done to death with mystic emotion. I was nauseated with slobbering over abstract human feelings, to the neglect of living human creatures.

The Master blinked at me curiously before he replied : “Very well, my son, carefully read them I will !” with which he tucked the books away under the bolster on which he reclined. I could perceive that his idea was, not to surrender them to me.

Damini, from behind the door, must have got wind of this, for at once she stepped in and asked : “Haven’t the books you ordered for me arrived yet ?”

I remained silent.

“My little mother !” said the Swami. “These books are not fit for your reading.”

“How should you know that, pray ?”

The master frowned. “How, at least, could you know better ?”

“I have read the author : you, perhaps, have not.”

“Why, then, need you read him over again ?”

“When you have any need,” Damini flared up, “nothing is allowed to stand in the way. It is only I who am to have no needs, I suppose ?”

“You forget yourself, Damini. I am a *sannyasin*, I have no worldly desires.”

“You forget that I am not a *sannyasin*. I have a desire to read these books. Will you let me have them, please ?”

The Swami drew out the books from under his bolster and tossed them across to me. I handed them over to Damini.

In the result, the books that Damini would have read alone by herself, she now began to send for me to read out to her. It was in that same shaded verandah along our rooms, that these readings took place. Satish passed and re-passed, longing to join in, but could not, unasked.

One day we had come upon some humorous passage, and Damini was rocking with laughter. There was a festival on at the temple and we had supposed that Satish would be there. But

we heard a door open behind us, through which Satish unexpectedly appeared and came and sat down beside us.

Damini’s laughter was at once cut short. I also felt awkward. I wanted badly to say something to Satish, but no words would come, and I went on silently turning over page after page of my book. He rose, and left as abruptly as he had come. Our reading made no further progress that day.

Satish may, very likely, have understood that while he envied the absence of reserve between Damini and me, its presence was just what I envied in his case ! That same day he petitioned the Master to be allowed to go off on a solitary excursion along the sea coast, promising to be back within a week. “The very thing, my son !” acquiesced the Swami, with enthusiasm.

Satish departed. Damini did not send for me to read to her any more, nor had she anything else to ask of me. Neither did I see her going to her friends, the women of the neighbourhood. She kept her room, with closed doors.

Some days passed thus. One afternoon, when the Master was deep in his siesta, and I was writing a letter seated out on our verandah, Satish suddenly turned up. Without so much as a glance at me, he walked straight up to Damini’s door, knocking as he called : “Damini, Damini.” Damini came out at once. But what a Satish met her inquiring gaze ! Like a storm-battered ship, with torn rigging and tattered sails, was his condition,—eyes wild, hair dishevelled, features drawn, garments dusty.

“Damini,” said Satish, “I asked you to leave us. That was wrong of me. I beg your forgiveness.”

“Oh don’t say that !” cried the distressed Damini, clasping her hands.

“You must forgive me,” he repeated. “I will never again allow the pride to overcome me, which led me to think I could take you or leave you, according to my own spiritual requirements. Such sin will never cross my mind again, I promise you. Do you also promise me one thing.”

"Command me!" said Damini, making humble obeisance.

"You must join us, and not keep aloof like this."

"I will join you," said Damini. "I will sin no more." Then, as she bowed low again to take the dust of his feet, she repeated: "I will sin no more."

5

The stone was melted again. Damini's bewildering radiance remained undimmed, but it lost its heat. In worship and ritual and service her beauty blossomed out anew. She was never absent from the *kirtan* singing, nor when the Master gave his readings and discourses. There was a change in her raiment also. She reverted to the golden brown of plain *tussore*,* and whenever we saw her she seemed fresh from her toilet.

The severest test came in her intercourse with the Master. When she made her salutation to him, I could catch the glint of severely repressed temper through her half-closed eyelids. I knew very well that she could not bear to take orders from the Master; nevertheless, so complete was her self-suppression, that the Swami was able to screw up the courage to repeat his condemnation of the obnoxious tone of that outrageously modern Bengali writer. The next day there was a heap of flowers near his seat; and under them were the torn pages of the books of the objectionable author!

I had always noticed that the fagging of Satish was specially intolerable to Damini. Even now, when the Master asked him for some personal service, Damini would try to hustle past Satish and forestall him. This, however, was not possible in every case; and while Satish kept blowing on the tinder to get it into a blaze for the Master's pipe, Damini would have much ado to keep herself in hand by grimly repeating under

* The *tussore* silk-worm is a wild variety, and its cocoon has to be used after the moth has cut its way out and flown away, thus not being killed in the process of unwinding the silk. Hence *tussore* silk is deemed specially suitable for wear on occasions of divine worship.

her breath: "I will sin no more. I will sin no more."

But what Satish had tried for did not come off. On the last occasion of Damini's self-surrender, he had seen the beauty of the surrender only, not of the self behind it. This time, Damini herself had become so true for him that she eclipsed all strains of music and all thoughts of philosophy. Her reality had become so dominant, that Satish could no longer lose himself in his visions, nor think of her merely as an aspect of Universal Woman. It was not she who, as before, set off for him the melodies which filled his mind; rather these melodies had now become part of the halo which encircled her person.

I should not, perhaps, leave out the minor detail that Damini had no longer any use for me. Her demands on me had suddenly ceased altogether. Of my colleagues who used to assist in beguiling her leisure, the kite was dead, the mongoose fled, and as for the mongrel puppy, its manners having offended the Master's susceptibilities, it had been given away. Thus, bereft both of occupation and companionship, I returned to my old place in the assembly surrounding the Master, though the talking and singing and doing, that went on there, had all alike become horribly distasteful to me.

6

The laboratory of Satish's mind was not amenable to any outside laws. One day, as he was concocting therein, for my special delectation, a weird mixture of ancient philosophy and modern science, with reason as well as emotion promiscuously thrown in, Damini burst in upon us panting:

"Oh, do come both of you, come quick!"

"Whatever is the matter?" I cried, as I bounded to my feet.

"Nabin's wife has taken poison, I think," she said.

Nabin was a neighbour: one of our regular *kirtan* singers: and an ardent disciple. We hurried after Damini, but when we arrived, his wife was dead.

We pieced together her story. Nabin's

wife had brought her motherless younger sister to live with them. She was a very pretty girl and, when Nabin's brother had last been home, he was so taken with her that their marriage was speedily arranged. This greatly relieved her elder sister; for, high caste as they were, a suitable bridegroom was not easy to find. The wedding day had been fixed some months later, when Nabin's brother would have completed his college course. Meanwhile Nabin's wife lit upon the discovery that her husband had seduced her sister. She forthwith insisted on his marrying the unfortunate girl—for which, as it happened, he did not require much persuasion. The wedding ceremony had just been put through, whereupon the elder sister had made away with herself by taking poison.

There was nothing to be done. The three of us slowly wended our way back, to find the usual throng round the Master. They sang a *kirtan* to him and, as was his wont, he waxed ecstatic and began to dance with them.

That evening the moon was near its full. One corner of our terrace was overhung by the branch of a *chalta* tree. At the edge of the shadow under its thick foliage, sat Damini lost in silent thought. Satish was softly pacing up and down our verandah, behind her. I had a mania for diary-writing, in which I was indulging, alone in my room, with the door wide open.

That evening the *koil* could not sleep; stirred by the south breeze, the leaves too were speaking out; and the moonlight, shimmering on them, smiled in response. Something must have also stirred within Satish, for he suddenly turned his steps towards the terrace, and went and stood near Damini.

Damini looked round with a start, adjusted her *sari** over the back of her head, and rose as if to leave. Satish called: "Damini!"

She stopped at once, and turning to

* A formal recognition of the presence of an elder.

him appealingly, with folded hands she said: "My Master, may I ask you a question?"

Satish looked at her inquiringly, but made no reply.

Damini went on: "Tell me truly, of what use to the world is this thing with which your sect is occupied day and night. Whom have you been able to save?"

I came out from my room and stood on the verandah.

Damini continued: "This passion, passion, passion, on which you harp,—did you not see it in its true colours to-day? It has neither religion, nor duty; it regards neither wife, nor brother, nor the sanctuary of home; it knows neither pity, nor trust, nor modesty, nor shame. What way have you discovered to save men from the hell of this cruel, shameless, soul-killing passion?"

I could not contain myself, but cried out: "Oh yes, we have hit upon the wonderful device of banishing Woman right away from our territory, so as to make our pursuit of passion quite safe!"

Without paying any heed to my words, Damini spoke on to Satish: "I have learnt nothing at all from your Master. He has never shed a moment's peace over my distracted mind. Fire cannot quench fire. The road, along which he is taking his devotees, leads neither to courage, nor restraint, nor peace. The woman who is dead,—her heart's blood was sucked dry by that ogress, Passion, who killed her. Did you not see the hideous countenance of the murderess? For god's sake, my Master, I implore you, do not sacrifice me to that ogress. Oh save me, for if anybody can save me, it is you!"

For a space, all three of us kept silent. So poignant became the silence all around, it seemed to me that the droning vibration of the cicadas was but a swoon-thrill of the pallid sky.

Satish was the first to speak. "Tell me," said he to Damini. "What is it you would have me do for you?"

"Be my *guru*! I would follow none else. Give me some creed—higher than all this—which can save me. Do not let

me be destroyed, together with the Divinity which is in me."

Satish drew himself up straight, as he responded: "So be it."

Damini prostrated herself at his feet, her forehead touching the ground, and remained long thus, in reverential adoration, murmuring: "Oh my Master, my Master, save me, save me, save me from all sin."

7

Once more there was a mighty sensation in our world, and a storm of vituperation in the newspapers — for Satish had again turned renegade!

At first he had loudly proclaimed active disbelief in all religion and social convention. Next, with equal vehemence, he had displayed active belief

in gods and goddesses, rites and ceremonies, not excluding the least of them. Now, lastly, he had thrown to the winds all the rubbish heaps both of religious and irreligious cults, and had retired into such simple peacefulness that no one could even guess what he believed, or what he did not. True, he took up good works as of old; but there was nothing aggressive about it, this time.

There was another event over which the newspapers exhausted all their resources of sarcasm and virulence. That was the announcement of Damini's marriage with me. The mystery of this marriage none will perhaps fathom,— but why need they?

(*To be continued*)

EDUCATION IN ELEMENTARY SCHOOLS, SECONDARY SCHOOLS AND COLLEGES, WITH SPECIAL REFERENCE TO AGRICULTURE

BY PRINCIPAL G. C. BOSE.

AN instructive and interesting article on Agricultural education in Denmark has been published in 81st volume of the Journal of the Royal Agricultural Society of England to which the writer wishes to invite the attention of the Government, the University, and the people of Bengal, whose minds are now greatly exercised on the subject of Vocational studies. As the Journal may not be available to all of them, a brief summary is given here of contents of the article and of the points which are of special interest to us in Bengal where the question of Education in Agriculture, which has been riddled with much too long, will soon have to be faced.

As compared with England, Denmark is a country of small farmers. A sixth of the whole of the land is in holdings of less than 35 acres (100 bighas nearly). They are worked in many cases solely by the farmer and his family. The parallel between Denmark and Bengal is very close in these respects; hence Denmark has been chosen

as the country which may afford Bengal some guidance in the matter of education with special reference to agriculture. Although 90 per cent of the land of Denmark is under arable cultivation, the agriculture of the country is founded on cows, as there are 46 cows for every 100 heads of population; whereas in England and Wales the ratio is 10 to 100. The milk is sent to local creameries to be made into butter, or cheese, for export.

In tracing out the scheme of Agricultural Education in Denmark and thereby formulating, if possible, a scheme for Bengal, it is desirable to start with the boy at the Elementary Schools, popularly called Village Schools, and gradually trace his career through various kinds of Secondary Schools, to the highly technical Royal Agricultural College at Copenhagen, the capital of Denmark.

THE VILLAGE SCHOOLS.

Denmark is essentially an agricultural country and the want of a strong agricultural bias in the curriculum of the Village Schools

strikes one as most noteworthy. Education is compulsory up to the age of 14, but there is a very little *Nature Study* in the curriculum and it is exceptional to find *School-Gardens* attached to the schools, to which much prominence is now being given in England. The schools are mixed, both girls and boys being taught in the same classes by the same teachers, and in most of the schools there are four classes taught by two teachers each having two classes. Class I includes children from 6 to 8 years of age; Class II, children of 8 to 10; Class III, children from 10 to 12; and class IV, children of 12 to 14. The schools open at 8 A. M. in summer or 9 A. M. in winter and closes at 3 P. M. or 4 P. M. The full school day varies from 6 working hours for older children down to 4 hours a day for the youngest children. The children do not as a rule attend school every day of the week, the usual practice being to attend school every other day. The elder children attend school more days in the winter than in the summer, while younger children attend on more days in summer than in winter. In this way the elder children are more free for working on the farms in the busy Summer Season. This practice seems to the writer well worthy of imitation in Bengal with suitable modifications and will disarm the criticism that primary school education lifts the children out of their environments, creates in them a dislike to follow the occupation of their parents, raises unhealthy hopes which have little chance of fruition and too often disrupts the social fabric of the village community.

Compulsory subjects of instruction are reading, grammar, religion, writing, arithmetic, history, geography, singing and, for the boys, gymnastics. Where there is a lady-teacher, needle work is compulsory for girls. There is no *technical* (vocational) *teaching* nor any *agricultural bias* in the instruction given in these schools. Special attention of educational reformers in Bengal is drawn to these features of Elementary Schools in Denmark. Whether agricultural or technical (vocational) bias in general is desirable to include in the curriculum of primary schools of Bengal is a matter for serious consideration. There are *Continuation Classes* held in the Elementary School buildings for voluntary afternoon and evening schools. The evening classes are usually held in the winter

and extend over two hours. The instruction is free and the subjects taught include history, geography, reading, writing, the Danish language, book-keeping, surveying, drawing, gymnastics, &c.

SECONDARY SCHOOLS.

Children who wish to continue their whole time education can enter one of the "Realskoler" after the age of 14, or a High School at the age of 10 or 12. The "Realskoler" supply instruction in geography, history *natural science*, modern languages, and elementary mathematics up to the age of 16 and are intended for boys who wish to be bank clerks, &c., and to complete their education at that stage. The High Schools educate children up to their 18th year and the pupils can choose between studying classics, mathematics or modern languages. Scholars who pass the final examination from one of these latter schools are qualified to enter the University. There are thus two classes of secondary schools, one meant for the less ambitious students who finish their education in them at the age of 16, and the other meant for the more ambitious ones who wish to enter the University. For Bengal, some such scheme of secondary schools will perhaps have to be evolved.

A. FOLKS' HIGH SCHOOLS.

Besides "Realskoler" and High Schools, there are various kinds of other Secondary Schools of which "Folks' High Schools" is one. No *technical education* is given in these schools except in a few cases in surveying and drawing. Their professed aim is solely *moral*, to give individual training on national and *religious lines*, to teach the pupils to love their country and to become better citizens than they were before and to prepare young men and women for the battle of life. At most of the Folk's High Schools there are two courses of instruction:—

(1) A 5-months' winter course for men, from November to April.

(2) A 3-months' summer course for women, from May to August.

The people who attend are of all ages from 18 to 30, come from all classes of society and usually have attended an Elementary School which they left at the age of 14. The subjects taught include Danish

history, the World's history, Danish literature, the World's literature, arithmetic, reading, writing, gymnastics, singing, etc. *There is no technical* (vocational) teaching nor is *any examination* held nor Certificate awarded at the end of the course. The women's courses include instruction in embroidery and dress-making. No day-students are admitted. Each lesson is opened and closed by the singing of a national song, as it is claimed that this draws the pupils together and creates the right atmosphere. About 10 per cent of the whole population of Denmark passes through a Folks' High School course. The writer is not aware of the existence of parallel schools in Bengal, although the idea of the creation of such schools on national and religious lines has already dawned upon the thinking minds of Bengal at the present stage of general re-awakening.

B. SCHOOLS FOR SMALL HOLDERS.

The instruction given in most of these schools is *not purely technical* but an attempt is made to combine general education as given at Folks' High Schools with the teaching of an agricultural school. In fact they are specialized Folks' Schools giving technical instruction in agriculture. All pupils before taking a course have had at least 3 years' practical experience of farm work and the majority of them have had no other education than that which they received in the village school. The average age of the students is 24 or 25. They seem to come of their own free will without pressure from their parents; in fact they save up their money to enable them to take the course. The courses of instruction may be classified as,

(1) A 5 months' winter course for men (November 1 to April 1).

(2) A 3 or 5 months' course for women (May 1 onwards).

(3) One or more one month courses for Milk Recorders.

(4) 6 day, 11 day, or one month courses in various subjects for men and women.

(1) *The 5 Months' Winter Course for Men.*

The syllabus for the course includes instruction in Danish History and Literature, Sociology and Social Economy, Gym-

nastics, Arithmetic, Chemistry and Physics, Soil Study, the Improvement of Soils, Implements, Land Measurement, Plant Life, Weeds and their Destruction, Rotations, Manuring, Anatomy and Physiology of Domestic Animals, the Judging of Live Stock, Animal Breeding, Feeding and Management of Diseases of Animals, Farm Accounts, Fruit Growing and Poultry-Keeping. Excursions are occasionally made to neighbouring farms, but no practical farm work is included in the course, and the farm attached to the schools, if any, is run solely as a source of revenue. The crops, the live stock and the general management of the farm are available to the students for inspection.

(2) *The Summer Course for Women.*

The women's course is devoted mainly to instruction in cookery, dress-making etc., and the general education subjects taught in the Folks' High Schools. They are not taught much of agriculture as the women of Denmark do very little practical farm work in Denmark except to help at harvest time and in the busy hoeing season, nor do they need to learn butter and cheese making as this is always made by fully trained men in the creameries. Every woman student is given a small garden plot 6 yds. by 5 yds. on which she is taught to grow various kinds of vegetables. The women who attend this course are mainly the daughters of small holders. The courses however are not exclusive, men students also go in for this course.

(3) *Milk Recorders' Courses.*

There is usually one month's course in April and another in October. The course includes instruction in the weighing of milk, testing with Gerber Tester for butter fat, the keeping of milk and food records and the calculation of the amount of butter that would be obtained from each cow's milk supposing it were used for butter-making. An examination is held at the end of the course by an outside body of examiners, on the results of which certificates of proficiency are awarded.

(4) *6 Day, 11 Day and One Month Courses.*

These short courses center round instruction in such subjects as seed-testing,

artificial manures, weeds and their eradication, grasses and clovers, poultry keeping, fruit growing, etc. Attached to some of these schools are a small experimental orchard, a large building containing specimens of numerous kinds of up-to-date farm implements in charge of some members of the staff but run by the Small Holders' Society and poultry pens as a breeding station for distributing settings of eggs. The cost of these courses is borne entirely by the State.

C. AGRICULTURAL AND DAIRY SCHOOLS.

All students as in the Small Holders' Schools are required to have had at least 3 years' practical experience on a farm before attending an agricultural school. They vary in age between 18 and 30. They are expected to have had a good general education and most of them will have passed through a course at the Folks' High School. The teaching is therefore entirely confined to the Sciences connected with agriculture. There is attached a small farm but it is run solely as a source of profit and the students do no practical work on the farm. In most schools there are two main courses of instruction, namely, (1) the agricultural course, and (2) the dairying-course. Most of the students come from farms of 30 to 100 acres. Usually about one-third of the students are holders of scholarship covering half the cost of the course. The schools get a very small grant from the State.

(1) *The Agricultural Course (of one of the Schools).*

The agricultural course is that of 6 months from November 1 to May 1; and in summer there is a 3 months' Continuation Course for those who desire to stay longer. During the continuation course, each student has to specialize in a particular subject, but he does not do any manual work.

The number of subjects and the number of hours of instruction in each subject is as follows :—

	hours
1. Danish Language.	28
2. Drawing	30
3. Sociology	17
4. Arithmetic	48
5. Physics	50

6. Inorganic Chemistry	60
7. Organic Chemistry	20
8. Botany	30
9. Study of Soils	28
10. Drawing, Lining, &c.	20
11. Meadow & Moor Cultivation	10
12. Manures	55
13. Rotation of Crops	4
14. Tillages	19
15. Weeds and their Eradication	12
16. Seeds & Seed-Testing	8
17. Implements	31
18. Farm Crops	56
19. Book-Keeping	64
20. Surveying & Levelling	14
21. Dairying	16
22. History of Agriculture	24
23. Farm Economy	28
24. Judging of Live-stock	33
25. Anatomy	36
26. Feeding of Live-stock	34
27. Horses	24
28. Cattle	38
29. Pigs	14

That a 6-months' course is not long enough has long been recognised, but the difficulty in retaining students during the busy summer months has up to the present been considered insuperable. It has been proposed, however, that laboratory instruction will be given in Chemistry, Botany and Bacteriology by extending the course to one of 9 months. There are no diplomas or certificates awarded at the end of the Agricultural Course as the students merely return to their farms.

(2) *The Dairying Course.*

This is a 8 months' course for men who have had already a 4 years' practical experience in a creamery. No practical instruction is given in either butter or cheese making; the students are expected to know that part of the work before coming to the school.

The number of subjects and the hours of work in each subject is as follows :—

	hours
1. Danish Language	52
2. Drawing	46
3. Arithmetic	72
4. Physics	50
5. Inorganic Chemistry	56
6. Organic Chemistry	26
7. Bacteriology	77
8. Practical Work in Chemistry and Bacteriology	62

9. History of Dairying	...	31
10. Anatomy	...	48
11. Foods & Feeding	...	58
12. Book-Keeping	...	66
13. Creamery Accounts	...	25
14. Creamery Machinery	...	60
15. Dairying	...	120

A final examination is held at the end of the dairying course and certificates of proficiency are awarded.

Some of the best students from an agricultural school pass on to the Royal Agricultural College at Copenhagen. All the agricultural schools follow nearly the same standard, although there are slight local variations.

The Secondary Schools classed above as A, B, and C, do not lead to and are not connected with the University.

Some of the existing High Schools of Bengal surely may be made to include instruction in Agricultural and allied subjects to be taught in less busy seasons of the year so as to enable sons of genuine cultivators who have some experience of farm-work to learn "the reason why" of the things they have already learnt, to get a general understanding of the principles underlying soil-cultivation, manuring, and feeding of live stock, and to generate in them a thirst for further knowledge and interest in scientific literature.

THE ROYAL AGRICULTURAL AND VETERINARY COLLEGE, COPENHAGEN.

The Royal Agricultural and Veterinary College is the State College in Denmark where the most scientific form of agricultural instruction is taught. It is a non-residential college, so that all students have to live in lodgings. It consists of a magnificently equipped set of buildings with an excellent library of 60,000 volumes, museum, laboratories, lecture rooms, &c., *but has no farm attached to it.* The same rule is enforced as at the Agricultural Schools, namely that no student may take the course until he has had at least 3-years' practical experience on a farm.

All instruction is based on the general knowledge presumed to have been acquired by the students at a secondary school. It is compulsory for all students in all courses to pass a qualifying entrance examination including two foreign languages.

No students can enter the Royal

Agricultural and Veterinary College until they are 21 years of age. They have the choice of five different courses of instruction :—

1. The Veterinary Course.
2. The Forestry Course.
3. The Land Surveying Course.
4. The Agricultural Course.
5. The Horticultural Course.

The students in all these different courses take practically the same subjects during the first year. The Veterinary students study applied sciences in their second and third years and are engaged in practical work in their fourth and fifth years. The Forestry students study applied sciences in their second year, do practical work in their third year and more applied sciences in their fourth and fifth years. The Agricultural Course is described below in greater detail :—

THE AGRICULTURAL COURSE.

This course consists of two parts—the first part embracing instruction in the natural sciences, and the second part in the applied sciences. The first part of the course occupies 18 months; the 1st term from September 1 to January 31, the 2nd term from February 1 to June 15, and the 3rd term from September 1 to December 21, there being two months' holiday in July and August. The subject taught during the first part are as follows :

Lectures.

1. Physics & Meteorology.
2. Chemistry.
3. Agricultural Chemistry.
4. Geology.
5. Botany and Agricultural Botany.
6. Micro-Biology.
7. Heredity.
8. Zoology.
9. Anatomy & Physiology.
10. Sociology.

Practical Work.

1. Chemistry.
2. Agri-Chemistry.
3. Physics.
4. Botany and Bacteriology.
5. Drawing.
6. Surveying & Levelling.

At the end of the first 9 months, Examinations are held in Chemistry, Zoology and Geology and these Sciences are then

finished with. In July the students spend a whole month in doing practical surveying and levelling, working every day with the chain, level and theodolite from 8 A.M. to 5 P.M. and they take the examination in the subject at the end of it. They take examination in the other subjects at the end of December. Until a student has passed the examination in all these subjects, he cannot proceed with the second part of the course.

The second part of the course begins in February 1 and lasts 13½ months. The subjects taught during the second part are as follows :—

Lectures.

1. Agricultural Zoology.
2. Plant Pathology.
3. Implements & Machinery.
4. Cultivation of the Soil.
5. Animal Breeding and Management.
6. Dairying.
7. Agriculture in Other Countries.
8. General Land Management.
9. Disease of Live Stock

Practical Work.

1. Implements & Machinery.
2. Building Construction.
3. Soil Tillage and Plant Life.
4. General Land Management.
5. Dairying.
6. Agricultural Clearing.
7. Judging of Live-stock.
8. Disease of Live-stock.

At the end of the course the final examinations are held and the successful students receive a Diploma. The students who take the Agricultural course are usually the sons of farmers, large and small.

The Horticultural Course is also taken in two parts like the Agricultural Course, but a detailed description of it is not attempted in this brief summary.

To the Royal Agricultural College are attached the Agricultural Experiment Laboratory and the Serum Laboratory. The former carries out a great deal of experimental work throughout the whole of Denmark in connection with the manufacture of butter and cheese, the feeding of live-stock, the curing of bacon, &c. The Serum Laboratory is used for the production of vaccines for the prevention and treatment of animal diseases.

Besides these arrangements for agricultural instructions there are six State Agricultural Experimental Stations, three Horticultural Experimental Stations, and three Agricultural History Museums.

Denmark is famous for its Co-operative methods and for the work of its Local Agricultural Societies, which latter 137 in number are amalgamated in each province into Provincial Agricultural Societies (five in number) which in their turn are brought together into one Associated Agricultural Society. Besides the Agricultural Societies acting in cooperation, there are innumerable Co-operative Societies with single definite objects such as : Live Stock Societies ; Manufacturing or Sale-Societies ; Supply-Societies ; Cultivation Societies ; Insurance Societies ; Credit Societies ;&c.

The Local Agricultural and Small Holders Societies carry out a very considerable amount of Agricultural Education work of their own, employing their own scientific experts for the purpose.

ADMINISTRATION OF VILLAGE SCHOOLS.

For administrative purposes, Denmark is divided into a number of *Counties*, each county is divided into a number of *Communities*, each community may consist of one, two or more villages, usually one village only. A community is under the jurisdiction of a local Council with a local School Board. The school belongs to the community and is built and kept in repairs by the rates levied by the local Council, which appoints the teachers, but the School Board controls the work of the School. The salaries of the teachers are paid partly by the local Council, partly by the county and partly by the State.

ADMINISTRATION OF SECONDARY SCHOOLS.

A. 'The *Folks' Schools* are residential (?) and the usual fees are £5 per month. Pupils who cannot afford to pay the full fees, can apply for State Scholarships which cover half the cost.

B. The full fees for Small Holders' Schools vary from £ 4 to £ 5 per month, but as most of the students have little money of their own, about two-thirds of them are in receipt of Scholarships from the State covering half their expenses. The cost of six-day, eleven-day and one-month courses is borne almost entirely by the State.

C. In *Agricultural and Dairy Schools*, the inclusive cost of the Course is £4 to £5 per month, and as a provision for poor students usually about $\frac{1}{3}$ of the students hold scholarships covering half the cost of the course. The schools get a small grant from the State of £50 to £125 a year.

The Royal Agricultural and Veterinary College is a State College, in which the fees are purely nominal, about £1 per term with an addition £2 per term for Laboratory Expenses, and another small charge for Examination Fees. The students are non-resident and have to provide for their own board and lodging. In 1919-20, the College cost the State £22,250.

What strikes the writer most in the organization of Education in Denmark is :— (1) the total absence of a technical or vocational (including agricultural) bias in all Elementary or Village Schools ; (2) the administration of Elementary and Secondary Schools, financial and otherwise, is vested in the School Board of each Community under the direct control of the local Council and maintained mainly by rates levied by the County Council with small help from the State ; (3) insistence upon a previous 3 or 4 years' experience of farm-work in all pupils who enter upon an agricultural course in Secondary Schools ; (4) Folks' High Schools based on national and religious lines ; and (5) the Agricultural

and Veterinary College maintained entirely by the State. The writer who has some experience of agricultural institutions of England has to add by way of a commentary that most of the students who enter these English institutions are sons of gentlemen farmers and landowners who after a course of training for two or three years in these institutions either go back to their own farms, or become estate-managers or land agents, or migrate to the colonies to settle down as farmers. Even Barristers, Civilians and other professional men take the course after retiring from their profession with the object of migrating to Colonies and settling down there as farmers.

The above summary with the personal views of the writer incorporated with it are put forward with the hope that the public, the University and the State should take the earliest opportunity of elaborating some scheme of Education in Agriculture which is still and will remain for years the main industry of the country. Development of manufacturing industries should be subsidiary to the development of the industry of agriculture as the latter is to supply most of the raw materials for the former and attention should not be diverted from this crucial point in the industrial and educational development of the country.

DIVEHI RAJJE : AN ANCIENT CIVILIZATION

DIVEHI Rājje (The "Island Kingdom") is the name given by the inhabitants to that group of islands known to the world outside as the Māldivian Islands. It is a chain, rather than a group, of islands extending nearly 500 miles from north to south in the Indian Ocean and situated about 450 miles off the south-west coast of Ceylon. The Māldivian group comprises a series of atolls, thirteen or fourteen in number, as divided for administrative purposes. An atoll is, of course, an annular reef of coral formations encircling a shallow lagoon. The shapes of atolls vary considerably : while some are circular, others are

oval or somewhat irregular. The formation is not the only peculiarity of the Māldivian group of atolls. The inhabitants belong to a distinct race possessing a government, language, and history of their own with an ancient civilization. According to the census taken last year, the total population of the the *Divehi Rājje* numbers well over 70,000. They are an industrious and homogeneous race. Fishing and cocoanut growing are their chief occupations, besides weaving mats of rushes and cloth of cotton, carpentry and other small handicrafts. Some of them are expert builders of boats of a very durable and seaworthy type. Their boats make



H. H. Sultan Muhammad Shams-ud-din of the Maldives.

voyages to Aden, Ceylon, Calcutta and even Burma. Trade is mainly carried on with India and Ceylon. The Islands export fish (both dried and salted), coir-rope, cocoanuts, copra, cowries and shells, tortoise-shell, etc. The imports mostly consist of rice, arecanuts, cotton goods, oils, spices and a few other luxuries.

According to Mr. H. C. P. Bell, the retired Archaeological Commissioner of Ceylon, who proceeded on a mission of investigation to the Maldivian Islands last year and on whose illuminating report the present article is chiefly based, the administration of the Islands appears to be quite systematic and well suited to the genius of the inhabitants and the peculiar conditions obtaining there. The people enjoy general happiness and contentment under the system. Being insular they are more or less unsophisticated and care very little about the ideas of political progress or the turmoils of constitutional reform. The Sultan lives on Māl , the chief Island but not the largest of the group, and it is also the seat of Government.

Mr. Bell writes :

'For many centuries past, and possibly from early days, the form of Government, which has ruled at the Maldives, has been to a considerable degree

that of a Constitutional Monarchy..... The Sultans (and may be the Rulers preceding them prior to mid-twelfth century) have held the throne virtually at the will of the chieftains and people, who have not failed to enforce their power at times by effective revolution, brought about of late years peaceably, but not infrequently in former days by measures more or less violent and tragic..... To advice and aid His Highness the Sultan, at the present day, three State Councils are at times convened. Resorting to somewhat broad comparison, these Councils may be said to combine, *mutatis mutandis*, the functions of the Executive, Legislative and Municipal Councils of Ceylon.'

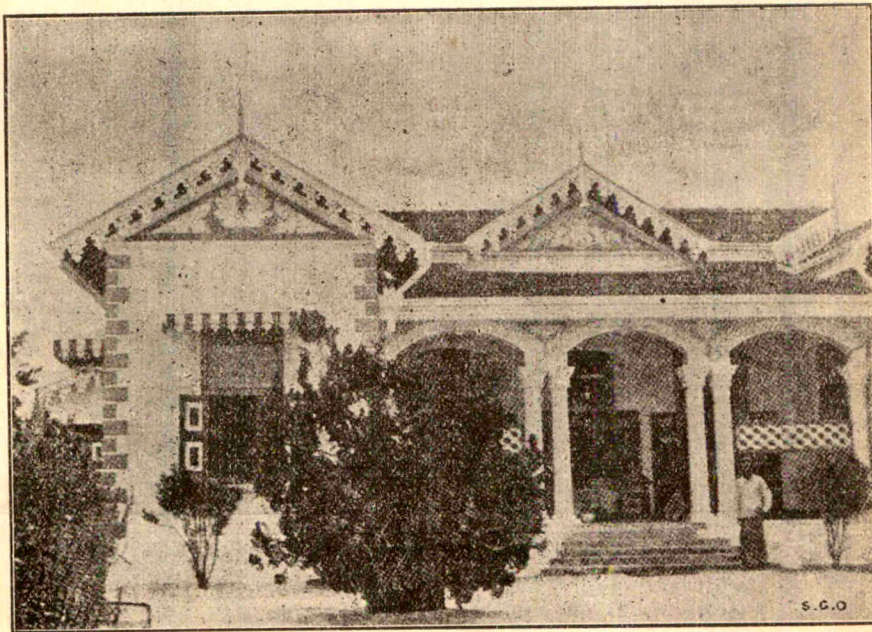
For administrative and revenue purposes the Islands are divided into thirteen atolls or divisions and each division is under a chief who acts in the capacity of an agent of the central government. One small island situated in more or less an isolated position is administered as a separate unit in itself. Thus all divisions number fourteen. The land and sea forces of the Maldivian Islands are estimated, rank and file, at 800 to 1000. The Maldivian Government is under an independent Sultanate, the only admission of dependence being that it sends an annual embassy bearing a tribute to the Government of Ceylon.

The history of the Maldivian Islands is interesting. It is said that Ptolemy has made reference to the existence of these Islands and that Emperor Julian received "ambassadors from the Islanders who lived near Ceylon."

Authentic information as to the history of the Islands since the middle of the twelfth century of Christian era, when the inhabitants were converted to Mohammadanism, can be gathered from the "Tarikh", the state chronicle of the Maldivian Sultans, compiled in Arabic. Mr. Bell, after a careful examination of this chronicle, has given in his report a list of 82 rulers with



Royal Procession proceeding to Hukuru Miskit (Chief Mosque), Maldives.

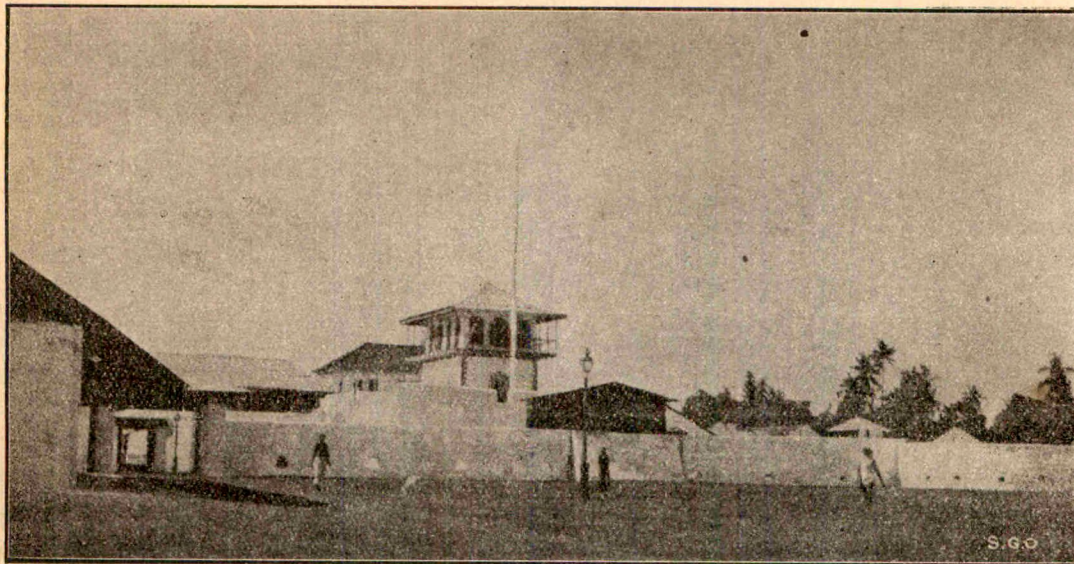


New Palace of H. H. Prince Hasan Izzud-din, Maldives.

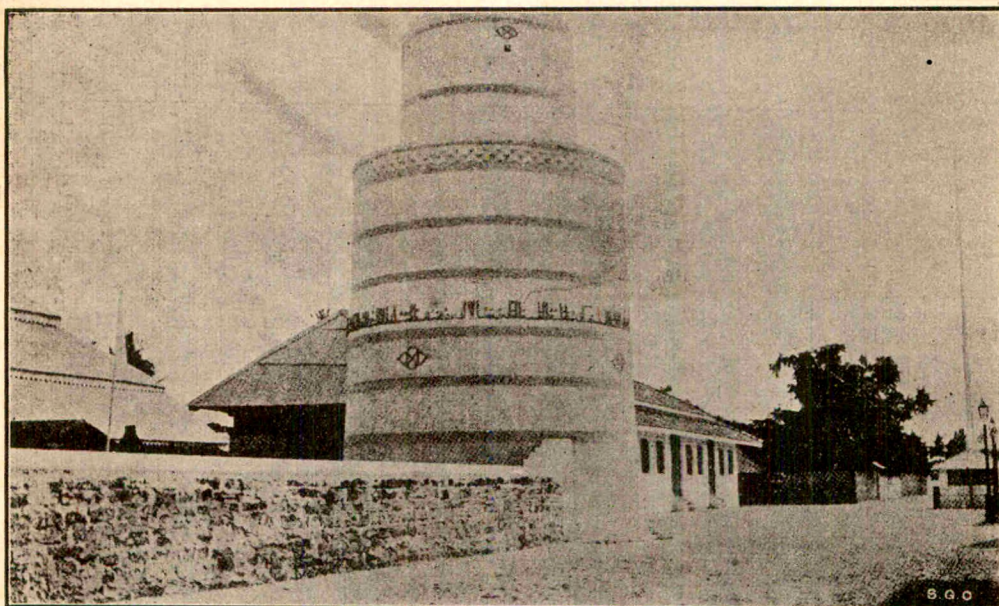
their names, titles, dates and other particulars, from 1141 A. C. down to 1903. The *Tarikh* commences with the first Sultan, Muhammad ul Adil, in whose reign the Islanders were

converted to Islam (A. C. 1153-4) by Shaikh Yusuf Shamsud-din of Tabriz.

The *Tarikh* sheds a flood of light on many obscure points of the history of the



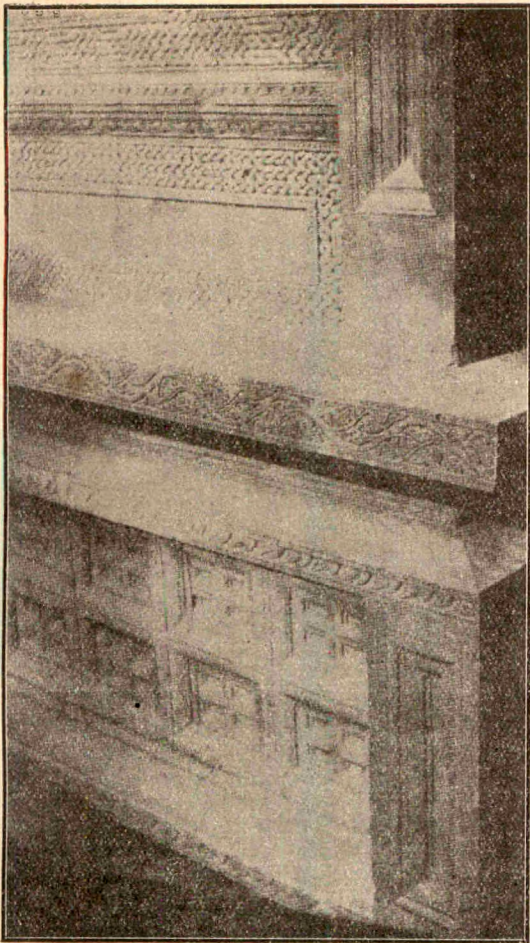
Palace enclosure and Mati-Ge (Guard House), Maldives.



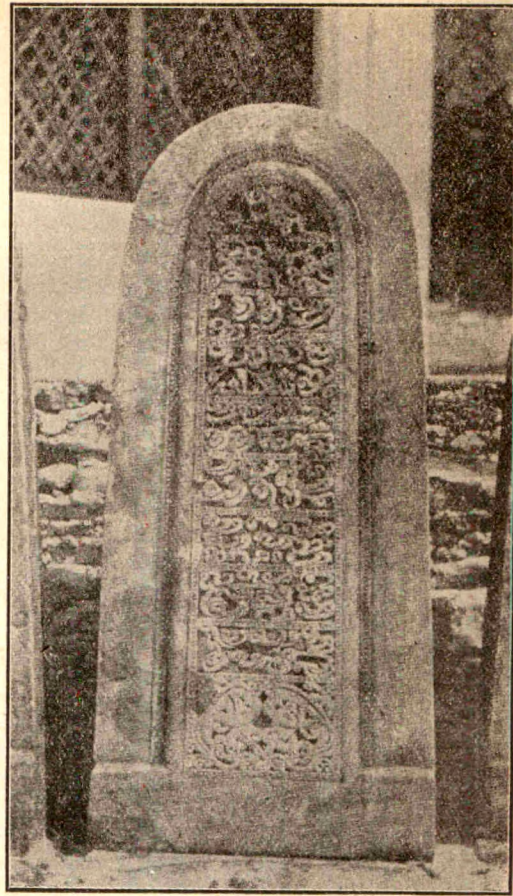
Hukuru Miskit and Munnaru Minaret), Maldives.

Islands and it appears to be one of the most interesting historical documents in the world. Ibn Batuta, the famous Mohammedan traveller, visited these Islands in the fourteenth century and has left a very interesting account of the inhabitants who had by that time already embraced Mohammedanism. The Portuguese occupied

the Maldives in 1519 for a brief spell and, though the Islanders rose and expelled the invaders, they kept on harrying the Islands for a long time, once holding them under subjection for more than fifteen years at a stretch. When the Dutch arrived on the scene in the seventeenth century and captured and occupied the Portuguese



Carved Basement of Hukuru Misrit, Maldives.



Grave-Stone Inscribed in "Dives Akuru", old Maldivian Script.

possessions in Ceylon, they realised at once the advantages that could be derived from peaceful and systematic trade with the Maldives. Accordingly there seems to have followed an understanding between the two nations and, adds Mr. Bell, in a footnote :

In 1645 occurs the first known record of the annual embassy to Ceylon, which has continued uninterruptedly to the present day."

The languages of the Maldivians is an invaluable key to their ancient history. It resembles the Sinhalese language in almost every particular. On a careful examination, one is surprised to find that the two languages had been at one time marvellously identical. The Maldivian language resembles very closely rather that form of Sinhalese which prevailed in Ceylon between the ninth and fifteenth centuries than its modern form. The outstanding characteristic of the modern

Maldivian language is that it has undergone remarkable modifications since the conversion of the Islanders to Islam nearly 780 years ago. Arabic, the sacred language of the Koran, has assumed ascendancy over Maldivian in many respects and its influence has effected many changes in the very structure of the language. For instance, the Maldivians have adopted the Arabic script for writing their official despatches. Their ancient script which was in every respect only a modification of the ancient Sinhalese script, has been discarded in favour of a modern script which is written from right to left in imitation of Arabic. A large number of Arabic words also have necessarily crept into modern Maldivian.

On the other hand the Sinhalese language also has undergone considerable transformation since the twelfth century. The

differences and dissimilarities now existing between the two languages are no doubt due to the divergent courses followed on either side independently of each other. Another remarkable fact to be noted is that at some period of history, possibly after the introduction of Islam to the Maldives, all means of intercourse between the two peoples, Maldives and Sinhalese, came to an abrupt end. So far no reference to the Maldivians has been exhumed from the voluminous ancient literature of the Sinhalese people. But when the data available are examined, no doubt can be entertained as to the fact that the Maldivian language is a branch of Sinhalese. Ethnologically the Maldivians may prove to be the descendants of some ancient Sinhalese settlers.

In this connection it is interesting to read the opinion of an eminent philologist who has paid some attention to the subject. Professor Wilhelm Geiger has observed in his "Maldivian Linguistic Studies" as follows :—

"The fact can scarcely be disputed, that, at a period of time still unknown to us, the Maldives were colonised from Ceylon, or, as also may be possible, were colonised at the same time as Ceylon, by Aryan immigrants who came over from the continent of India.

The first view seems the more probable to me, owing to reasons which appear on a study of the character of the Maldivian language. This, in fact, shows a number of features which are characteristic of the Sinhalese language, and which have not arisen in the Prakrit foundation of Sinhalese, but

seem to have originated on Ceylon soil itself. In course of time the Aryan stock of the Maldivian population would be much mixed with Dravidian and Arab blood ; so that the physical type of the Maldivians can no longer be considered a unit."

In spite of centuries of isolated differentiation under the powerful and fanatical influence of Arabic and Islam, the Maldivian language betrays its inseparable kinship with Sinhalese not only in respect of the form of words but even their order and structure. In the list of Sultans compiled from the *Tarikh* Mr. Bell gives, where possible, against the Islamic cognomen of Sultans their *Birudas*, the "honorific titles", believed to have come down from ancient times. These *Birudas* (Sinhalese, *Viruda*) have no meaning to the Maldivians, but strange as it were, they are pregnant with meaning to anyone familiar with Sinhalese and Sanskrit. They are all like the titles of the Sinhalese kings of old. The following specimen of a *biruda* speaks for itself :—*Kula Sundara Kattiri Bovana Maha Radun* ("Great Ruler of the World, a Kshatriya of pure race"). In this connection Mr. Bell observes :

"The *birudas* contain intrinsic evidence of their Sanskrit-Sinhalese origin."

The list given below includes some of the most characteristic and very important Maldivian words with their English, Sinhalese and Sanskrit or Pali equivalents :—

MALDIVIAN	ENGLISH	SINHALESE	SANSKRIT OR PALI
Div	Island	Div or Divayina	Dveepa or Deepa
Rājje	Kingdom	Rajje	Rajya or Rajja
Akuru	Script	Akuru	Akshara or Akkhara
Darumavantha	Just	Dharmavanta	Dharmavat or Dhammavanta
Lankan Furi	...	Lanka Pura	Lanka Pura
Eduru	Teacher	Eduru	Acharya
Ustuba	...	Sthupa	Sthupa
Hiri-ga	Coral Stone	Hirigal	...
Veli-ga	Sand Stone (literally)	Veli-gal	...
Bunda-ge	Shrine of Buddha	Buddha-ge	Buddha-Griha
Mā	Large or Great	Ma or Mahā	Mahā
Kuda	Small	Kuda	...
Bandara	Noble	Bandara	...
Dahara	Young or Low	Dahara	Dahara
Is	High	Is or Us	...
Riya	Cubit	Riyana	...
Etiri	Pot	Etīli	Chati
Nali	Measure	Neli	Nali
Magu	Way	Maga	Marga
Marafa	Killed	Marawa	...
Ekeku	One (Man)	Ekeku	...

MALDIVIAN	ENGLISH	SINHALESE	SANSKRIT OR PALI
Anekeku	Another	Anikeku	...
Tiri	Low	Tiri	...
Devi	Demon	Dev	Deva
Foruwan	To wrap or cover	Porawanawa	Parupana
Hafan	To chew	Hapana	...
Haturu	Enemy	Haturu	Shatru
Ma	I	Mama	...
Tibi nama	If there is	Tibe nam	...
Iru	Sun	Iru	...
Ma-ge	My or Mine	Ma-ge	...
Umba Ama	Your Mother	Umba Amma	...
Biruda	Honorific Title	Virudu	...
Radun	King or Ruler	Radun or Rajun	Raja
Hat-teli	Seven Cauldrons	Hat-teliya	Satta Chatī
Kadu	Sword	Kadu	Kadga
Rā	Toddy	Rā	...

It is not necessary to lengthen this list any more. Suffice it to say that the derivation of practically ninety-five per cent of Maldivian words, save those borrowed from Arabic or Persian, can be traced to Sinhalese sources. So the inevitable conclusion is that the Maldivians originally came from Ceylon and settled in these Islands. This is further confirmed by the various antiquities found on the group.

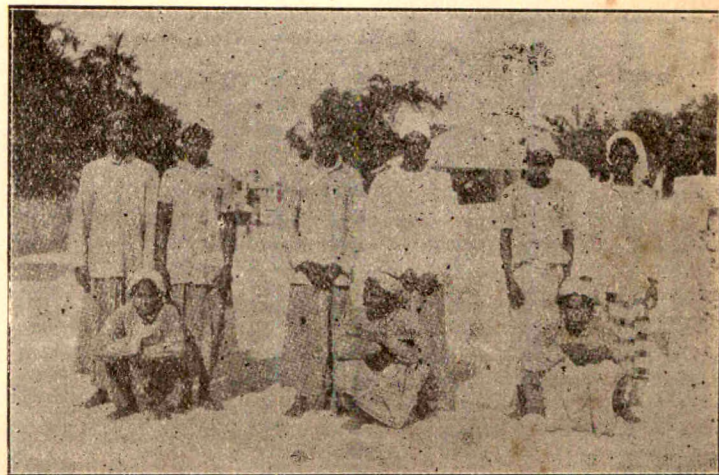
The ancient civilization of the Maldivians is full of interest for many reasons. Mr. Bell has collected very definite and decisive information that enables us to determine the nature of that civilization. It was purely a Buddhist civilization. For every tittle of evidence goes to show quite conclusively that Buddhism existed in these Islands before the advent of Moham-madanism. Mr. Bell did not personally go to the various islands during his visit last year to Mālē, but the information he was able to gather goes a long way to indicate that in some of the principal islands at least there is a rich field for archaeological investigation. Such names as *Vehimana furi* (Sinhalese *Vihara Mana Pura*, "City of the Pleasing Viharas") *Munna-furi* (Sinhalese *Muni Pura*, "Buddha's City"), *Boi-gas* (Bo-tree), *Ustuba* (Sthupa), *Vere* (Vihara), *Havitta* (Chaitya), and the like are used by

the inhabitants, although they do not know the meaning of some of them, to denote places where there are to be found many objects of archaeological interest. Also the existence (in some islands) of wonderful remains of old buildings, carved stones, ruins of dagobas, Bo-trees and a variety of other antiquities is confirmed by the inhabitants and others who have visited and lived in those islands.

Mr Bell urges the following reasons to prove that Buddhism had been at one time the living faith of these islanders :—

"(1) The unexplained existence of the old Bo-tree (now dead) which stood near the palace.

"(2) The largest, and probably the oldest, bathing tank in Male Island, called Ma-Veyo



Maldivian Men.



Malé Women and a Child of the Maldives.

(Sinhalese, *Mahā-Vewa*, "great tank"), which is almost four-square, with a flight of bayed steps in the middle of each side, and surrounded by a low moulded parapet wall. This bath, though less ornate, markedly follows in general design that of the well-known *Kuttam Pokuna* or ancient Buddhist "Twin Baths" at Anuradhapura.* Some of its stones are inscribed with a few letters in an old form of Maldivian character, the *Dives Akuru*, or a variant, which is unintelligible to the inhabitants of this day. The "*Ma-v-yo*" tank is none the less obviously of Buddhist execution, despite its close proximity to a Muslim Mosque of later date; which it serves as effectually as when attached, with much probability, to some Buddhist Temple of old on the same site.

"(3) The lines of stereotyped moulding, as well as parts of the surface ornamentation (arabesques, etc.) gracing the sculptured basements at three important Mosques at Malé..... exhibit, side by side with Muslim forms, unmistakable traits at once recognizable, of Buddhist ornaments as met with *passim* at Anuradhapura and Polonnaruwa†.....

* An ancient capital of Ceylon.

† Another old capital of Ceylon.

"(4) Similarly, the uniform design followed in the shaping of gravestones—peaked at top for males, rounded for females—forcibly recalls, in their outlines, familiar guard-stone terminals of stair-cases to ruined structures at Ceylon's ancient capitals."

The question naturally arises, what has happened to Buddhism which had been so powerful as to leave lasting traces of its existence and ineradicable marks of its influence on the character and civilization of this people? Geiger in explanation of this says :

"The fact that there is no trace of Buddhism in the Islands must not surprise us too much : Islam has totally ousted this religion."

Mr. Bell obviously struck by the same phenomenon has cited the following observation by Albert Gray, a former Civil Servant of Ceylon :

"It may be that during long centuries no life was imparted to Maldivian Buddhism from Ceylon, and that the religion of the Blessed One at last flickered to extinction."

From the foregoing it would appear that the Maldivian Islands present a rich field for archaeological inquiry which must produce results of far-reaching interest and importance.

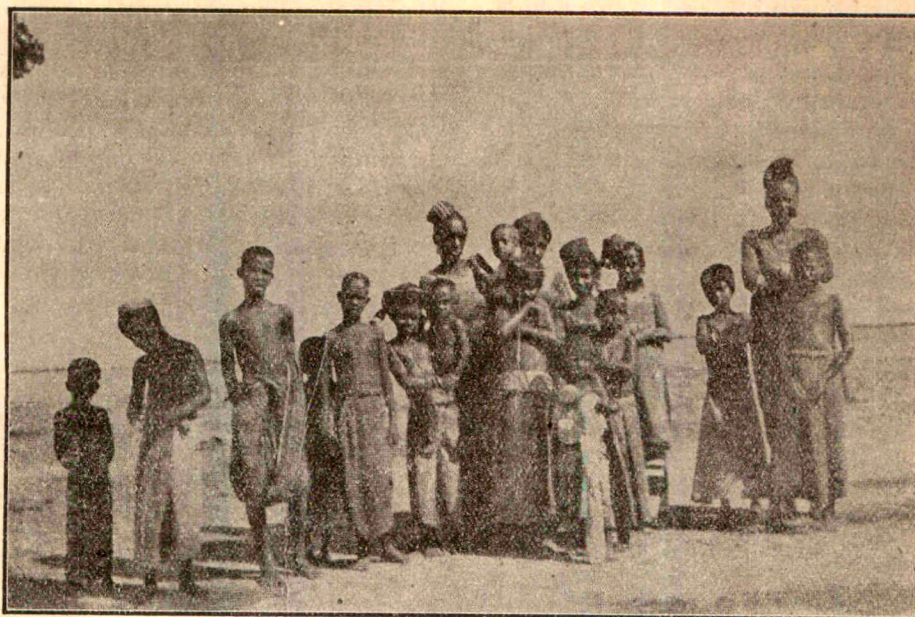
A thorough and systematic investigation into the ruins and antiquities of the Maldivian Islands will doubtless reveal a rich harvest of material not only of Buddhistic interest but also of invaluable help to understand the ancient history of the Islands in relation to India and Ceylon. Let us confidently hope that either the Ceylon or the Indian Government will undertake this meritorious work. His Highness the Sultan of the Maldives can, we feel sure, be depended upon to render every help possible to such an undertaking. It is his concern more than that of anyone else.

Colombo.

D. W. WICKRAMARATCHI.

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(The pictures accompanying this article have been taken from the *Ceylon Government Report on Maldives* by Mr. Bell.)

THE CONCEPTION OF SPACE IN INDIAN ART

SPACE has a fundamental importance for the inner experience of man.

The emotion associated with the conception of infinite space confines the circumference of God, whilst the direction in which one tried to tackle the phenomenon of space determined the outlook of the world's civilisations. The Ptolemaic system and later on those of Kopernikus or Einstein make reality appear in a new aspect.

Considering art under the aspect of space it is an objectivation of spatial feeling and its creation through form. The different ways in which spatial relations are expressed or represented by the arts of different civilisations

seem puzzling. Most of the misunderstanding of art is due to the relation of the spatial conceptions of the spectator and those of the picture which apparently cannot be the same, if time and a different inner disposition and outer civilisation lie between them.

The outer world as it appears to the naive onlooker consists of bodies and space. It has become the custom to represent this outer world by the means of perspective, the consequence being that spatial representation and perspective sub-consciously became identified. Should any pictorial representation not follow the laws of perspective, the average mind will think it wrong. But

what is perspective? It is the mathematical formula which enables the demonstration that the size of objects diminishes in a certain proportion according to their increasing distance from the spectator. Photography produces a picture in exact perspective. Perspective, however, did not exist in the beginning. It was discovered by Italian artists and scholars as late as the 15th century and it took more than two centuries to master the rules.

We must be aware, that we do not see space. The eye by itself does not recognise anything besides coloured surfaces. The little child tries to seize the moon and stars. It sees them near by, for it does not know about their distance. Only after it has gained the experience of space by moving about in it, does the child acquire the knowledge and sense of distance. But distance is identical with depth. Depth therefore is the dimension of experience, of concrete reality. That is the reason why the law of perspective was not found until the fifteenth century, in Italy. There they discovered the outer world newly after so many centuries devoted to abstract spirituality and to a supernatural world. And this discovery was scientific and proved flawless.

We have seen that depth is the dimension of reality. But is that what we perceive as reality, that is to say the *position* of objects in space, the only reality? Let us imagine another kind of reality. Surely every man and every object is only real in so far as their inner value can be reckoned. But in order to evolve those standards he must be connected with other men and other objects. Inner value is measured by *relation*.

Position is static but relation is dynamic and changeable. Position belongs to matter, relation for forces; the one is the outer, the other the inner connection of reality. The one constitutes aspects, the other events. Position is purely spatial; relation however is spatial and temporal at the same time.

Whilst the one is merely descriptive, the other is expressive.

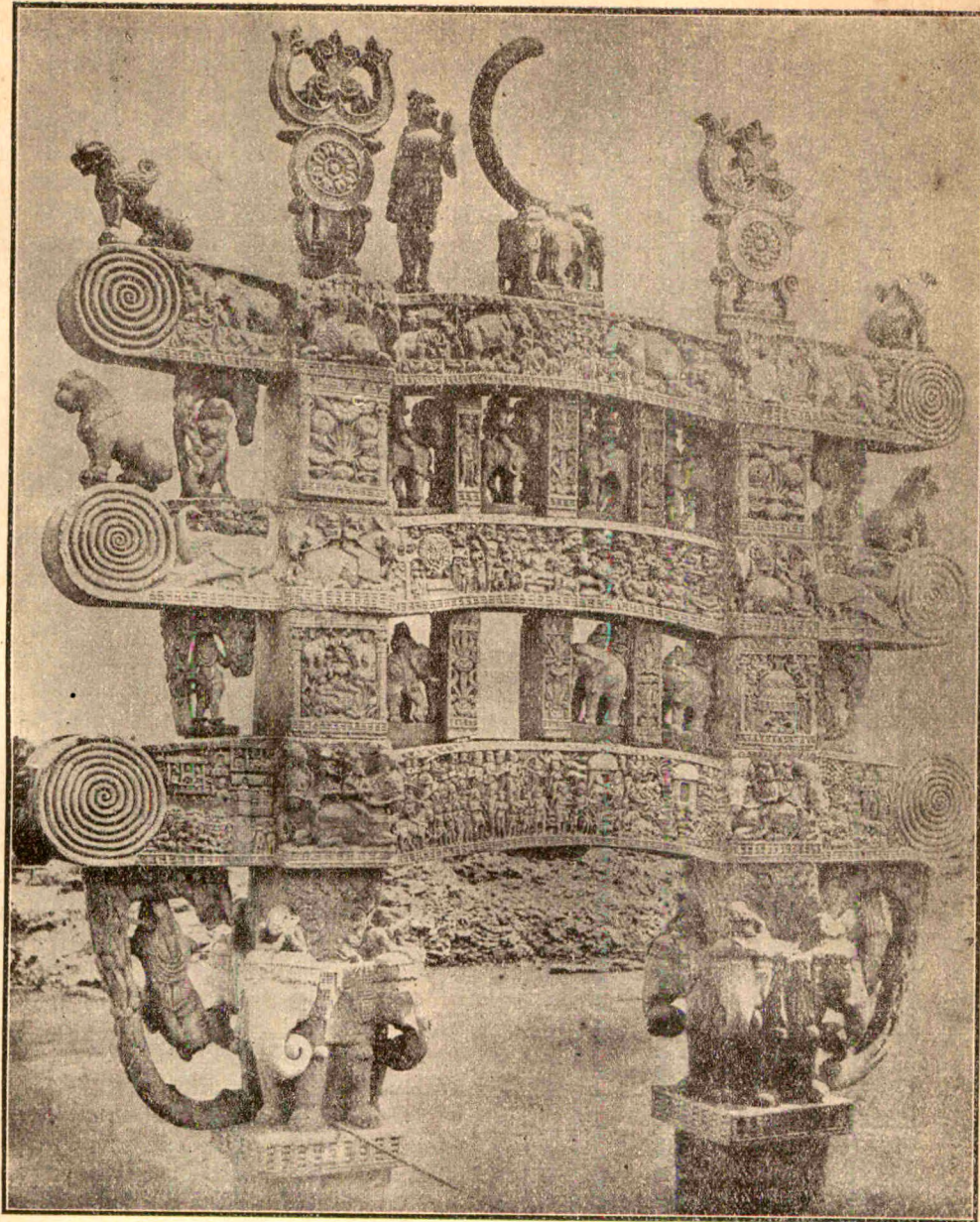
Indian art contains religious scenes and sacred figures; whatever its subject be, it is saturated with religion and communicates it by significant form. The extension of things becomes of minor importance, where their value alone is concerned.—If, for example, in Indra's Paradise* a happy inhabitant approaches Kalpadruma, the wish-bestowing tree, it stretches its arms which grow amongst the branches to the man who is of equal size with the tree, for his importance in this miracle is not less than that of the tree. Size therefore is independent from actual extension and is regulated by the importance of the actors, which these get in every particular connection. Not only man and tree are occasionally of equal height, another time lotus flowers and elephants are small alike for they surround the figure of a Goddess (Sri) and in relation to her superhuman existence their importance is equally subordinate.

Under such circumstances perspective is excluded a priori. To the mind of the Indian artist all objects are equally near and they are distributed and extended as their relative importance demands it.

In the representation of Maya Devi's dream, for instance,† the Queen, Buddha's future mother, dreams that the Buddha plying through the air in form of an elephant approaches her left side. We imagine the Queen lying, in her bedroom, surrounded by her maidens, perhaps a lamp is burning, and we try to visualise with the queen the apparition of the Buddha elephant. The Indian artist does not show any apartment at all, that is unnecessary. In order to explain that the queen is asleep, it is sufficient to represent herself lying outstretched with eyes closed on her bed. This is of greatest importance. And to allow for no misunderstanding, as much of the queen must be seen as possible. Therefore her

* Mahabodhi, Cunningham.

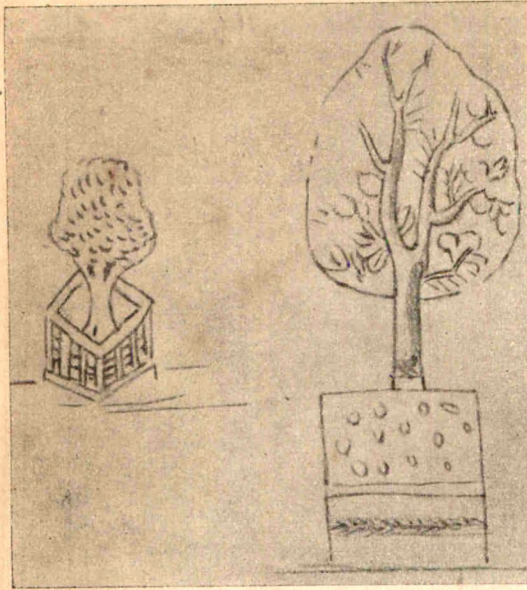
† Cunningham, Barhut.



Sanchi Gateway (North).

bed is represented in bird's eye view ; the dream is as important as the queen herself. The Buddha elephant, demonstrated in sharp profile is just about to touch her left side while still flying. In addition one sees that it is night on account of the lighted candle and that the sleeping lady is of a high social rank, because servants surround her bed. There

is no trace of a room or of space in the relief ; it would be disturbing and distract the attention from the central figures. That two of the maids are knocking their heads against the bed, that the third is resting her elbows on the queen's head, that the feet of the bed are standing crooked, that the candle is just tumbling over, are all matters of no importance,



Quadrangular Railings Round Trees Shown
in Perspective.

It is not the surroundings, the space in which the event takes place, which are to be represented, but only the significance and action of the story itself.

But every art, so far as it is a representation, makes use of the figures of reality and those by themselves are spatial. It is therefore the endeavour of the Indian artist, to reproduce only those spatial elements which are unavoidable for the significance of the action and it is as necessary to show the bed on which queen Maya dreamt in bird's eye view, as to represent the slab of the throne* on which Buddha received enlightenment under the Bodhi-tree by the same artistic convention. Spatial formulae make the meaning of the objects distinct. If necessary for clear understanding, two, three or four sides of an object are depicted in a somewhat crooked and broken connection, where in reality only one or two sides can be seen. If for example a railing surrounds a sacred tree its function is of deeper importance than its structure and so we see the tree enshrined between the four

sides of the railing which form a quadrangle round the stem of the tree. Such formulae are typical. They do not represent, but are as intimately connected with the objects as their proper names. They have an almost hieroglyphic character. Under such circumstances it is not surprising to find figures standing on one another's head in order to show them unforeshortened in their entire individuality.

The Indian artist cannot make mistakes as regards spatial representation, for he never attempts a suggestion of space. His figures do not *move in space*, but they *live in the significance* of the scene. This however is only one aspect, namely the intellectual side of the Indian conception of space.

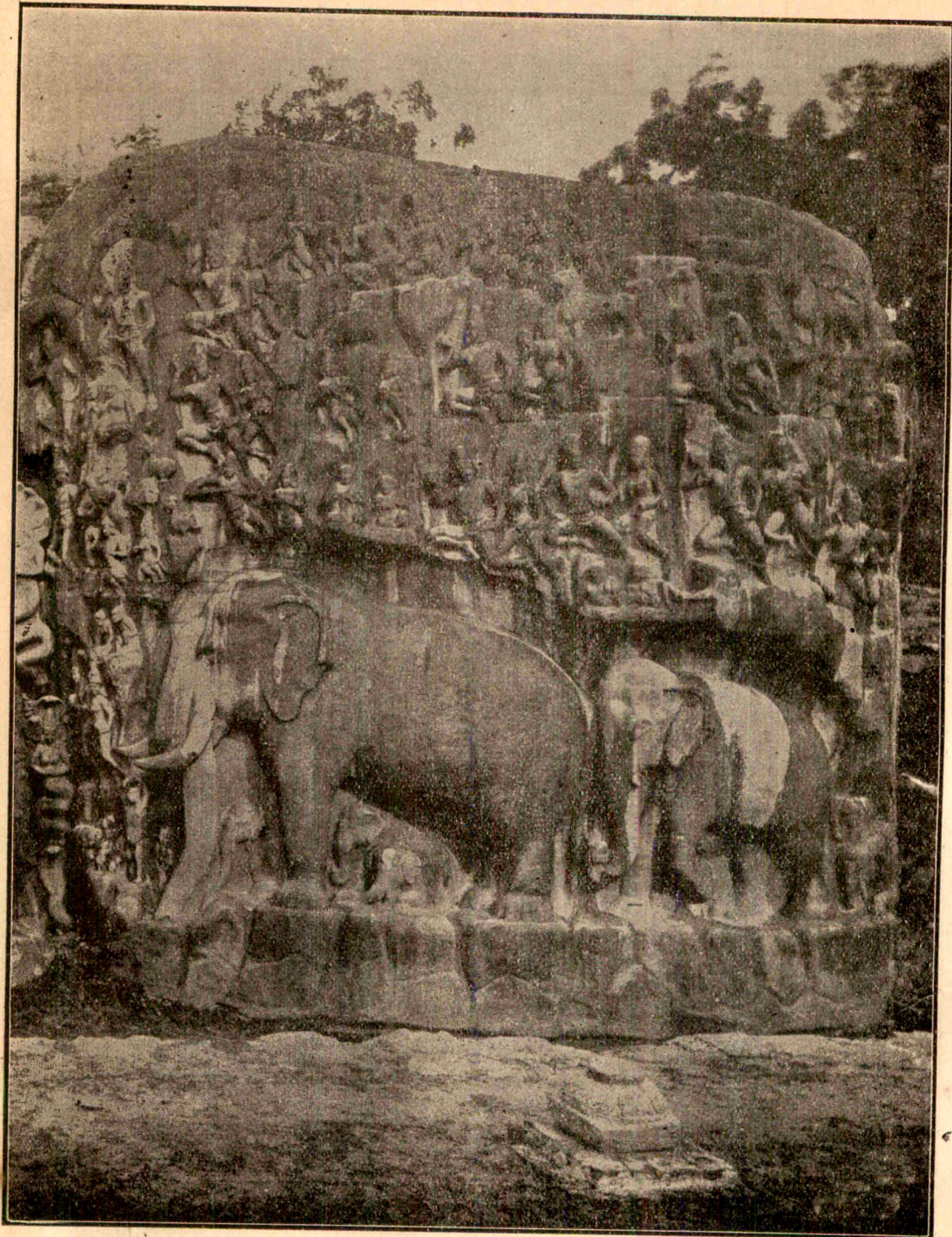
The figures, once isolated from spatial surroundings, can be disposed freely in the picture, according to their significance.

An artist is never satisfied with his work as long as he has not entirely expressed his intention. To the mind of an Indian artist his work of art seems unfinished, empty and meaningless, until he has entirely filled it up with figures and form, so that not the smallest part remains unformed. The monumental gateways which led to the stupas, the wall paintings of the Ajanta caves are covered with figures in such an exuberant manner that on a limited surface the whole creation—man, animal, plants, objects and symbols, life and legend, reality and imagination—are united. The greatest care is bestowed to eliminate emptiness. The forms are so crowded, so close to one another and intimately connected that they exist only by themselves in a world where there are only figures and life, where space and interval have lost their necessity. The artist was afraid of space. It seemed to him empty and meaningless, incomprehensible, impossible to be formed by his creative power. This unknown and frightful force has to be conquered and driven away by the fulness of life, by crowds of figures moving about. Life, form, significance and fulness, all of them are identical productive means of the

* Fergusson, *History of Indian Architecture*; p. 90; Vincent A. Smith, *History of Fine Art in India and Ceylon*, p. 66.



Ajanta Fresco Painting.



MAMALAPURAM BAS-RELIEF.
Descent of Ganga to Earth and Penance of Arjuna.



The Dancing Shiva (Nataraja), [Bronze, in Madras Museum.

artist, by which he tries to overcome the abyss of nothingness. He covers it with an abundance of forms and they represent life and he escapes the silent tranquillity of the unformed infinite.

The Indian artist denies space in every aspect. He does not care about distance, for to his mind all objects are equally near. On the other hand he is afraid of the vastness of space. Possessed by a psychical 'horror vacui', he replenishes this vacuum with the super-abundance of life, which is manifest through form.

A relief which extends over the wall of a rock at Mahavellipur illustrates the descent of the Ganges. The figures of men, animals, saints, the figures of spirits of water and earth form the irregular pattern of a sculptured wall paper which covers the slope of a hill. No direction can be distinguished. They come from all directions, move up and down. There are many of them but their number seems to increase by their incessant movement. And if in the rainy season water pours down running over and between them, the descent of the Gangés becomes realised by a

unique communion of art and nature, both of which display a cosmic myth on the wall of a rock which offers its surface to become the spaceless ground where the elementary forces of creation are interwoven.

Siva Nataraja, the dancing Lord is one of the most popular representations of the later South-Indian art. The idea of creation, preservation and destruction of the world is translated as spatial rhythmic of the body, of the legs and four arms of the dancing God. It abolishes right and left, front and back and forms at the same time an integration of all of them together, supported by the dancing energy, which creates a space merely existing by dynamic force and no longer by dimensions.

The Indian conception of space is dynamic throughout. The infinite is filled by forms which are produced in super-abundant flow as manifestations of a movement which belongs to life itself. Significance confines it to concrete figure and to standing formulae.

STELLA KRAMRISCH.

INTEREST ON LOANS IN ANCIENT INDIA

By S. V. VISWANATHA, M.A.

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THE village-community in Ancient India was more or less self-sufficient and the village population lived a peaceful life with the bounties that were conferred upon them by nature. It is a fact that the village ryot had very little need for capital, for he was unused to improved methods in agricultural operations and he kept himself in the whirlpool of tradition and custom. But when the harvest failed, or for various causes such as pestilence, famine, fire or floods the husbandman's lot became miserable, it was recognised as the duty of the state to afford him relief. This practice of granting loans to agriculturists is in evidence in a passage in the Mahābhārata¹ where Narada puts

the question to Yudhishtira: "Do you grant, with kindness, loans unto the tillers taking only a fourth in excess?" Again, the fact that the Indians had been even from the earliest age of their civilisation engaged in active commerce, internal and foreign, is also largely in evidence. As Prof. Rhys Davids says,² 'the great merchants in the few large towns gave letters of credit on one another.' Lending out of money for interest must have been common in trading centres. We meet with full information in the *Arthashastras* and the *Dharmasastras* on credit transactions and the rates of interest that were demanded on loans.

In the middle ages in Europe 'usury' or

interest was condemned by the Church fathers as being unmoral. There were no facilities for commercial transactions in these ages, and the shackles that fell on these were gradually relaxed. It would appear that ideas to the same effect were prevalent in ancient India as well. 'He who lends out money for gain, levying unfair rate of interest, becomes a sinner,' declares the *Manusmṛiti*.³ It was possibly the prevalence of this idea in India of his time that led Megasthenes to lay down his observation⁴ that the 'Indians neither put out money at usury, nor know how to borrow. It is contrary to established usage for an Indian either to do or suffer a wrong and therefore they neither make contracts nor require securities.' This would, however, appear to be not a universal observation. For, works of literature of his age, if not of previous ages, contain regulations regarding fair and unfair interest and the legality of interest is generally admitted in all these works.

It is, however, laid down in our literature what the fair rate of interest was in any transaction. The rate differed in different cases, but certain ideas of fairness in regard to the rate of interest appear to have been current. The fact that interest was allowed on transactions could not warrant one to be usurious, and usury was condemned as a sinful practice. "Weighed in the scales, the crime of killing a learned Brahmana against the crime of usury, the slayer of the Brahmana remained at the top, the usurer sank downwards."⁵ It would appear also that the state regulated the just rate of interest and prevented the practice of usury. In the *Arthaśāstra*⁶ we read: "Persons exceeding or causing to exceed the above (just) rate of interest shall be punished with the first amercement." Not only those that were parties to such an unlawful transaction punished, even those that witnessed such transactions had to pay half the above fine.⁷ If the parties to a loan went to a court of law for settlement, "stipulated interest beyond the legal rate being against the law could not be recovered."⁸

Interest was usually taken in the material with which the transaction was effected; grain in the case of grain-loans; cattle in the case of cattle; and money in cases of money loans. There was also commutation in terms of money of grains or other commodities,

Kautilya says⁹: "Interest in grains in seasons of good harvest shall not exceed more than half when valued in money." Interest was generally calculated as ratio of the capital lent.¹⁰ For example an eightieth part is considered by law-givers as fair interest.¹¹ Again, interest was reckoned monthly more commonly than yearly. Only in rare cases does it appear, especially in money transactions, in terms of more than one year. In some cases where beneficial pledges, such as land, cattle, slaves, etc., were given, no interest was due to the creditor on the loan.¹²

We meet with interest of various kinds in our evidence. Interest on short term loans are distinguished from those for long terms.¹³ Other varieties are¹⁴ *Kāyika* ('corporal'), i. e., 'to be paid by bodily labour or by the use of the body of a pledged animal or slave'; *Kārita* ('stipulated interest') which has been explained as 'an illegal rate of interest or interest which runs on after the principal has been doubled, agreed to by the debtor on account of distress'; *Kālavriiddhi* ('periodical'), i. e., 'monthly interest or interest which has exceeded the double of the principal in the case of money or five times in the case of articles and live-stock'; and lastly, *Chakravriiddhi* ('compound interest') and *Bhōgalābha* one from which profit or enjoyment is got.

The rates of interest differed with the nature of the transaction, the caste and credit of the debtor, the duration of the loan and the kinds of articles lent. Almost all our authorities¹⁵ agree that 15 per cent is fair rate of interest. Kautilya says $1\frac{1}{4}$ per cent per month is just. In *Manusmṛiti* we read: "A money-lender may stipulate as an increase on his capital for the interest allowed by *Vasishtha* and take monthly the 80 "part of a hundred." In the latter work it is 5 *mashas* for 20 *Kārshāpanas*. In all these cases it is 15 per cent per annum. This was apparently the rate at which money was lent to the poor and the needy. Yājñavalkya says, in a loan on mortgage interest is $\frac{1}{80}$. The highest rate was demanded in transactions with great risk, e.g., Kautilya says¹⁶ in cases of sea-loans 20 per cent interest may be charged. We find, however, that in the second century A.D. in the time of Ushavadāta "the yearly interest on the 2000 *Karshapanas* deposited by Ushavadāta was 100 *Karshapanas* and in another case that on 1000 was 75."¹⁷ This

shows that "the rate of interest was not so high as it has been in recent times but varied from 5 per cent to $7\frac{1}{2}$ per cent per annum." This was certainly very low interest for the age. Thus the rate of interest differed largely in different ages and in different cases.

The duration of the time stipulated in the transaction was one of the criteria which determined the rate. In *Gautama Smṛiti*¹⁸ we read: "According to certain authorities, interest may be charged at the rate of 5 *mashas* per month in the event of the loan being more than one year." In this case higher interest was demanded, for the creditor had to part with his money for a greater period of time.

Secondly, the interest charged depended on the risks of the transaction. In the *Arthasāstra*¹⁹ we read 10 per cent and 20 per cent may be charged in the case of forest loans and sea loans respectively. These are cases in which the greatest amount of risk is involved. Especially in the latter case, if the vessels sank and the cargo was destroyed or the adventure on the seas came to an end, there was no possibility for the recovery of the loan. Hence the interest demanded covered also the principal. It is bearing in mind the great risks in transactions and the necessity for avoiding risky cases that the *Sukraniti*²⁰ lays down that money should not be lent out merely for the sake of interest, for there is the danger of the capital being lost.

Next, the same rate was not charged in the case of money-loans as in the case of other articles or live-stock. *Yājñavalkya*²¹ says: "A young one [should be given as interest in case of a loan] of female animals such as the cow, (the interest on loans) of liquid substances (such as, clarified butter, oil, etc.) should be eight times; (on loans of) cloth, grains and gold, (the interest should be) four, three and two times according to the *Smṛitis*." Interest on money transactions is never to exceed $\frac{1}{10}$ part thereof.²² In cases where pledges were given, no interest was charged. The interest on other than mortgage transactions was higher, for there was less risk of the loss of the loan in cases when mortgages were received.²³

The credit of the person that took the loan entered into the transaction. Personal considerations, of course, played their part

in determining the rate and the *Sukraniti*²⁴ advises to the effect that money may be lent to a friend without interest. In the case of loans which gave good profits to the debtor higher interest was charged. Kautilya, for instance, says²⁵, 5 per cent interest may be charged in commercial transactions. Here the rate depended not so much upon the risk as upon the large gains that accrued to the man that took the loan. The lender in these cases had fair reason to expect some share of the profits.

We note also that interest varied according to the caste of the person that took the loan. "Just 2 in the hundred, 3, 4, and 5 (and not more) he may take as monthly interest according to the order of the castes."²⁶ This is the opinion in all the *Smṛitis*. Kautilya and the other *Arthasāstra* writers do not apparently make a distinction of this kind. The respective rates of interest in the case are, however, not due to the superiority of birth but due to the fact that in those ages the one that preceded in the social order had greater credit than the one that followed. The understanding apparently was that the Brāhmana was more believable than the Kshatriya, the latter more than the Vaisya and so on.

Usury was condemned and interest was not to be levied by a lender merely actuated by motives of gain. We read in the *Manusmṛiti*²⁷: "Stipulated interest beyond the legal rate being against the law, cannot be recovered. They call that a usurious way of lending." The maximum of interest to which a lender is entitled is in no case more than 5 per cent.²⁸

We may next note certain rules that are in evidence in regard to the time bar in loans, the limit of interest, the repayment of the loan with interest, etc. The money was to be taken back when offered and "a creditor refusing to receive the payment of his debt shall," according to Kautilya,²⁹ "pay a fine of 12 panas." Thus the greedy man, who being led by selfish interest wants that the interest should accumulate indefinitely, was dealt with severely. "If the refusal is due to some reasonable cause, then the amount free from interest shall be kept in the safe custody of others."³⁰ It is clear from this that the debtor was not bound to pay the creditor any interest for the period during which the money is left in abeyance.

As Yājñavalkya puts it :³¹ "If a creditor for multiplication of his own money does not take it when offered back by the debtor, and if the latter deposits it with an umpire, interest ceases from that date. A limit is also placed on the aggregate amount of interest allowed. In money-transactions interest paid at one time (not by instalments) shall never exceed the double (of the principal)." On other commodities such as grain, wool, beasts of burden, etc., it is never to exceed five times the original amount.³² If, as stated above, there was the rule that money was to be taken by the creditor when offered, there was also the rule that interest should not be claimed before it fell due. "A person claiming interest when it is not due...shall pay a fine of four times the amount under dispute," says Kautilya.³³ If the debtor could not pay the interest in due time, he was allowed to renew the agreement and insert therein the amount of interest to be paid by him.³⁴

1. Mahābhārata: Sabhā Parva, 5.
2. Rhys Davids: Buddhist India, p. 101.
3. Manusmṛiti, VIII. 141.
4. Megasthenes, XXVII.
5. Bodhayana, I. 5, 10, 23 and Vasishtha, II. 42; Manu, VIII. 141.
6. Kautilya, III. 11.
7. Ibid.

8. Manusmṛiti, VIII. 152.
9. Kautilya, III. 11.
10. Yājñavalkya, II. 40.
11. Ibid, II. 38; Manu, VIII. 140; Kautilya, III. 11.
12. Manusmṛiti, VIII. 143.
13. Gautama, XII. Manu, VIII. 153, note.
14. The reader may be referred to the remarks of Dr. Bühler on verse VIII. 153. in Manusmṛiti. See S. B. E., XXV. Pp. 280 and 281 notes.
15. Manu, VIII. 140; Vasishtha, II. 51; Gautama, XII. 29; Yājñavalkya, II. 37; Arthashastra, III. 11.
16. III. 11. This works to 240 per cent.
17. Bombay Gazetteer, I. ii. 176.
18. Gautama, XII.
19. III. 11; Yājñavalkya, II. 39.
20. Sukraniti, III. l. 386.
21. Yājñavalkya II. 40.
22. Gautama, XII; Manu, VIII. 152 for example.
23. Yājñavalkya, II. 38. Here interest is $\frac{1}{80}$ only if mortgage was offered.
24. Sukraniti, III. l. 382.
25. III. 11.
26. Manu, VIII. 142; Yaj., II. 38 and 39; Vas. II, 48.
27. VIII. 152 *op. cit.*
28. Gautama, XII; Manu, VIII. 152. The exceptions already noted in Yājñavalkya and Arthashastra are interesting.
29. Kautilya, III. 11.
30. Ibid.
31. II. 45.
32. Manu, VIII. 151; Yaj., II. 40; Gaut., XII. 31 and 36; Vish. II. 11-15.
33. Kautilya, III. 11.
34. Manu, VIII. 155.

DIET AND RACE*

By MAJOR B. D. BASU, M.D., I. M. S. (RETD.).

DURING the last quarter of a century, due chiefly to the labours of American scientists and authors, a large number of works on the subject of foods and dietetics has appeared in the English language. The question of nutrition has been better studied in the Universities of Germany, France and America than anywhere else.

Although England lags behind America and Germany, yet it is trying to investigate the

subject in a spirit which deserves our admiration for the investigators. Thus Mr. F. P. Armitage in *Diet and Race* deals in the first essay with "Diet and Physique." He has mentioned the statures of certain peoples which according to him bear "relationship between diet and physique."

The second essay on "Diet and Colour" is a very important one. In it he has made a detailed survey of diet in relation to color of the skin, hair and eye. Regarding this essay, he writes in the preface that "it is for the reader to judge if the case for associating colour with the salt content of the system

* *Diet and Race*: Anthropological Essays by F. P. Armitage, M. A., Longmans Green & Co., 1922, Price 7s. 6d.

is made out. That there is, at any rate, a case for further inquiry will, I think, be conceded. It should be an inquiry as to how far the presence of sodium chloride in the blood, by its effect on the mobility of the blood corpuscles, or in some other way, retards or prevents the deposit of pigment—an inquiry for the biological chemist."

This essay deserves careful study by all philanthropists who want to do away with the colour-bar. If the pigmentation of the skin is due to the want of the proper amount of salt in the system, then it behoves all well-wishers of Humanity to see that the coloured races do not suffer from a lack of it.

From time to time attempts have been made by medical men to prove that the outbreak of such epidemics in India as cholera and the bubonic plague is due to the heavy tax imposed on salt in this country. In my book on *Diabetes Mellitus and its dietetic treatment*, I expressed my opinion that the wide prevalence of *Diabetes Mellitus* in this country might be due to the duty levied on salt. I wrote:—"The people of India, being for the most part vegetarians, require more common salt, that is, Sodium Chloride, than meat-eaters. But, unfortunately, they cannot afford to consume salt in sufficiently large quantities, because salt is very heavily taxed in

India. No wonder that the general health of the people of India is not what it should be."

Writes an American author;—

"Whenever a high tax has been imposed on salt and its use restricted, the health of the people has suffered." (*Dieto-Therapy* by Fitch, Vol. I, p. 256.)

Unfortunately, instead of doing away with the salt-tax altogether, Government has proposed to double it!

Now, if Mr. Armitage's study on the effect of salt on pigmentation has any foundation in fact, then does it not behove every Christian Missionary who comes out to India for the salvation of the souls of poor heathens to agitate and agitate for the repeal of the salt tax, for this will make the skin of his converts colourless and thus the colour-bar will be removed, and no separate "nativ church" will be needed for those whom he has tried to bring within the fold of Christ?

"The last essay on 'Diet and Cranial Form' he says, "is suggestive only. It is for the reader to draw his own conclusions."

All the three essays deserve careful perusal by anthropologists and those interested in the question of Foods and Dietetics, for they try to confirm the dictum of the Hindoo physician Charaka:

"Verily, the body is the result of food."

THE LAST OF THE PEISHWAS

II

IT is necessary here to refer, in more detail, to the nature of the claims which the Peishwa advanced on the Guicowar's government.

It was in 1751 that Dummajee Guicowar was made a prisoner by the Peishwa Ballajee Rao in the Deccan and was not released till he had executed a bond by which he agreed to equally partition both the territory already acquired, and of all future conquests in Guzerat. Dummajee also bound himself to maintain ten thousand horse to assist the Peishwa when required, and to pay an annual tribute of five lacs and twenty-five thousand rupees, and to contribute a certain sum for the support of the Sattara Raja's establishment. Part of this tribute Dummajee and his descendants never

paid to the Peishwa; the arrears thus amounted to about a crore of rupees. The Peishwa urged the Resident to take steps to settle these pecuniary claims of his on the Guicowar.

There was an agent of the Guicowar at Poona by the name of Bappoo Myral who was found unfit to settle these matters. Hence the Peishwa desired that some one else should be sent from Baroda who was competent to deal with these questions. The Baroda government nominated Gangadhar Shastree as Guicowar's agent. The nomination of this man was highly offensive to the Peishwa and he strongly objected to it. But Mr. Elphinstone totally ignored the Peishwa's protests and forced, as it were, Gangadhar Shastree on him. Mr. Elphinstone refused

to attach any weight to the Peishwa's objection, because when Gangadhar Shastree's name was proposed to the Peishwa in 1811, the latter did not raise any objection!

It is necessary to narrate the rise of Gangadhar Shastree. He was a Brahman of very humble parentage. In his early life, he was a servant in the Phadkay family of Poona and it was said that he had been once insolent to the Peishwa. Vain and shrewd as he was, he knew how to get on in the world. At the time of which we are writing, the English were by fraud and intrigue trying to consolidate their power in the land of the Mahrathas and depriving the latter of the territories which their genius and valor had secured them. In Gangadhar Shastree the English found a fit instrument to carry on their designs and give effect to their schemes. The author of the Baroda Gazetteer, Mr. F. A. H. Elliot, thus writes of this Brahmin:

"His (Gangadhar Shastree's) usefulness was already well-known to the Honorable Company and he rapidly acquired the confidence of a strong party in the Darbar headed by Babaji and afterwards by Fatehsing, till, at last, feared or respected by the British and the courts of Poona and Baroda, the Shastree came to play the most important part in the history of Baroda.

The same author also informs us that Gangadhar Shastri,

"accompanying Major A. Walker to Baroda, entered the government service of the British in 1802. In June 1803, the village of Dendole in the *pargana* of Chorasi in the Surat *atthavisi* was granted him and his heirs in perpetuity. It was worth 5000 rupees per annum.....

On the 12th of January 1805, on his daughter's marriage the Bombay Government presented him with Rs. 4000. On the 15th of May 1806 a palanquin was given him with allowance of Rs. 1200 a year for its maintenance.....

The close-fisted English must have derived great material advantages through the instrumentality of this man which led them to confer on him all these honors and favours.

Naturally this man was looked upon

by the Peishwa and many of the dignitaries and nobles of Baroda as a traitor, ready to sell his countrymen and sacrifice their interests in order to gain the smile of, and curry favour with, the English. The Peishwa strongly objected to his appointment, but, as said before, Mr. Elphinstone turned a deaf ear to his protests. Nay Mr. Elphinstone went a step further. Knowing the unpopularity of Gangadhar Shastree at Baroda and the enemies that he had created by his overbearing manner, Mr. Elphinstone had ample reasons to fear that the life of his protegee would not be safe in the Deccan. Gangadhar Shastree himself was unwilling to move out of Baroda, for somehow or other he had the premonition of the danger that was to befall him. Under the circumstances, he should not have been forced to go to Poona as the Guicowar's agent. But without the Peishwa's knowledge, Elphinstone gave a formal guarantee for the Shastree's safety from the British Government. This conduct of Mr. Elphinstone highly offended the Peishwa, who had also several other well-founded reasons to be dissatisfied with the manner in which he was being treated by the English. He was supposed to be their ally, but he was not treated as such. He was the Sovereign of Kathyawar, but the English conducted the war in that province without his sanction, and inflicted fines on Navanagar and Junaged of which he had not been officially apprised, and above all, of the settlement made by Colonel Walker which was an undoubted infringement of the Peishwa's suzerainty.

Gangadhar Shastree set out from Baroda on the 19th of October 1813, and on his arrival in Poona Bajee Rao refused to see him. But knowing that he was in the good books of the English, and he was their protegee and under their protection in Poona, he commenced a career of intrigues having for their object the ruin and downfall of the Peishwa.

Mention has already been made above of Mr. Kharsetji Modi. He was

the confidential servant of Sir Barry Close, but he was deprived of authority by Mr. Elphinstone. He was still in Poona when Gangadhar Shastree arrived there. This Brahman upstart knowing that Mr. Kharsetjee was not in the good books of Mr. Elphinstone left no stone unturned to poison his mind against that Parsee. We are told that—

"In May (1814), the Shastree requested (Mr. Elphinstone) that one man might be either removed from office or wholly trusted. This was Kharsetji Modi whom the Shastree suspected of.....working with Trimbakji to influence the Peishwa by keeping him in a state of alarm as to the designs of Fatesing and the British."

The manner in which Kharsetji was ordered to leave Poona and his subsequent fate have already been narrated. But no sensible man can have any reason to doubt that this Parsee met his death at the hands of some of the numerous emissaries of the Poona Resident, Mr. Elphinstone.

The mission with which Gangadhar Shastree was charged, did not consist merely in settling the pecuniary claims of the Peishwa on the Guicowar, but also to secure the lease of Ahmedabad farm for his master. It has been said before that half of Gujrat belonged to the Guicowar and the other half to the Peishwa. The Peishwa's share in Gujrat had been leased to the Guicowar. The terms of the lease were now approaching their close. The Peishwa was unwilling to grant the lease to the Guicowar, but the British Government wished that the farm of Ahmedabad should be retained by the Guicowar. We are told on official authority that—

"The Peishwa very sensibly feared that if he continued to grant long leases of the Ahmedabad farm to the Guicowar, the renewal of them would at length come to be a matter of course and that Ahmedabad would in fact lapse into a mere tributary province..... The retention by the Guicowar of the farm of Ahmedabad was anxiously desired by the Bombay Government whose boundaries touched it at many points and it was important to thwart every attempt of Baji Rao to create fresh political ties between the courts of Baroda and Poona."

From the words put in italics in the above extract it will be observed that the British Government had been intriguing against the Peishwa. The Peishwa had every right to farm out his share of Gujrat to whomsoever he liked. But it was just what did not suit the convenience of the Bombay Government of the day and hence Mr. Elphinstone surrounded the Peishwa with spies and it is not improbable that he employed a large number of intriguers to create troubles in the Peishwa's territories. Well, he was acting on Machiavelian policy, for political expediency dictated him to do so. This Gangadhar Shastree was a fit instrument in Elphinstone's hands to carry out all his intrigues. Mr. Elphinstone himself has left a description of the Shastree which shows what sort of man this Brahman upstart was. He describes—

"Gangadhar Shastree as a person of great shrewdness and talent who keeps the whole state of Baroda in the highest order, at Poona, lavishes money and marshals suwary in such style as to draw the attention of the whole place. Though a very learned Shastree he affects to be quite an Englishman. walks fast, talks fast, interrupts and contradicts, and calls the Peishwa and his ministers old fools and 'damned rascals' or rather 'dam rascals'." (Colebrooke's Elphinstone, I. 275).

Knowing the sentiments of Gangadhar towards the Peishwa and his ministers a sense of prudence should have told Elphinstone to remove the Shastree as soon as possible from Poona. But the tragical drama would not have been unfolded had Mr. Elphinstone been a little prudent in all his dealings with the Peishwa. Nay, it was the interest of Mr. Elphinstone to keep the Shastree in Poona, because the latter was serving as his tool and playing the part of a spy on the Peishwa. The person of an ambassador is held sacred according to canons of the International Law of Nations of the civilized world. But it is also a well-known maxim of International Law that the lives of spies and emissaries should not be spared. Since his arrival in Poona, Gangadhar

Shastree had done his best to create ill feeling between the Peishwa and the English and he richly deserved the fate which subsequently befell him. There can be no doubt to any reasonable man that Mr. Elphinstone gave the formal guarantee for the Shastree's safety from the British Government knowing the part which that Brahmin upstart had to play and for which International Law prescribes one penalty only, namely, forfeiture of life. Ambassadors and diplomatists are supposed to possess a great deal of that undefinable thing called tact and to act on Talleyrand's saying that language is given unto us to conceal our thoughts. But this Brahman upstart sadly lacked the one and never acted on the other. The manner in which he indulged in vituperation of the Peishwa and his ministers shows how utterly unfit he was for the mission with which he was charged to Poona.

Gangadhar Shastree being known to be a dangerous man, it was the interest of the Peishwa to either conciliate, or if possible, annihilate him. Months passed, and yet the objects for which he was sent to Poona were not accomplished. The lease of Ahmedabad Farm was not renewed in favour of the Guicowar but given to Trimbakji Danglia, said to have been a great favorite of the Peishwa. When he found the lease of the much coveted Ahmedabad Farm was given to another man and not to his master, he thought his stay any longer in Poona was useless, and so also thought the Guicowar and the British Government. Accordingly Gangadhar Shastree was ordered to quit Poona and to return to Baroda.

But as said before, he was a dangerous man and the Peishwa and all his well-wishers tried to buy him off if possible. Trimbakji Danglia, reputed to be the greatest favorite of the Peishwa, tried his best to effect reconciliation between his master and Gangadhar. We are told by the author of the *Bombay Gazetteer* Baroda volume, Mr. F. A. H. Elliot, that

"Trimbakji Danglia, very probably at this

time, really intended a reconciliation. He is said to have confessed to the Shastree that he had at one time during the negotiation intended to murder him."

Now if his confession be at all true, then nothing short of lunacy and madness would have prompted him to commit the dastardly deed with which, as we shall presently see, he was charged.

In the eyes of the Peishwa, the Shastree's friendship and good-will appeared so important that he left no stone unturned to secure them. But as he was such an important tool in the hands of the English, they were equally determined that he should not be bought over by the Peishwa. The latter offered the Shastree the post of his minister but we are told that "this offer the Shastree rejected at the desire of Mr. Elphinstone."

The Peishwa made a proposal that the Shastree's son should be married to his sister-in-law. The Shastree agreed to this proposal and accordingly preparations for its celebration were being made at Nasik where it was to take place. But almost at the eleventh hour when the preparations were well advanced, the Shastree, without assigning any cause, broke off the marriage contract. Happily for him, the law of breach of promise of marriage of the Christian countries of the west is not applicable to India, otherwise he would have had to pay a very large sum of money in damages. The Shastree also prevented his wife from visiting the Peishwa's palace. Of course no English writers have given or even tried to give any explanation for these unusual steps, which the Shastree adopted; but there can be no doubt to any reasonable man that, in all probability, he was ordered to do so by the Resident at Poona, that is, Mr. Elphinstone. Not cordiality but estrangement of feeling between the Poona and Guicowar governments was the object aimed at by the British Government and which the latter did not even conceal. The scandalous manner in which the Shastree was behaving towards the Peishwa was enough to have enraged any one, but to the latter's credit it must be

said that he took all these things very calmly.

Although the Ahmedabad Farm was not again leased out to the Guicowar, it would seem that Gangadhar Shastree tried to settle the pecuniary claims of the Peishwa on his master in a manner which was agreeable to the Brahman chief. The Shastree

"granted that the sum of 39 lakhs with interest on the same, was owing to the Gaikwar, and in lieu of all claims, which were then laid by the Peshwa at one crore of arrears and 40 lakhs of tribute, he proposed to surrender territory worth 7 lakhs. At the same time he apprehended that Fatesing would never part with so large a portion of his territory, and prayed the Resident to assist him in influencing the Baroda court.

Had the British Government carried out the prayer of the Shastree, all the differences between the Peishwa and the Guicowar would have been settled. But it was not their policy to do so. Fatesing Guicowar did not like the arrangement and months passed without his vouchsafing any reply to his agent, i. e., the Shastri at Poona. This arrangement was favourable to the Peishwa. It would seem that the British Government did not take any step to settle it, for in the words of Colonel Wallace, the Peishwa at this time was "growing daily more and more the object of suspicion" of the English. Naturally, Gangadhar Shastree was alarmed at the position of affairs. To quote again the above-named English author :—

"The first shock to Gangadhar Shastri's already insecure position was given by the silence of his government respecting the arrangement which he had taken upon himself to propose to the Peshwa as a solution of existing difficulties, and to which the Peshwa had verbally consented. He saw he had authorised the suspicion that he had neglected his master's interests in forwarding his own. To lose the favour of his own prince, and to be found fraternizing with one growing daily more and more the object of suspicion to his still more powerful patrons the English!! The dilemma was awful!"

Had the British Government raised their little finger at this time, all the difficulties would have been easily smoothed over and the settlement of the

Peishwa's claims effected. But, as said before, it was not their policy to do so.

Gangadhar Shastree, too, had he been a wise man, would not have stayed a day longer in Poona, seeing the turn which affairs had taken. He was sent to Poona as the Guicowar's agent and as such he had full powers to settle the affairs of his master. But his master did not agree to his arrangement. What more service could he have rendered to his master by his stay in the capital of the Peishwas? At the bidding of the English Resident at Poona, he sacrificed his own interests, for he had to reject the Peishwa's offer of the post of his minister and to break off the intended nuptials of his son with the Peishwa's sister-in-law.

But he still stayed in Poona, for according to Colonel Wallace,

"he hoped to conciliate Baji Rao, and yet to retain the good opinion of his English patrons, on whose guarantee for his safety, from long observations of its efficacy in Gujrat, he was disposed to place too entire a confidence."

To make a long story short, he accompanied the Peishwa to Punderpore where he was assassinated on the 14th July 1815. The assassination has been attributed to the instigation of the Peishwa. It is alleged that the Peishwa's favorite Trimbakji Danglia hired assassins to do the job, for he was directed by his master to do so.

It is difficult to connect Baji Rao or his favorite Trimbakji with this cowardly and dastardly act. What motive or motives could have prompted them to commit the murder? Of course, Gangadhar Shastree was vain, a dangerous man and played the spy on the Peishwa, and by causing Kharsedji Mody to be removed from Poona severely wounded the feelings of Baji Rao. As a spy he richly deserved the fate which befell him and for which no reasonable man should sympathize with him. But had the Peishwa been bent upon taking his life, he could have done it very easily at Poona and not at Punderpore, the sanctity of which alone would have prevented a superstitious man like the Peishwa from committing such a

foul deed. The author of the *Bombay Gazetteer*, Poona volume, writes that Baji Rao

"claimed great holiness and was most careful to keep all religious rules and ceremonies. Apparently, to lay the ghost of Narayanrao Peshwa, whom his parents had murdered and who seems to have haunted him, Baji Rao planted several hundred thousand mango trees about Poona, gave largesses to Brahmans and religious establishments, and was particularly generous to Vithoba's temple at Pandharpore."

In a foot-note to the above the same author writes:—"It was probably Narayanrao's ghost that so often took him to Pandharpore." Now, when to propitiate one ghost, Baji Rao was taking all these troubles at Pandharpur, it is a psychological puzzle to understand, much less to believe, that at the same place this very superstitious Baji Rao should even think of perpetrating a crime similar to that of his parent. When he was taking all these measures to free his father of his sin, does it stand to reason, that he himself should stain his hands in the same sort of sin?

It may be argued that Gangadhar Shastree offended Baji Rao by breaking off the intended nuptials of his son with the latter's sister-in-law and prevented his wife from visiting the Peishwa's palace. It does not seem that Baji Rao was even enraged at this conduct of that Brahman upstart, or for this strange behavior of his the Peishwa even meditated on depriving him of his life. Of course, there was a time when the Peishwa would have been fully justified in taking the life of Gangadhar Shastree when the latter was playing the part of a spy on him and was intriguing with the English against him. But latterly, Gangadhar was reconciled to the Peishwa. His arrangement about the settlement of the pecuniary claims of Baji Rao on the Guicowar was favorable to the Peishwa and it is not likely that the latter should have conspired to assassinate him for his useful services.

It is equally improbable that Trimbakjee Dangle should have had any hand in the murder of the Shastree. What motive could have actuated him to perpetrate

this foul deed? It is said that Trimbakjee subsequently confessed he had done the deed by the order of his master. Now, it is a well-known thing that those who confess either overdo a thing or underdo it. They never tell the truth. We have only to turn even to the confessions of Rousseau. No sensible man now places any reliance on the sensational confessions of Rousseau.

Even if Trimbakjee did not confess in the spirit of bravado, we should not forget how confessions are sometimes extorted in India by the police and other administrators of a so called justice. It is a matter of everyday occurrence in India, how the innocent are made to confess. So the confession of Trimbakjee that he had done the deed is not worth much, and that he did it by the order of his master is highly improbable for the reasons set forth above.

Gangadhar Shastree, as said above, had made many enemies in Baroda and he was highly unpopular there. When Elphinstone guaranteed his safety in the Peishwa's territories, some of his enemies came to the Deccan, it would seem, with the avowed object of murdering him, for they knew that the Peishwa being not in the good books of the English, all the blame would fall on him and they themselves would go scot free.* At

* Mr. Elphinstone had guaranteed safe conduct to the Shastree; but he never took any trouble to protect his person. He should have furnished the Shastree with an escort to accompany him everywhere he went. Strange to say that while the Shastree went to Punderpore with the Peishwa, Mr. Elphinstone did not take any precautionary measure to protect his protegee, but went on a pleasant excursion to Ellora. His biographer writes that "Mr. Elphinstone took advantage of the opportunity to enter on another exploring expedition, this to the far-famed caves of Ellora."

The Shastree was murdered during Elphinstone's absence at Ellora.

Mr. Edward Moor, wellknown as the author of "The Hindu Pantheon", towards the end of the eighteenth and beginning of the nineteenth century served in Poona under Sir Charles Malet, the British Resident in the court of the Peishwa. He was well acquainted with the last Peishwa Baji Rao. In his above-mentioned work, he refers to the horror in which the murder of Brahmans was held by the subjects of his Brahman Government. He quotes the following verses from Manu:—

* "A twice-born man who barely assaults, a Brah-

the time when the Shastree was murdered, there were two agents of Seetaram Rowjee there. The grudge which Seetaram bore to the Shastree is well-known. It is also said that

"The Shastri had in his possession a letter addressed by Govindrao to the Rani Takhtibai which contained the ominous threat that under certain contingencies the Shastree will never more look that way, that is, return to Baroda."

man with intention to hurt him, shall be whirled about for a century in the hell called *Tamisra*.

"He who, through ignorance of the law, sheds blood from the body of a Brahman, not engaged in battle, shall feel excessive pain in his future life.

"As many particles of dust as the blood shall roll up from the ground, for so many years shall the shedder of that blood be mangled by other animals in his next birth.

"Never shall the king slay a Brahman though convicted of all possible crimes: let him banish the offender from his realm, but with all his property secure, and his body unhurt.

"No greater crime is known on earth than slaying a Brahman; and the king, therefore, must not even form in his mind the idea of killing a priest."

From his long experience of and residence in Poona, Mr. Moor could give only three instances of Brahmans being put to death. He writes:—

"The violent death of one of these persons, transcendently divine, as they are deemed by Manu, it may be supposed, rarely occurs. I have, however, known of three being put to death, and that too at Poona, the immediate seat of Brahmanical government....."

Of these three the first was that of the notorious Ghasiram Kotwal. It cannot be denied that that man deserved the death that befell him. However it should not be forgotten that he was stoned to death by Brahmans of the *Telinga* sect. After narrating the circumstances of the murder of this Brahman, Mr. Moor truly observes:—

"I have heard it said and have, I think, seen it related, that on such an occasion (that, however, of popular insurrection, is very uncommon in India,) the victim has been put in a bag, and beaten, to avoid the denunciation against shedding a Brahman's blood."

The second and the third instances of Brahmanicide mentioned by Moor, need not be referred to here.

These instances are cited to show the horror in which Brahmanicide was regarded during the regime of the Peishwas. The Peishwa Baji Rao was well versed in the Shastras of the Hindoos and besides he was a very superstitious man. Taking all these facts into consideration, it is extremely improbable that Baji Rao ordered, or Trimbakjee Danglia executed, the murder of the Brahman ambassador.

If this be true, then there can be no doubt that the Shastree's murder was planned and carried out by some of the numerous enemies he had made at Baroda.

But Mr. Elphinstone was determined to connect the Peishwa and his favorite, Trimbakjee Danglia, with this murder. He is said to have held an investigation and proved that Danglia had engaged the assassins. What sort of investigation it was, and whether the accused Trimbakjee had been given an opportunity to know the nature of the investigation are matters which are not mentioned in official records. Trimbakjee was an eyesore to Elphinstone and the English, because he was a favorite of the Peishwa. That in itself would not have been a great offence, had it not been for the other fact that he had been granted the lease of the much-coveted Ahmedabad Farm. It has been already mentioned before, how desirous were the English to see the lease of that farm renewed in favor of their protegee the Guicowar. But when the Peishwa did not do so, they were determined on his humiliation and subsequent ruin.

It was then, we take it, a matter of political expediency to have connected the Peishwa and his favorite Trimbakjee with the murder of Gangadhar Shastree. For the present it was decided not to consider the Peishwa as a party to the murder. But Elphinstone demanded of the Peishwa the surrender of his favorite Trimbakjee to the English. Now, demand on the part of Mr. Elphinstone was against the spirit of all International Law. Even assuming for the sake of argument that Trimbakjee was implicated in the murder of Gangadhar Shastree, it does not follow that the English had any right to punish him. Both Trimbakjee and the murdered were, as it were, the subjects of the Peishwa and so the latter had every authority to deal with the accused as he thought proper. The demands of justice would have been fully satisfied by punishing these Baroda agents, who had been

caught, as it were, red-handed in the murder of the Shastree. But Elphinstone had ulterior designs in demanding the surrender of Trimbakjee.* He did not care much whether the step he was

going to take would wound the feelings of the Peishwa, whose sworn enemy he was. Baji Rao, as in honor bound, resisted Elphinstone's demand. But Elphinstone was inexorable. He was about to surround Poona with British troops and lay a regular siege to it.

* In his letter to the Marquess of Hastings, Elphinstone set forth his reasons for demanding the immediate surrender of Trimbakjee. He wrote :—

"If Trimbakji expected to be accused by our government, * * * he would probably have employed the interval in perverting the Peshawa's mind, and engaging him in acts of violence at home, and in such foreign negotiations as are inconsistent with the alliance. This would be facilitated by the Peshawa remaining so long in suspense whether the accusation might not be directed against himself."

Thus it was political expediency which dictated Elphinstone to accuse Trimbakjee of the murder without any proof, because Trimbakjee was an able, ambitious and hence a dangerous man whose removal from Poona was desirable at any cost.

At the time when it pleased Elphinstone to accuse Trimbakjee of the murder, he had no evidence worth speaking of against that unfortunate Maratha minister. It was after the fight of the Peishwa and the annexation of his territories that strong evidence is alleged to have been obtained by Elphinstone and the English to satisfy them that the Peishwa and Trimbakjee planned the murder. Colebrooke, in his life of Elphinstone, writes :—

"There is no part of Indian History on which so full a light has been thrown, as the murder of the unfortunate Shastree, and the important events which followed. Our subsequent conquest of the country gave us sources of information which were improved by the local inquiries of Grant Duff, and we can trace the under current of intrigue by the light of subsequent knowledge, and *with the aid that Mr. Elphinstone did not at the time possess.*" (The italics are ours.)

Of course, after the conquest, everything was possible. To carry favor with the victorious English, numbers of blackguards and intriguers of the type of Balaji Pant Nattoo came forward to give, nay fabricate, false evidence against the fallen Peishwa and his minister. No reliance could be placed in such evidence.

That Trimbakjee was not altogether a bad man is admitted even by Mr. Elphinstone himself. On May 8th, 1815, Mr. Elphinstone wrote in his diary :—

"It is pleasant to see Trimbakjee remember old friends and towns-men in his elevation, and his, with his care of his native village, building walls to it, etc., incline one to think well of him *if his general character would admit of it.*" (The italics are ours.)

Of course Elphinstone was strongly biased against Trimbakjee and therefore in spite of all the benevolent and charitable acts of Trimbakjee, which he saw with his own eyes, he was not inclined to think well of him.

How bitterly at this moment Baji Rao must have rued the day he signed the treaty of Bassein and entered into alliance with the English Christians who were not remarkable for faithfulness. Naturally of a timid disposition and, as said before, false to himself and false to the people over whom he ruled, Baji Rao's heart failed him when he found his capital was to be besieged by the British troops. He was obliged to make over his favorite Trimbakjee to the English. The English incarcerated Trimbakjee in the Thana Fort.

Thus by fraud and force, Elphinstone succeeded in depriving Baji Rao of two of his best well-wishers and faithful servants, viz., Kharsetjee Mody and Trimbakjee Danglia. Baji Rao's eyes were now opened. There is a proverb that even a worm would turn round and bite. Though timid and false to himself, the humiliation to which he had been subjected was enough to make him seek for vengeance on his Christian persecutors. The British Government was at this time engaged in war with Nepal. The reverses which the British troops suffered in that war must have made Baji Rao very jubilant and it is not at all unlikely that at this time he intrigued with other Maratha princes to concert measures to throw off the yoke of the English which was so galling to him.

After the murder of Gangadhar Shastree there was discussion for the settlement of the Peishwa's claims on the Guicowar. But all these discussions ended in smoke. The Guicowar, probably at the dictation of the English, did not accept the settlement which the Shastree had made. Seeing that no settlement had been arrived at between the Peishwa and the Guicowar, it was the duty of the English

to have acted as arbitrators and mediators, but this is exactly what they did not like to do; for had they done so, they would not have got a pretext,

a handle, to deprive the Peishwa of his territories or to go to war with him.

(*To be concluded*)

MARATHA.

THE STORY OF SATARA

"It is easy for Englishmen to boast magniloquently that the sun never sets on the dominions of Her Majesty; it is easy for them to turn to the East, and point complacently, as the Directors are in the habit of doing, to their magnificent Empire in India. But Englishmen, whatever they may think, are not the whole world; there are nations of civilized men besides them, and upright men of those many nations who are not Englishmen, will ask, in reply to this boast, how much more of that magnificent Empire has been acquired by the same means as Satara?"

So wrote Rungo Bapojee in his letter dated July 26, 1852 to the Right Hon. J. C. Herries, M. P., President of the Board of Control, East India Company. The British connection with Satara from the time that Elphinstone intrigued with its Raja when the British went to war with Bajji Rao, the last Peishwa, down to its annexation, teems with incidents which would furnish materials for a gifted novelist like Scott or a dramatist like Shakespeare for historical works of art.

Truly did Rungo Bapojee observe in another part of the letter from which an extract has already been made above.

"It has been the fate of this melancholy drama, that every successive Act has been more monstrous than the one preceding; and Englishmen dwelling in England, familiar only with the exercise of power possible in their own country, turn revolted away from the mention of these, declaring their commission impossible; although the literal and authentic proofs of their perpetration in India are officially furnished by the actors themselves and are authenticated by the Seal of the E. I. Company."

The policy which led to the annexation of Satara on the ground of so-called failure of lawful heirs, was perhaps the chief cause which brought on the Indian Mutiny of 1857. "The confidence of our Native Allies was a good deal shaken by the annexation of Satara," so said Sir John Low, a member of the Council of the Governor-general of

India during the regime of Lord Dalhousie.* Sir Frederick Currie, another member of the Council also said:—

"The decision in the Satara case, whatever its merits may be, undoubtedly caused surprise and alarm throughout the length and breadth of India."

For nearly two decades the public mind in India as well as England was agitated over the Satara question or rather questions—for the Satara controversy was not confined to one but two distinct questions.

The first question related to the deposal of Raja Pratap Singh on charges which he had never been given any opportunity to answer. He was condemned unheard. It was this illegal deposal which set on foot that strong agitation in England for 8 years which was only closed on his death.

After his death as well as the death of his brother, Appa Saheb, arose that second question, the question of adoption. The echo of the controversy which raged over this question is heard even to this day. The partisans of Lord Dalhousie, especially Scotchmen and Scotch publicists, support the annexation policy of that Governor-general, maintaining that a principality cannot be transferred to an adopted heir while all sound lawyers and conscientious

* "When I went to Malwa, in 1850, where I met many old acquaintances, whom I had known when a very young man, and over whom I held no authority, I found these old acquaintances speak out much more distinctly as to their opinion of the Satara case; so much so, that I was, on several occasions, obliged to check them. It is remarkable that every native who ever spoke to me respecting the annexation of Satara, asked precisely the same question: 'What crime did the late Rajah commit that his country should be seized by the Company?' Thus clearly indicating their notions, that if any crime had been committed our act would have been justifiable, and not otherwise." Minute of Colonel Low, Feb. 10, 1854.

statesmen are of opinion that adoptions being valid according to Hindoo Law, an adopted heir has every right to inherit the throne of a State.

The history of the Satara Raj, then, is interesting from several points of view. It is the only State of which we possess all the necessary papers and documents from its first alliance with, till its absorption by the British Government. Thanks to the persevering agitation of Rungo Bapojee, Mr. Joseph Hume, and Mr. George Thompson, all the papers relating to the Satara Raj were ordered to be printed by the Parliament of Great Britain. It is thus that we are in a position to become thoroughly acquainted with the Satara affairs which unfortunately is denied to us regarding other States. The voluminous Parliamentary papers relating to the Satara Raj throw a curious light on the political transactions of the British with that State which enable us to understand the State policy of the East India Company in a manner that we cannot learn from any history of India written by any Englishman.

But unfortunately the Parliamentary and other papers relating to the Satara Raj are becoming scarcer and scarcer every day and are not easily accessible to the educated public of India. No English historian, on the other hand, has so far treated the Satara affairs in that spirit of impartiality, and historical accuracy which

their importance demands. We have only to refer to Thornton's History of India and see how he perverted facts, and misrepresented the true state of affairs in order to white-wash the evil deeds of the Indian authorities.

No surprise then need be expressed at the ignorance which prevails almost everywhere regarding the affairs of Satara. It is to remove this ignorance that the present attempt has been made. As the Parliamentary and other documents regarding the Satara case are not easily accessible, so copious extracts have been made from them in the body of the book, instead of merely referring to them in footnotes.

The story of the Satara Raj centres round Pratap Singh and his brother Appa Saheb, who ruled Satara till April, 1848. But this story would not have been so widely known but for the "laborious, untiring conscientiousness" with which Rungo Bapojee had pushed the suit of his deposed Sovereign before the Indian authorities in England. Hence the story of the Satara Raj would not have been complete without mentioning the part which Rungo Bapojee played in it. It has been thought necessary, therefore, to include him also in this narrative.*

X.

* [A historical work entitled "The Story of Satara," by a competent author, is in the press, and will be shortly published by the Modern Review Office. The above is the Preface to it.]

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

THREE STUDIES IN SHELLEY: By Archibald T. Strong, M. A., D. Litt. (The Oxford University Press. 12 s. 6 d. net.)

The elusive nature of Shelley's poetic genius is a serious obstacle to any attempts at its minute and careful analysis, but it has never deterred literary

aspirants from essaying on the task. Mr. Strong is the latest exponent of the poet and his work consists of three carefully written studies on the subjects of THE FAITH OF SHELLEY, SHELLEY'S SYMBOLISM and the SINISTER IN SHELLEY. While the essays show a diligent and appreciative study of the poems, there is no profundity of interpretation, nor is there any originality of critical conception. But they are valuable

in so far as they pursue a certain idea in each case, through the entire range of his poems, and bring the concerned passages together to enable a penetrating appreciation at least by others. The essay on SHELLEY'S SYMBOLISM is probably the most valuable of the series, though even in it there is not of much beyond the statement and explanation of some of the symbolic metaphors and similes which recur constantly in his poems. Readers of Matthew Arnold's essay on Shelley will remember the critic's attempt at drawing attention to some unpleasant aspects of Shakespeare to suggest their influence on his work. Mr. Strong goes a step further and, besides enumerating them, enters into an analysis of some of the disagreeable similes in the poems and of his constant lapses into a description of the ugly, the sinister and the weird. Mr. Strong is anxious to remind the reader that Shelley is also the author of such passages as the following :

Each well
Was choked with rotting corpses, and became
A cauldron of green mist made visible
At sunrise."—(*The Revolt of Islam*.)
"A woman's shape, now lank and cold and blue,
The dwelling of the many-coloured worm,
Hung there."—(*The Revolt of Islam*.)
When she was a thing that did not stir
And the crawling worms were cradling her.
—(*Rosalind and Helen*.)
The smell, cold oppressive and dark
Sent through the pores of the coffin-plank.
—(*The Sensitive Plant*.)

We do not want to deprive Mr. Strong of the satisfaction of being able to quote these lines to demonstrate the existence of the Sinister in Shelley, but we are afraid all this does not appear to be criticism in the finest sense which, as Walter Pater said, consists of a threefold process : "To feel the virtue of the poet or painter, to disengage it, to set it forth." We must however add in fairness to Mr. Strong that there is no attempt at trying to lower Shelley's position on the Parnassus of English Poetry, by dwelling on these Sinister elements in his work, and it is only his strong conviction that Shelley can afford to be criticised in this manner, which has made him essay on the task. He starts with the statement : "To-day the celestial strain in his life is in as little danger of being overlooked as the celestial strain in his poetry : and whatever other elements may emerge, there can be no manner of doubt that beauty and goodness formed the positive element in his life and song."

THE SISTERS OF THE SPINNING WHEEL : By *Puran Singh*, with an Introduction by *Grace and Ernest Rhys*. (F. M. Dent and Sons, Ltd. 6s. net).

This volume of beautiful prose lyrics must find a large circle of readers in India for more than one reason. A good part of the volume consists of translations of hymns and prayers relating to the Sikh faith revealing the strength of a religion which has been one of the most powerful movements in India's recent history. The book also embodies a number of fine love-lyrics and episodes peculiarly Indian in temperament and atmosphere and should make a profound appeal to the Indian heart. The Sisters of the Spinning Wheel keep singing eternally

of the joys of love and life, trying to express through their lips all the beauty and romance of the Land of the Five Rivers, and Mr. Puran Singh's volume is sufficient proof that the Sisters of the Punjab have deserved distinction not only in the annals of sacrifice and heroism but also in the realms of Love. There is no incongruity in the mixing up of these lyrics of love and the psalms of religion in the *Sisters of the Spinning Wheel*, the feeling of love in each case rises to heights of spiritual communion and merges into the wider consciousness of religious faith.

The volume is interspersed with a number of attractive narrative episodes, all of which are strongly reminiscent of Indian legend and tradition current not only in the Panjab, but also in various other parts of the country. There is Sohni Mahiwal, the shepherd girl, who wins the heart of the merchant prince of Bokhara who is "half-faint from the bewildering perfume sent forth by her youth-scented tresses"; there is the vision of Sasi still coming, seeking her Prince of Love across the desert-sands of the Panjab dying athirst for love; there is "the village girl, simple and untaught, who has a secret hope to capture the lover and owner of her heart with nothing at all; she longs to have a home and a husband for whose pleasure she should toil and work; she longs to serve the children of her Lord; she toils and sweats for the joys of the rain of his kisses on her lips and face, behind the veil"; there is the gardener's daughter, the beautiful flowers in whose basket are not for sale, but for being offered to her 'Heavenly Father':—it is all a world of love and beauty on the creation of which the poet deserves high praise. And the praise must be high indeed as Mr. Puran Singh writes in excellent English though unfortunately he has not sought the medium of verse. We congratulate this new Indian writer on making such a successful entry into the world of literature. We only wish that the autobiographical account included in the Introduction had not ended so abruptly and the literary sponsors to the book had been more restrained in praise. There is such real merit in the volume that there is no need to overpraise it.

THE MELODY OF THE SEA : By *C. S. Narasimha Row*. (Published by the Author, Ellore. 12 as.)

A pleasant recollection of boyhood steals over this writer as he begins to review this booklet on the *Melody of the Sea*. Long before he had the opportunity of reading any of the well-known Indian writers of English verse, he lighted on a poem by this writer in an Indian weekly, now defunct, an ode intended as a reply to the well-known dirge of Burns, *Man Was Made to Mourn*. It produced a remarkable good impression on the mind—part of which was probably due to the fact that it was a boy's judgment—but it is interesting to see that the author's adherence to the Muses continues with unabated vigor at this distance of about another twenty years, and here is an installment of verses on the *Melody of the Sea*. The verses are undoubtedly creditable to the writer, but it is unfortunate he should have chosen rhymed couplets for the purpose, a medium not at all suitable for conveying the swell and roar of the ocean's surge. Too frequent tendency to moralising also interferes with the poetry of the piece. One does not catch

anything of the magnificent fury and the tempest of the waves heard in the lines of poets like Swinburne who have sung of the subject in lines of immortal beauty. The booklet also includes an exposition of the author's religious faith about which it is only necessary to say that he need not be so hard on the ancient 'Sibylline fables of his race' to give expression even to his apparently more advanced creed.

A BOOK OF NATIONAL POETRY : By Sayad Abdul Qadir, M. A. (Indian Publishing Co., Lahore. 12 as)

An anthology useful for use in schools, called 'national', presumably because there are a few patriotic poems in the collection.

TO INDIA : THE MESSAGE OF THE HIMALAYAS : By Paul Richard, (Ganesh & Co., Madras. 8 as.)

A small volume of reflections on India suggested to the author by a visit to the Himalayas—too brief to make any vivid impression and clothed in the now fashionable 'prose-poetry' which may become tiresome in the absence of real poetic genius.

P. SESHADRI.

INDIAN HISTORICAL RECORDS COMMISSION : PROCEEDINGS OF MEETINGS, Vol. II, Second Meeting held at Lahore, January 1920. Calcutta, 1920. 8vo. Pp. 4, 1-46, xi-xxxvi.

We have received the Proceedings of the Second Meeting of the Indian Historical Records Commission, held at Lahore on the 8th and the 9th of January, 1920. The public character of this meeting was in consequence of the resolution adopted at the inauguration of the Commission, and the volume under notice embraces a number of original papers. The subjects discussed in these are such as would make the volume equally interesting to the students of Indian history and the officials in charge of the Government records. The Commission has done well in deciding that it should get into touch with the learned societies and scholars interested in historical research, so that, the usefulness of the Commission may be increased by the co-operation of those who have a right, so to speak, to make their presence felt and their voices heard in the temple of Clio.

The Proceedings open with a description of the arrangement made by the Punjab Government to facilitate the proper carrying out of the business of the meeting. The Punjab Historical Society, under the guidance of Prof. H. L. O. Garrett, got up on this occasion an exhibition of such interesting records and manuscripts, pictures and drawings, as could be procured by loan or gift from the Indian States and private individuals of the province. The resident members of the Punjab Historical Society, the senior Professors of Lahore colleges and all such persons as were known to be interested in research were invited to attend the sittings. The archives of the Punjab Government Secretariat were thrown open to the members of the Commission for inspection, and suggestions were made with regard to proper preservation of the records and making them available to the students of modern Indian history.

The proceedings include, among other things, a paper by Professor Jadunath Sarkar, a transcription with a translation of a letter from Shah Sulaiman

of Persia to Aurangzebe and a reply thereto from the latter, a notice on the manuscript *Tarikh-i-Muzaffari*, with a discussion on its historical value, and a description of the Sikh Government records which came next into the hands of the British on the transfer of the administration of the Punjab in 1849 and were deposited in the archives of the Lahore Civil Secretariat. Two other papers also deserve mentioning. The one is about the manner in which the State papers are being handled and preserved in the Native States of Northern India by Dewan Bahadur Sir Daya Kishan Kaul, and the other by Mr. H. Dodwell, who describes from experience the method to be followed in the construction of the record rooms in India. As regards the first, we have very little to say by way of comment; it contains only a description of the improvements that are being introduced in the matter of preservation and handling of records in the archives of North Indian States. The second paper is very interesting and will be greatly appreciated by those who have something to do with the preservation of paper in the changing atmospheric condition of the tropics. Some of the suggestions made by Mr. Dodwell would have been of immense practical service had they been stated in more definite terms. He could have said, for instance, that the record rooms should have steel shelving and that all wirings should be provided with lead-tube casings. Depredation of insects can be remedied to a considerable extent by constant and careful dusting, and as it is desirable that rough-handling of old paper should altogether be avoided the use of vacuum cleaner should have the general preference. The extreme difficulty which one encounters with regard to the preservation of paper in the climate of India is not so much the dryness or heat as the frequent and sudden change of temperature and of the consequent humidity of the atmosphere within a very wide range. To obviate this, the record room is so to be constructed as to maintain a uniformity of temperature and humidity by means of artificial ventilators and radiators, with the necessary and possible restriction of doors and windows. It is not at all proper to have old papers tied in bundles by means of string or tape, for they may be damaged by the slightest pressure; when it is not uniform all over their flat surface; they should therefore preferably be kept always flat in spacious card-board boxes, or cartons, with xylonite label-carriers on the back, where labels indicating the press-marks should be inserted.

It is however gratifying to see that the Government is taking the public into confidence in the matter of preservation of its archives and bringing them within reach of the students of history. The scholars have now ample opportunity afforded them to throw more light on those events in the evolution of Modern India of which it may be said that they have not yet been studied in all their bearings.

APOLLONIUS BENGALENSIS.

LECTURES ON THE THEISM OF THE UPANISHADS AND OTHER SUBJECTS : By Pundit Sitanath Tattva-bhushan. Published by The Trust Society, Dyal Singh College, Lahore. Pp. 181. Price Rs. 2.

The book is divided into six lectures, the subjects discussed being :—

(i) The Idealism of the Upanishads. (ii) The God of the Upanishads. (iii) Ethical and Emotional Religion in the Upanishads. (iv) Modern Theism in the Light of Upanishadic Theism. (v) The Religious Aspect of Hegel's Philosophy. (vi) Hegel's View of Theism and Christianity.

There is an appendix to Lecture vi, which was originally published in the "Indian Messenger" under the heading—'Hegel on Immortality.'

The first four lectures were written at the request of the Secretary, Trust Society, Dyal Singh College, Lahore. They were originally intended to form parts of a series of twelve which the author was invited to deliver at that College. But owing to ill-health, growing infirmities of old age and other causes he could not complete the series. But the Trust Society has published the above-mentioned six lectures at its own expense and intends to have them read before a Lahore audience including the *alumni* of the Dyal Singh College.

In the first lecture, the author describes the Brahman theory of Aruni and Sanatkumar (Chh. Up.), the discussions of Yajnavalkya and Gargi, Maitreyi-Yajnavalkya-Samvada (Bri. Up.) and Indra-Pratardana-Samvada (Kausi. Up.).

Yajnavalkya promulgated the theory of undifferentiated and homogeneous Brahman and denied individual immortality. Our author has rejected this theory of Brahman and human immortality. But he thinks that Yajnavalkya's words might be differently construed—though he has given no reason for this belief.

Our author says—"Sanat Kumar seems to have arrived at a true idea of the Infinite." In this "Infinite" 'one sees nothing else, hears nothing else, understands nothing.' This Infinite may be interpreted as an Infinite which swallows up everything, which is an undifferentiated, homogeneous and self-sufficient substance and which may be compared to darkness in which all cows are black. Our author has explained Sanat Kumar's Infinite from the standpoint of qualified monism.

According to Aruni, the self is the supreme Reality and this universe is a transformation of that self. But we cannot say definitely what the nature of that self is. Like Yajnavalkya he has identified the self with Deep Sleep (ch. VI. 8. 1.). His illustrations of the bees and honey, the rivers and the ocean are significant. All these prove the Absolute to be unqualified and homogenous. But contrary examples are not wanting. Our author has explained Aruni's theory to be that of qualified monism.

According to our author the Idealism presented in the third chapter of the Kausitaki Upanishad "is neither subjective nor objective; it is a system of Absolute Idealism" (p. 34).

But the theory of the Upanishads cannot be fully identified with any of the modern systems. If there be any modern system which it resembles most, that system is Fichte's Subjective Idealism. A number of sentences may be quoted from his "*Science of Knowledge*," which are a verbatim reproduction of the Upanishadic idea. This Idealism of the Upanishad is closely reasoned but cannot be said to be a consistent system. There is a reference to a transsubjective reality but it has no place in and cannot be harmonised with the system.

The subject of the second lecture is "The God of

the Upanishads." The author's conclusion is—"The Upanishadic God, then, is a person related to persons" (p. 65). We have not been able to accept this conclusion. The Upanishads are an encyclopædia of religions. The different Upanishads were written by different Rishis, at different times and from different standpoints, nay—in the same Upanishad, there are different theories of God and man. The theory of a Personal God is fully developed in the Svetasvatara Upanishad, but this Upanishad is saddled with the theory of Maya which makes the Personality an illusion and a limitation of the Absolute. In many places of the Brihadaranyaka, in some places of the Chhandogya and even in later Upanishads like Prasna, Mundaka and Mandukya, Personal Immortality has been definitely rejected.

The subject discussed in the third lecture is "Ethical and Emotional Religion in the Upanishads." According to our author, the Upanishads are not only '*Jnana-Sastras*' but also '*Bhakti-Sastras*' and those who do not accept this view, are either "superficial readers" or "onesided". Whatever might be the opinion of the author, the doctrine of love is quite foreign to the ideal of the classical Upanishads. The "*Atmanah tu Kāmaya*" (आत्मनश्च कामाय, for the desire of self or for the love of the self) mentioned in the Maitreyi Brahmana of the Brihadaranyaka Upanishad has been developed, by the author, into the Universal Love for the sake of the Highest Self. This portion might be, with greater reason, be construed, by unsympathetic critics, into the worst form of Hedonism. The Rishi really means here "for the desire or love for one's own individual self". One loves father, mother, brother and others not for *their* sake but for *one's own* self. What the Rishi says afterwards, means that these different selves including one's own self, are not really different selves but the self. The Rishi never says that everything should be loved for the Highest self. His reasoning is this:—Everyone loves other persons and things for one's own self. So this self is the Highest Reality. So this self is to be seen, is to be heard, is to be perceived and is to be meditated on. This theory has nothing to do with egoistic or universal love.

The majority of the Rishis of the classical Upanishads considered morality to be a passing phase of the life (or the so-called life) of the absolute. The self "does not increase by virtuous action, nor does he decrease by vicious action" (Kau. Up.—III. 8, our author's translation). The knower of Brahman transcends morality. "Verily this thought does not afflict him—" why did I not do the good? Why did I do the evil? He who knows this, phases his self with both these (Taitti. Up. II, 8; author's translation). The same idea occurs in Bri. Up. IV, 4, 22 and 23 in which the Rishi says that the knower of Brahman is not affected by omissions or commissions of good and evil deeds.

In the fourth lecture the author has described "Modern Theism in the light of the Upanishadic Theism" and has criticised the theories of Word, James, McTaggart and Howison.

In the last two lectures the author has expounded Hegel's view of Philosophy and Religion, and has described him to be an upholder of the theory of

God's Personality and Human Immortality. The subject is highly debatable. Hegelian scholars like Sterling, Wallace, Harris, Pringh Patteson, McTaggart, Haldar, and others have arrived at different conclusions.

The author's exposition is lucid and represents an important aspect of the upanishadic doctrines. It is worth reading.

LOTZE'S THEORY OF REALITY: *By Rev. E. E. Thomas, M. A. Published by Messrs. Longmans, Green & Co., Pp. 50 + 217. Price 15s.*

The book is divided into 13 chapters entitled (i) Reality as Law, (ii) Reality as Substance and as Being Constituted by Mind, (iii) Minds of Things and Minds of Persons, (iv) The World as a Systematic Unity of Things, (v) The deeper unity underlying the systematic unity effected through reciprocal action (vi) The Nature of the plurality existing in the world, (vii) The passage to the Human Soul, (ix) Reality of the soul as standing over against the material world, (x) The task of thought, (xi) The process of thought, (xii) Moral values as determining the Nature of Reality, and (xiii) Lotze's Achievement and Influence.

It contains also an Introduction (pp. xi—1) which is divided into two sections, one on "Lotze's Writings" and another on "Lotze's Place in the History of Philosophy."

Lotze's view can be briefly stated as follows: "Everywhere in the wide realm of observation we find three distinct regions:—the region of facts, the region of laws, and the region of standards of value. These three regions are separate only in our thoughts not in reality. To comprehend the real position we are forced to the conviction that the world of facts is the field in which, and the laws are the means by which, those higher standards of moral and aesthetical value are being realised; and such a union can again only become intelligible through the idea of a personal deity, who in the creation and preservation of a world has voluntarily chosen certain forms and laws, through the natural operation of which the ends of His work are gained" (Merz and Stuart). According to Lotze, the sufficient ground of what goes to make up all being and existence is to be found in the Idea of the Good. He does not restrict the Idea of the Good to the domain of action, but, on the contrary, according to him, the calm bliss which belongs to the Beautiful, the holiness which attaches to the passionless and inactive moods of the mind, are equally a part of that ideal world which ought to be and to which the whole haste of action is related only as the means whereby it is to be realised. Just on this account this theory of the universe is sometimes called the ideal, sometimes the ethical and sometimes the aesthetic theory. In accordance with this fundamental theory, he is able in his *Metaphysics* to describe his standpoint as 'TELEOLOGICAL IDEALISM' and to say that metaphysics does not find its starting point in itself but in ethics (Erdmann).

Pfleiderer says—"In Lotze's philosophy the threads converge from various directions to a remarkable centre. It seeks to connect in unity the great antitheses—pluralism and monism, idealism and

realism, mechanism and teleology. It cannot be denied that the manner in which these contraries are connected and harmonised leaves much to be desired, yet the energetic and able attempt to combine them is a distinguished service to philosophy, stating the problem she has to deal with at present and in the future, and marking out the general direction in which efforts of various kinds will have to move, if they are to co-operate fruitfully in the task, never to be more than solved by man, of the discovery of truth."

Lotze has been described as the connecting link between the great epoch of systematic speculation in Germany and the more recent age of detailed, scientific research. No thinker of any time has more thoroughly combined the speculative instinct of the constructive philosopher with the cautious, practical attitude of the trained scientific investigator. If it be the ideal of the philosopher to work into a harmonious conception those thoughts which are the deepest, most far-reaching, most characteristic of his age, it would be hard to point to any one who has realised the ideal more thoroughly than Lotze. His works must be taken to heart by any student who desires to know how the problems of speculation still connect themselves with the ever-increasing mass of special knowledge that the labours of the new generations has accumulated (Adamson).

Such philosophers as Ladd of America, Varisco of Italy, and Word of England have been largely influenced by Lotze. It is to Lotze that Bosanquet owes most in the characteristic feature of his logic, viz., the systematic development of the types of judgment and inference from less adequate to more adequate forms.

Fortunately all his important works have been translated into English. For the convenience of philosophic students we give below a list of Lotze's books that are now available in English:—

(i) *Logic* by Bosanquet, (ii) *Metaphysics* by Bosanquet, (iii) *Microcosmus* by E. Hamilton and Constance Jones, (iv) *Five volumes Outlines of Logic, Metaphysics, Psychology, Practical Philosophy, Aesthetics and the Philosophy of Religion* by Ladd (the last named book also by Bailey Saunders).

To understand Lotze, a careful and repeated and patient perusal of these works will be absolutely necessary. The students will also get help from some books written on Lotze. "Some Problems of Lotze's Theory of Knowledge" by Robins and "The Ethical Aspects of Lotze's Metaphysics" by Moore (Cornell Studies in Philosophy—Longman's) are very useful books. "The Philosophy of Lotze" by Sir Henry Jones is more critical than expository. It deals with Lotze's Doctrine of Thought. Lotze's Logical Theory has been subjected to a vigorous criticism by Dewey in "Studies in Logical Theory" (Chicago University Press). These essays have been re-printed in his "Essays in Experimental Logic". For critical notices of Lotze's Logic and Metaphysics by Professor Adamson the students are referred to "Mind", January 1885 and October 1885. These have been reprinted in the Short History of Logic by Adamson. A description of Lotze's Philosophy will be found in the Encyclopædia Britannica vol. ii (Eleventh Ed.), Adamson's Development of Modern Philosophy, vol. ii, Erdmann's History of Philosophy, vol. iii, and Stahlin's 'Kant, Lotze and Ritschl.'

Now we come to our author's book—"Lotze's Theory of Reality." We welcome the book as a valuable contribution to Lotzean Philosophy. The exposition is lucid and the criticism, though not always sympathetic, is suggestive. The students will get material help from this book.

MAHES CHANDRA GHOSH.

HINDI.

BHARATIYA DESABHAKTONKO KARABASKAHANI—Compiled by Pundit Umadatta Sarma, and edited by Pundit Jhauarmulla Sarma. Published by the Rajasthan Agency, 8-1 Ram Kumar Rakshit Lane, Calcutta. Pp. 338+ii. Second edition, 1921. Price Rs. 2-8-0.

This book contains the stories of prison-life of more than 25 political prisoners of the pre-non-co-operation days. Most of these sufferers are men like the late Mr. Tilak Messrs. Gandhi, Lajpat Rai, Barindra Ghose, Harkissen Lal, Rambhuj Datta Choudhury, Arabinda Ghose, and Mrs. Satyapal and Kitchlew. Mr. Barindra Kumar Ghose treats of the spirit of the age, and the value of the sacrifices of these heroes in a short introduction. These stories of the painful sufferings of our self-less leaders are nevertheless interesting and will go down to our posterity. All the stories are rather short, only the last story of Mr. Arabinda Ghose runs up to about 100 pages. Both the printing and the pictures do credit to the publishers.

SCOUT-DHARMA SIKSHAN—by Mr. Lakshminarain Gupta, B. A., LL. B., Scout Commissioner, Shahjahanpur. Published by the Scout Publishing House, Scout-Cottage, Shahjahanpur. Price as. 4-6, 1921. Pp. 39+ii+ii.

Mr. Gupta is to be congratulated on his attempts to popularize the scout system in his province. This little book which is presented in the form of letters explains the "Ten Commandments" of this system. It is interesting to note that Hindi has by this time got a fair number of such instructive pamphlets.

MAGADH KA PRACHIN ITIHAS—By Pundit Ram-saran Upadhyaya, B. A., B. T., with an introduction by Mr. Kalika Prasad, B. A., B. T. Price as. 6. Pp. 87+iii+ii. 1921.

The ancient history of the Magadha empire is delineated in this little book from 553 before the Samvat era up to 30th year of the same era. Most of the materials are taken from the Ancient History of India by the late Dr. V. A. Smith. Some portions of this book were published in the now defunct journal "The Satyajuga" of Muzaffarpur.

ROMES Basu.

KANARESE.

PANJABADALLADA ATYACHARA VICHARA—Published by the Dharma Prakash Press, Mangalore. Pp. 1-6, 1-112. Price 10 as. (1921).

This book gives a Kanarese version of the report compiled and published by the committee of the Indian National Congress in connection with the Punjab atrocities in 1919.

ASAHAKARADA PATRAGALU—By Mr. D.K. Bharadwaja. Published by Messrs. K. M. Dasaprabhu and Sons, Car Street, Mangalore (1921). Pp. 1-56. Price 6 as.

This is a translation of four letters by Mr. C. F. Andrews to the British public, giving in detail the reasons why the non-co-operation movement has come into existence in India. We are obliged to the author for having chosen so interesting a piece for the perusal of the Karnataka literates and through them to others as well.

SREE KRISHNA JANMASHTAMI—By Mr. D. K. Bharadwaja. Printed at the Dharma Prakash Press, Mangalore (1921). Pp. 1-16. Price as. 1 ps 6.

The keynote of this book is a well-known verse in Bhagawat Gita :

(1) परित्राणाय साधूनां विनाशाय च दुष्कृताम्
(2) धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

(3)

After applying each of these three statements to the life of Sree Krishna, the author points out the mistaken popular notions and gives a very fine idea of the Hindu festivals and their practical moral influence on young and old men alike. Apart from this, the book has some literary merit as well.

P. A. R.

TAMIL.

NITYAKARMA VILAKKAM: By Thudisaikilar A. Chidambaranar. Published by Samarasa Sanmarga Sangam of Thirunavukkarasu Mutt, Jaggir Arni. Pp. viii+56. Price 6 annas.

The publication, small as it is, brings out prominently profound Scholarship of the author and his love for Tamils, their literature and philosophy. It is a code of the daily practices of Tamils as found in their ancient literature. The author traces the genesis of all such practices to a rational basis and justifies them also scientifically. He is all the same not averse to the old order giving place to new and makes many a new suggestion of his own that can be adopted now with advantage.

The book is written in simple and chaste Tamil and is well worth the perusal of all students of Tamilian culture.

MADHAVAN.

ART.

NABA HULLOR OR REFORM SCREAMS: By Gagonendra Nath Tagore (Published for the Artist by Thacker, Spink and Co., Calcutta and Simla. Rs 3).

This is a portfolio of fifteen cartoons in black and white, and colour from the brush of the distinguished artist of Calcutta Mr. Gagonendra Nath Tagore. Mr. Tagore needs no introduction to the readers of this Review, and his special achievements in the line of cartoon sketching are well known to all lovers of modern Indian painting. The present volume has been aptly called a *Pictorial Review at the close of the year 1921*, for all its pictures belong to that year and em-

body some of the political and social problems of the day, which the artist presents to us in a half humorous, half pathetic manner. This is really a graphic document, an essay in drawings. Some may not quite appreciate the using of high controversial problems as fit subjects for the light-hearted cartoonist, but we are sure Tagore's drawings carry conviction behind them, though it is not easy to say which way his balances bend. He believes that "everything human is pathetic" and beyond all his humour there is the austere seriousness of reality. Most of the cartoons deal with the Montagu-Chelmsford Reforms and its attending disappointments, the strikes and the non-cooperation movement, the financial deadlocks, and the forced social reforms. We enjoy a heartfelt laugh at each of them, till we come to the last—the Collapse of the artist—where we find him lying on the very bed we have so often seen him on. The sketches remind us of Mr. Punch plus something oriental which is inalienably connected with the brushes of the Tagores. The get-up of the volume though simple is artistic, and the contents are explained both in Bengali and English. We advise our readers to pay the toll of rupees three and enjoy at least three happy evenings over it.

SUNIT KUMAR TAGORE.

PORTUGUESE.

GLOSSARIO LUSO-ASIATICO. POR MONSHR. SEBASTIAO RODOLFO DALGADO. 2 vols. *Publicacao da Academia das Sciencias de Lisboa. Coimbra, 1919 (-1921) 8vo. Pp. i-lxx, 1-536, i-viii, 1-580.*

It is gratifying to see that the members of the Lisbon Academy of Sciences have now turned their serious attention to the study of oriental lores and languages. The volumes, which bear the modest title of a Luso-Asiatic Glossary, are the results of a protracted and laborious research work in the domain of Oriental philology and topography, the Glossary is of the nature of Yule's Hobson-Jobson, and is likely to prove itself more useful than its predecessor, in as much as it is more up to date and involves a more systematic and elaborate study on the origin and use of those Asiatic words which have found their way into the world-literature and so become the common heritage of all modern nations. The method applied in the compilation of the work does immense credit to the scholarship of Monshr. Dalgado.

The work, however, we think, could have been condensed a good deal by only indicating the references, instead of giving extracts. In certain cases, translations of the passages are given, where the original would have been preferable, as for instance, in the article on *Buddha*, pp. 152-154, Vol. I, Clemens Alexandrinus is quoted in Portuguese. Again, in the same article, some confusion is apparent with regard to the chronological arrangement of the illustrative and explanatory extracts. Notes on some of the words (e. g., *Cali*, *Imamo*) are very sketchy and hence insufficiently informing.

However, such discrepancies as are pointed out above, are perhaps to be put down to hastiness in the preparation of the work, and do not discount in the least its usefulness and excellence. Works like this, we believe, will considerably help

the Westerners to understand the Eastern culture in the right spirit.

APOLLONIUS BENGALENSIS.

TELEGU.

Mr. Y. Jagannadham B. A. has written *GADELAGANDADU*, a good book for children. It is written in one of the most popular ballad metres of Andhradesa. It purports to be a narrative of a war between Frogs and Rats and it is so well told that it is bound to appeal very strongly to the Andhra boys. The author is to be congratulated on his notable success. [Price 8 as].

'SANDHYARAGAM' is a small booklet of verses written by *Kodavatiganti Venkatasubhaya*. The first piece of *Atithyam* is pleasing. The second appears to be most ambitious. Its simplicity is commendable and with good taste he has not elaborated the pathos to the last. His restraint adds vigour to his style. The author still clings to certain poetic conceits which spoil the beauty of the naturalism of some of his descriptions without in the least increasing the artistic value of his work. We hope the author would produce some genuine music upon the *veena* that he has found.

[Copies can be had from *Sahitisa-mithi, Tenali. Price 8 as.*]

Mr. Ramarayanangar has done one good service to the Andhra public by instituting a prize in the Madras University for an Essay in Telegu on scientific subjects. We reviewed in a previous issue the very first essay which won the prize and we are glad to review the second now. This essay is on the THEORY OF EVOLUTION and the author has very well succeeded in producing a good book on the subject in Telegu, and we hope to see some more of the like from him in future. The author is Mr. Ch. Diphitulu B. A., L. T.

[Copies of it can be had from *Sahitisa-mithi, Tenali. Price Re. 1*].

KANARESE.

BHARATIVARA DESHABHABITI OR INDIAN PATRIOTISM.—Published by Mr. M. Hardekar, Danangere (Mysore State). Pp. XVI & 201, Price Rs. 1. 4 as.

This book will be found of living interest to the general readers. In the earlier chapters are discussed the elements of Patriotism, the causes for the absence of Patriotism in India and their verification from a historical evidence. The later chapters contain a rapid survey of the new awakening in India and the main problems it has now to solve for its salvation. To begin with, the author first deduces the main elements of Patriotism into three: viz., (1) To do one's own duty in a manner that would both benefit him and his country; (2) to facilitate the work of others in a similar way; (3) and lastly, to be ready to sacrifice one's own life and property in case of national danger. The first two may be prompted either by religious zeal or patriotic impulse, while the last is the real seat of a patriotic action; and by his deep research and laborious collaboration of the evidence relating to his theory, the author seeks to prove that during the whole of the past history of India,—even from the Vedic times to the advent of British rule,—

no political action was ever prompted by patriotic consideration; and that revolutions and foundations of new kingdoms were all the work of religion, i.e., in revolt of religious intolerance and never in revolt of foreign domination. The author draws a fine distinction between the three forms of Patriotism, viz.:—*Tamasic*, *Rajasic* and *Sattwic* and further allots each of them to different epochs or ages in the history of humanity. The *Tamasic* form of Patriotism flourished in the Age of War, i.e., in the primitive times when nations were fighting against one another and ruling over others purely for personal gain. This age has wholly disappeared. The *Rajasic* form of Patriotism is followed in the Age of Industries and Enterprise in which we find the world to-day. The organised exploitation of the weaker and less civilised nations by the more powerful and civilised ones is the order of the day. This must in the end give way to the Age of Peace and Prosperity in which the *Sattwic* form of Patriotism reigns supreme when no nations war against or rule over any other nations; when each of them is governed by its own people in their own interest; and when common and international disputes are settled not by war but by a common tribunal set up by them all. The author fervently hopes for the early realisation of the Age of Peace. Signs are not wanting; and the foundation of the League of Nations, a wider application of the principle of self-determination and the spirit of democracy that is abroad are all happy indications of the direction in which the world is now moving.

The author's conclusions are unassailable and the authorities he quotes are convincing. As regards the absence of Patriotism in India, he formulates a new hypothesis as a plausible explanation which demands careful consideration. However, the book is not without defects. The more theoretical portion of the book requires a greater elucidation at the hands of the author. There seems to have been a little confusion made between the 'city state' and the 'country-state'. Misprints are found here and there.

Mr. Hardekar is already an author of a number of books and has well established his reputation as an accomplished writer. His style is pure, simple and chaste. He blends in himself the vigour of the Northern with the purity and melliflence of the Southern or Mysorean language. This is the first attempt by the author in the field of politics; and on the whole the book is a considerable success and deserves a careful study by every one interested in the country's welfare. The present volume can well serve both as a text and a prize book in our national schools.

VEERESH.

GUJARATI.

JAIN SHIKSHAN MALA (જન શિક્ષણ માલા) FIRST AND SECOND BOOKS—By Chuni Lal Nagji Vora, pub-

lished by the Mahavir Jain Jnanodaya Society, Bombay, printed at the Parmar Printing Press, Rajkot, Paper cover, pp. 46 and 80. Price as. 4 & 6 (1921).

The books are meant to teach Jain children the principles of their religion. Portions of the contents are too difficult for their comprehension and some portions are easy. There is nothing in them special, which would take them out of the rut of common books on the subject.

VACHAN (વાચન)—By Jivanlal Karsanji Thakar, published by Jivanlal Anarshi Mehta, Ahmedabad, Printed at the Jnan Mandir Printing Press, Ahmedabad. Thick Card board. Pp. 94 Price as. 10 (1921).

Though this is a translation of a Marathi book, one hardly feels that it is so. It is really a help to reading—it tells us how to read, and what to read. We like the little book.

AHWAL-E-AMBIYA, VOL. I—By Tyab Ali Alibhai Karimji Alavi of Karachi. Printed at the Badri Printing Press, Rajkot. Cloth bound. Pp. 5043 + 2 + 27. Price Rs. 4 (1921).

Written by a Poral gentleman for Borah readers this history of the prophets, Jewish, Christians and Mahammadans, hardly betrays a trace of the peculiarity of language special to the community. The author's desire is to dispel the stupendous ignorance that at present obtains amongst his co-religionists on the subject, and to carry out his object he is prepared to distribute this substantial volume gratis, amongst them. The contents betray a close and assiduous study of the materials, though some of them second hand, but so far as the general object is concerned, the work does not suffer in any way on that account. Two general indexes at the end add to the utility of the book.

SHRI RAMAYANA VOLS. I AND II—By the late Shastri Maganlal Narhari Dharma, published by the Society for the Encouragement of Cheap Literature, published at the Diamond Jubilee Printing Press, Ahmedabad, cloth bound, pp. 1352. Price Rs. 6 (1921). With illustrations.

A readable translation, good printing, nice get-up, with interesting introductions on various topics connected with the Ramayana are some of the excellences of this edition to the religious literature of Gujarat. It was looked forward to with some expectation and we are so glad it is published to keep company with the Mahabharat brought out by the same society.

K. M. J.

A LESSON FOR TODAY

OUR past is the foundation of our present ; it is also a warning as to our future.

And in this respect nothing is more full of instruction to thoughtful Indians than the invasion of Nadir Shah in 1739, which marked the real downfall of the last great indigenous empire in India. The triumph of Nadir was not a cause of the decline of the Mughal empire ; it was one of the clearest symptoms of that decline. The Persian conqueror merely revealed to the world a fact accomplished long before. He broke the spell under which men had been regarding a corpse as a powerful athlete. How was the work of Akbar and Shah Jahan, Man Singh and Mir Jumla undone ? Why did the seemingly flourishing state of Aurangzib fall down like a house of cards only 31 years after his death ?

In reviewing the history of these thirty-one years, we find first of all a startling decline in the character of the nobility and the efficiency of the army. For this the havoc of civil war was, to some extent, responsible. In the thirteen years following the death of Aurangzib seven bloody battles of succession had been fought among his descendants, in which large numbers of princes, nobles and the best soldiers had perished. Bahadur Shah could firmly establish himself on the throne only after fighting two such battles, Jahandar Shah three, Farrukhsiyar one, and Muhammad Shah one, viz., the battle of Bilochpur where the all-powerful wazir Sayyid Abdullah and his puppet, the Emperor Ibrahim, were defeated. Equally destructive of officers and men were the armed contests between rival nobles. For instance, the Nizam confirmed himself in the viceroyalty of the Deccan after defeating three rivals,—Dilawwar Ali Khan at Pandhar (1720), Sayyid Alim Ali Khan at Balapur (1720), and Mubariz Khan at Shakar-khera (1724). For the viceroyalty of Gujrat there were three ruinous encounters in which Shujat Khan and Rustam Ali Khan fell (1724 and 1725) and Sarbuland Khan was defeated (1730).

The loss caused by domestic discord

among the Mughals themselves was multiplied by the slaughter in the operations against rebels like the Sikhs, Jats, Marathas and Bundelas, and on two occasions against the Rathors. The gaps created in the ranks of the martial nobility by war, disease or age were not filled by the rise of new men from the commonalty or recruits from abroad in sufficient number and of the right quality. To the thoughtful student of Mughal history nothing is more striking than the decline of the peerage. The heroes adorned the stage for one generation only, and left no worthy heirs sprung from their loins. Abdur Rahim Khan and Mahabat Khan, Sadullah Khan and Ibrahim Khan, Mirjumla and Islam Khan Rumi, - who had made the history of India in the 17th century, - were succeeded by no son, certainly by no grandson, even half as capable as themselves. In reading the huge biographical dictionary of the Mughal peerage—the *Masir-ul-umara* in three volumes of nearly 900 pages each,—one frequently comes across such entries as these :—"this nobleman (naming a general or minister of the first rank) died in such and such a year; he left two sons who did not attain to much advancement," or that "he had three sons none of whom did anything worthy of being recorded here." Often while the career of the founder of the family covers six or eight pages in this dictionary, his son's achievements are exhausted in one page, and the grandson meets with a bare mention, which he earns merely because he is his father's son.

But it will be argued that England has not suffered military or political decay because no two great generals have come from the Churchill or Wellesley family and no two prime ministers have borne the name of Walpole or Palmerstone. The answer is that their places have been taken by equally efficient men sprung from the same soil and the same class, - often from closely connected families. Not so in Mughal India. Here the best Muslim recruits, both for civil administration and war, throughout the Mughal period, were foreign adventurers or converted

Hindus. These strong and valuable exotics rapidly deteriorated on the Indian soil. Therefore, while the infusion of fresh blood into the nobility from the indigenous Muhammadan population and the foreign immigrants settled permanently on the soil did not take place, the only hope of the continued strength and excellence of the state lay in the regular flow of the right type of recruits from Bukhara and Khurasan, Iran and Arabia. When this flow stopped, the Empire shrivelled up like a tree deprived of sap.

Akbar had guarded against this danger by making the first beginnings of the conversion of a military monarchy into a national state in effect, though not in constitutional form. He tried to range the Hindu warrior tribes behind his hired foreign troops as the second and more reliable line of defence for his throne. Under him and his successors, Hindu Rajput soldiers had carried the Mughal banners to the banks of the Oxus and the Helmand in the west and those of the Brahmaputra and Karnafuli in the east. They had garrisoned the Khaibar pass, defended Gauhati against the Ahoms, and stormed Chittagong from the Burmese. But Aurangzib's attempt to annex Jodhpur on the death of his old servant Jaswant Singh, and his invasion of Mewar, joined to his policy of temple destruction and imposition of the *jaziya* on the Hindus, not only alienated the Rajputs, but convinced all other Hindu races of India that they had no lot or part in the Mughal State, and that for the preservation of their honour and liberty of conscience they must look elsewhere. This was the opportunity of the Marathas. This belief rooted deep in the minds of the Hindu officers and vassals of Aurangzib, made them indifferent or secretly hostile to their master's cause during his wars with Shivaji and his successors. To the Rajputs and Bundelas, who had so long been the staunchest supports of the Mughal cause, the Maratha chief appeared as their heaven-sent deliverer,—or in the words of their poet as a "Bhima slaying Kichak," as a "Rama slaying Ravana." This feeling breathes in every line of the poet Bhushan's eulogy of Shivaji. He worships Shivaji as an incarnation because the Maratha hero had

राखी हिन्दुभानी हिन्दुवान् को तिलक राख्यो,

अति ओ पुरान राखे, वेदविधि नूनी म' ।

And again,

वेद राखे, विदित पुरान राखे, सार वृत्त रामनाम राख्यो

अति रखना सुधर मे ।

हिन्दुनकी चोटो रोटी राखो है, सिपाहिन की कांधेमे जनेउ

राख्यो, माखा राखी गर मे ।

हिन्दुवान द्रुपदी की इज्जति बचै वे ।

Now, we cannot explain away this mental attitude by saying that Bhushan was a Maratha patriot who would naturally magnify the deeds of the hero that had led his race on to wealth, independence and attempted suzerainty over India. We know that Bhushan was a Kanauji Brahman of Sheorajpur in upper India (Cawnpur District), who made a long and perilous journey to the Maratha capital in order to see the hero whose deeds had stirred his imagination in his distant home. Bhushan really voices in smooth and vigorous numbers "what oft was thought but never so well expressed" by the millions of Hindus all over India. They regarded the Mughal Government under Aurangzib as Satanic, and refused to co-operate with it in its time of need.

Worse than that, they became the cause of the disintegration of that empire within its borders. Baji Rao I., easily entered Malwa and made his hold upon that province good by appealing to this feeling and so uniting the Hindu zaminders and chieftains of Malwa and the Rajputs of Jaipur in an alliance against the oppressors of their common *dharma*. This point comes out very clearly in the letters addressed to Nandalal Mandaloi, the Chaudhuri of Indore.

On 26th October 1731 after the Maratha invaders had slain Daya Bahadur, the imperial viceroy of Malwa, with the treasonable help of Nandalal, Sawai Jai Singh, the Raja of Jaipur, writes thus to Nandalal :—

हाजार शाबास है के फकत हमारे कौलके उपर आप सब
मालवे सरदार रहकर, आपना धर्मका कल्याण होना और
मालवे के धर्मकी वृद्धि होना, ए बात विचार कर, मालवे
मे से सुसज्जमानोंकु नोपद किये, और धर्म कायम रखी
हमारा मनोरथ आपने पूरा किया ।

[Sardesai's *Marathi Riyasat*, ii. 369.]

"A thousand praises to you because relying solely on my word you, in your capacity as sardar of all Malwa, with a view to benefit your *dharma* and to pro

mote *dharma* in Malwa, have destroyed the Muslims in Malwa and firmly established *dharma*. You have fulfilled my heart's desire."

In the brief period of 31 years after Aurangzib's death, his successors had to wage war, and more than once, with the Sikhs, Jâts, Bundelas, Rathors, Kachwas and even the Sisodias. Thus no Hindu tribe of military value was left on the side of the Emperor. In addition to this, the Marathas were an open sore which drained the life-blood of the Empire and steadily reduced its size. The Hindus not only ceased to be loyal vassals of the Later Mughals, but became open enemies against whom large forces had to be diverted by the Emperor in his day of danger from foreign invaders.

The Persians are the cleverest race among the children of Islam. But they stand aloof from the rest of the Muslim world by reason of their belief in the hereditary right of the Prophet's son-in-law to his succession (*Khilafat*). This Shia faith is a heresy in the eyes of the immense majority of Musalmans, including those of Northern India and Afghanistan, who are Sunnis. The liberal Akbar, the self-indulgent Jahangir, and the cultured Shah Jahan had welcomed Shias in their camps and courts, and given them the highest offices, especially in the Secretariat and revenue administration, where they naturally excelled. But the orthodox Aurangzib had barely tolerated them as a necessary evil. In his closing years the Shias felt that they were not wanted by him. His favourite Hamid-uddin Khan (surnamed "the Short Sword of Alamgir") gives many instances of this attitude in his memories of the emperor, translated by me as *Anecdotes of Aurangzib*. The populace were still more hostile to these heretics. The proposal of Bahadur Shah I., to read the public prayer for the sovereign's health (*khutba*) with a single Shia epithet in it, led to a riot at Lahore in 1712. Some years later, at Hassanabad near the capital of Kashmir, 2500 shias were massacred by the Sunnis, as Khafi Khan describes [ii. 870].

Thus to the ambitious and gifted Shia adventurers of Persia, India ceased to be a welcome home or a field where the highest career was open to talent. It became a purgatory, as Russia has been to the Jews.

Besides this, the supply of able and learned Persians ran dry at its fountain head, in the early 18th century. The Safawi monarchy of their homeland was in a state of hopeless decline. Bukhara and Persia now ceased to be nurseries of generals and administrators, scholars and saints, whether for service at home or in India.

The decline of the Mughal nobility was mainly due to the decline in the character of the Emperor, because it is the first duty of a sovereign to choose the right sort of servants and give them opportunities for developing their talent and acquiring experience by assigning to them the tasks exactly suited to their respective capacities, and examining supervising and instructing them in their work during their administrative apprenticeship. This pre-supposes a super-man as king. But while an efficient aristocracy can save a nation even when the king is an ordinary man, it is only an extraordinary genius on the throne that can save the state from being dragged down to ruin by a worthless peerage.

In his private letters, Aurangzib frequently complains of the lack of able officers during his reign as compared with the glorious days of Akbar and Shah Jahan :

Az na-yabi-e-adam-i-kar ah ! ah ! But we arrive at the real fact of the case in the following wise saying of the wazir Sadullah Khan which Aurangzib quotes with approval as a deserved rebuke to such pessimists :—"No age is wanting in able men ; it is the business of wise masters to find them out, conciliate them, and get their works done by means of these men and not to listen to the back-bittings of selfish men against them." (*Ruqat-i-Alamgiri*, letter No 46.)

In fact, the deterioration in the character of the Emperors must be held to be the primary cause of the decline in the character of the nobility and the downfall of the Empire. The suspicious watchfulness of Aurangzib and the excessive love of his descendants kept the princes at Court, or caused them to be over-chaperoned in their provincial governments, preventing the development of any initiative or business capacity in them. The heirs to the Delhi throne in the 18th century grew up utterly helpless and dependent on others, without any independence of thoughts, fearlessness in taking responsibility, or capacity to decide and act promptly. Their intel-

lect and spirits were dulled, and they found diversion only in the society of women, buffoons and flatterers. When these princes came to the throne, if they were wise they used to leave the entire administration in the hands of able wazirs, which provoked factious envy among the other ministers,—and if they were foolish they constantly resorted to intrigue for subverting one too-powerful minister in order to fall into the hands of another. Lazy dissolute or imbecile sovereigns could not command respect and obedience nor keep the administration going in smooth and efficient order.

The *faineant* Emperor could not and would not govern the country himself, and yet he had not the wisdom to choose the right man as his wazir and give him his full confidence and support. He was easily led away by the whispers of eunuchs and flatterers, and issued orders for the dismissal of old ministers and provincial governors in the vain hope of getting more money or greater servility from their successors.

Thus the nobles found that career was not open to talent, that loyal and useful service was no security against capricious dismissal and degradation, that their property and family honour were not always safe in such a Court. Their only hope of personal safety and advancement lay in asserting their independence and establishing provincial dynasties of their own. And such a course was also conducive to the good of the people of the province. They could enjoy peace and prosperity only under an independent local king. For so long as their rulers were sent from the distant imperial Court, every succeeding day a new favourite might beg or buy the viceroyalty, come with a new letter of appointment and try to oust his predecessor. Whether these attempts succeeded or failed, the result was the same—the province was filled with war and the rumours of war, plunder, the withholding of taxes, and the closing of the roads. This evil is best illustrated by the history of Gujrat and the Deccan under Muhammad Shah, as graphically described for English readers by William Irvine in his *Later Mughals*, vol. II.

When Nadir Shah invaded India, the three highest ministers of State were the Asaf Jah Nizamuddaula who had been created *Wakil-i-mutlaq* or Regent Plenipotentiary,

Qamruddin Khan Itimad-ud daula the Wazir or Chancellor, and Khwaja Asim, entitled Samsam-ud-daula Khan-i-Dauran Amir-ul-umara and Bakhshi-ul-mamalik (literally Paymaster General of the Army, but really Commander-in-Chief). Among the provincial governors the highest (if we exclude the Nizam) was Sadat Khan Burhan-ul-mulk, the subahdar of Oudh and most prominently in the running for a ministership at Court. Now, of these four men we may leave out Khan-i-Dauran, because he was a man of no capacity or administrative experience; his high and responsible position was due entirely to the personal favour of the Emperor, whom he had humoured and influenced from his earliest years. Khan-i-Dauran was an extremely tall and handsome person, who was popular with the army by reason of his smoothness of tongue, personal courtesy, and habit of promising to be everything to everybody—without really meaning to keep his promises. He had never governed a province nor conducted a campaign in the field, except one against the Maratha raiders of Malwa, in which he effected nothing. He was merely a carpet knight, a Court flatterer, raised to the highest eminence by the sovereign's caprice like some of the eunuchs of the Byzantine Cæsars.

The Nizam had been born in Samarqand and had migrated to India in boyhood to seek his fortune under the Mughal banner. The same was the case with Qamruddin Khan, the wazir, who was his cousin. Sadat Khan was a native of Naishabur in Khurasan in Persian territory, and had entered India as an adventurer early in the 18th century. These men could feel no patriotism for India, because India was not their *patria*. They had nothing in stake in this country, no share in its past history, traditions and culture, no hereditary loyalty to its throne. The Mughal emperor was merely their paymaster, and if they could make better terms with his conqueror, they were not such fools as to reject them out of a sentimental love for a land which merely gave them an excellent field for the display of their undoubted talents and promised them a rich reward. It was only in the succeeding generations that their families became rooted in the Indian soil.

When the Emperor became a sluggard or a fool, he ceased to be the master and

guide of the nobility. They then naturally turned to win the controlling authority at Court or in the provinces. This selfish struggle necessarily ranged the nobles in factions, each group or *bloc* trying to push the fortunes of its members and hinder the success of its rival group. The Delhi Court under the Later Mughals was divided between the Turani (or Central Asian) and the Hindustani parties,—both Muhammadans, while the Hindu Rajahs sided with the latter. In the second half of the 18th century the division was between the Irani (Persian Shias) and Turani parties. Each faction tried to poison the ears of the Emperor against the other, and thwart its measures, stir up its enemies and discontented servants, and even engage in active hostility against it when at a distance from the Court. United opposition to a foreign foe was not to be dreamt of in such a state of things. Even rebels could not be opposed with all the armed strength of the empire; they could always count upon secret supporters or at least neutral make-believe opponents in the imperial court itself.

This moral degradation of the nobility was accompanied by what has been aptly called, with reference to the Austrian Empire in the 20th century, "the intellectual bankruptcy of the bureaucracy"—or, as I prefer to call it, of the governing classes. There was no far-sighted leader, no clearly thought-out and steadily-pursued scheme of national advance as under Akbar. No political genius arose to teach our country a new philosophy of life, or to kindle aspirations after a new heaven on earth. They all drifted and dozed in admiration of the wisdom of their ancestors and shook their heads at the growing degeneracy of the moderns.

The Mughal Empire had aimed merely at being a police government and therefore when it could not do its police function well,—when it failed to maintain internal order and external peace,—it lost the sole reason for its existence. It became a useless encumbrance on earth, and harmful like a rotting carcase.

The life of the country had hitherto been held together by the court, which was the centre of the wit and wisdom of the land, and which under Akbar had collected to itself and cherished poets and painters, musicians and architects, scholars and saints. The court was the only patron,—at least the only connoisseur,—of all the best products of the

country, animate and inanimate. Hence, when the throne was filled by puppets, dissolution took place in the bond that held the people together and co-ordinated their efforts and ambitions. Government ceased and anarchy began.

On the eve of Nadir Shah's invasion the Jats had, by their depredations, made the roads unsafe and hindered trade and travel. The Marathas by their regular annual incursions at first and their permanent lodgment in the frontier provinces (Gujrat, Malwa and Bundelkhand) afterwards, bled the Empire to death. The product of wealth was stopped not only as the direct result of their annual extortion and ravage, but also indirectly in consequence of the discouragement of industry and thrift which such insecurity of property created. The Sikhs again raised their heads, after Nadir had shown that the Mughal Empire was a mockery and could be safely defied. The Maratha occupation of Malwa and Bundelkhand brought Delhi within striking distance of their arms, and Baji Rao I. insulted the capital, pillaged and burnt its suburbs, and returned to his base with perfect impunity (1738). A Government which could not maintain peace at home was still less likely to command respect abroad. The weakness of the Central Government was soonest felt in the frontier provinces; Malwa and Afghanistan were not guarded in strength. Securing a lodgment in Malwa, the Marathas insulted the capital. The defencelessness of Afghanistan brought Nadir into India.

These frequent civil wars, whether among princes contesting the succession, or among nobles fighting out their paper claims to a provincial viceroyalty, had the effect of creating insecurity in the minds of the taxpayers. The peasants withheld the land revenue (which was the mainstay of the Government), and the lower officials evaded yielding up their collections. The victor in the contest might crush the defaulting ryots and turn them out of house and hold; but by doing so he ruined himself all the same, as his only source of future income was gone; he had only swelled the number of desperate homeless roving brigands, and reduced the area of production.

The profuse bounty of Nature to our

country, our temperate climate which reduces human want, and the abstemious habits of our people, all combined to increase the national income of India through the Mughal period. The huge "annual addition to the national stock" ultimately made its way to the hands of the ruling classes,—if we leave out the small portion that was intercepted by the trader and the revenue-former. The wealth of Ind was the wonder and envy of other nations. But the Mughal

Court and Mughal aristocracy had not the sense to insure this wealth by spending a sufficient portion of it on efficient national defence and the development of the national character and intellect by a wise system of public education. Their wealth only made their weakness fatal to them and tempted the foreign invader by assuring him of a success as easy as the booty was large.

JADUNATH SARKAR.

COMMENT AND CRITICISM

[This Section is intended for the correction of inaccuracies, error of fact, clearly erroneous views, misrepresentation, etc., in the original contributions and editorials published in this Review. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of book reviews and notices will be published.—Editor, "The Modern Review."]

Benares School of Sculpture—an Illusion.

Mr. B. C. Bhattacharyya, the learned writer of an illuminating paper in the March Number of the *Modern Review*, on the *Benares School of Sculpture* announces a really startling discovery. "Startling" because though the three words "Benares" "School" and "Sculpture" were known to many connoisseurs of art, no one dared connect them in the way as the learned writer does: The subject-matter of the paper was already discussed by Dr. J. Ph. Vogel about twenty years ago, by Rai Bahadur Daya Ram Sahni, the author of the *Catalogue of the Museum of Archaeology at Sarnath*, nine years ago, and by Dr. D. B. Spooner who wrote a learned introduction to the above—all distinguished officers of the Archaeological Department.

Dr. Vogel excavated the site of Sarnath and wrote on the characteristics of no less than twenty-one most important sculptures discovered there in the pages of the *Archaeological Annual* for the year 1903-4 including those that have been reproduced and commented upon by the learned author. Next to him if any body has studied the sculptures thoroughly it is Rai Bahadur Daya Ram Sahni who brought out the *Sarnath Catalogue* in 1914. They did not venture to pronounce the sculptures as belonging to a distinct school, but maintained that the Benares Art was only a corollary to the Mathura School. The credit of originality of the title, however, most certainly goes to Mr. Bhattacharyya, if he demands it.

It is known to all that in India the breadth of any part of the body was never taken as the standard for the measurement of the whole. Ancient and authoritative works on *Talamana* or *Iconometry* never allow

it. According to these, the measurement of the face was the standard, and so images were called *Sadtala*, *Saptatala*, *Astatala*, *Navatala*, *Dasatala*, etc., as being six, seven, eight, nine or ten times the measurement of the face. The superior deities were mostly fashioned according to the *Dasatala* measure. Of the *Dasatala* three varieties are distinguished, the *Uttama*, the *Madhyama* and the *Adhama*, in which the height is approximately $9\frac{1}{4}$, $9\frac{1}{2}$ and $9\frac{3}{4}$ times the length of the face respectively.* The gods were fashioned mostly in the *Uttamadasatala* measure, while the goddesses had the *Madhyamadasatala* measure.† If we examine the images illustrated by Mr. Bhattacharyya according to the ancient canons, as well as his own novel theory, the insecurity of his position will be at once apparent. Let us take his images one by one. For the purpose of measurement let us take a scale in which an inch is divided into 50 equal parts and let us call each part a point.

Fig. 1. The length is 210 points, the breadth 65 pts. "across the shoulders" as Mr. Bhattacharyya wants to measure it. The proportion works out as $1:3\frac{1}{2}$ approximately. Mr. Bhattacharyya gives his proportion as $1:2\frac{1}{2}$, which is found from the above measurement to be wrong. Now the facial length of this figure is 23 pts. which almost accurately gives the proportion to the height as $1:9$ —the proportion required by the *Uttamadasatala*.

Fig. 2. Height 274 pts., breadth across the shoulders 83 pts. Proportion works out as $1:3\frac{1}{2}$. But Mr. Bh. gives the proportion as $1:2\frac{1}{2}$. Facial length—30 pts.; this also gives pretty accurately the *Uttamadasatala* measure.

* Gopinatha Rao *Talamana* or *Iconometry*, p. 2.

† *Ibid.*, p. 1.

Fig. 3. Height—350 pts., breadth—100 pts. Proportion obtained $1 : 3\frac{1}{2}$. Mr. Bh. gives $1 : 2.75$. Facial length—38 pts.—again pretty accurately. *Uttamadasatala*.

Fig. 4. Height—208 pts. Breadth—48 pts. Proportion obtained $1 : 4\frac{1}{2}$. Mr. Bh. gives $1 : 3$. Facial length 23 pts., which gives a proportion of $1 : 9$. According to the canons the proportion ought to be *Madhyamadasatala*, that is, $1 : 9\frac{1}{4}$. But the reduction is due to the *Tribhanga* pose of the goddess which makes the determination of the exact height from the picture impossible.

Fig. 5. Height—180 pts. Breadth—55 pts. Proportion obtained $1 : 3\frac{1}{4}$. Mr. Bh. gives $1 : 3$. Facial length 20 pts., which exactly gives $1 : 9$ the *Uttamadasatala* measure.

Fig. 6. Height 190 pts. Breadth 60 pts. Proportion obtained $1 : 3\frac{1}{4}$. Mr. Bh. gives $1 : 3$. Facial length 21 pts., which pretty accurately gives the *Uttamadasatala* measure.

From the above it will be evident that all the images illustrated by Mr. Bhattacharyya were made on the *Dasatala* measure, while the varying proportions of length to breadth obtained, namely, $3\frac{1}{4}$, $3\frac{1}{2}$, $3\frac{3}{4}$, and $3\frac{5}{8}$ hardly allow of a stable basis for theorizing. It is also very curious that not a single of Mr. Bhattacharyya's proportions we have been able to find correct on measurement.*

The sculptures of Benares are very similar to those at Mathura, so much so, that if one is transferred from one Museum to the other, one would scarcely be able to say from where it originated. If we compare the same kind of images both at Sarnath and at Mathura, period by period, the similarity would be overwhelming. "There is therefore," says Dr. Spooner, "much reason to suppose that the art of image making was brought to Sarnath from that city (Mathura) in the days of the Kusana kings." It is no use comparing a Buddha image of the second century A. D. with a Bodhisattva image of the later Gupta period, and saying that the former appears like the Mathura *Chowbe* and the latter like an inhabitant of Benares.

* Mr. Bhattacharyya measures the breadth "across the shoulders" which is an extremely vague term and this may account for the disagreement between his and our measurements.

However, it is no use taking unnecessary space of the *Modern Review*. The image (p. 312, fig. ii) in which Mr. Bhattacharyya finds unmistakable Mathura *Chowbe* characteristics and which he describes as a Mathura image, is not a Mathura image at all.* It was discovered at Sarnath, and if Mr. Bhattacharyya would just take the trouble of once again visiting the place which he has been visiting for the last twelve years he would find to his intense disappointment that the image is still standing in the Museum just in front of the famous stone umbrella. His $1 : 3$ ratio for the Benares School falls to the ground, for according to his own statement this image has a ratio of $1 : 2.75$.

We would commit a serious blunder if we take the position of an anthropologist as contemplated by Mr. Bhattacharyya in determining ancient art from modern and local physical types. For, we should remember that almost all images are removed from the present age by more than one thousand years. We know very little about the people of that age and practically nothing regarding their physical characteristics.

As regards dress and ornaments, I do not think there is any reason to suppose that the Benares people put on less clothes than the Mathura people, the climatic condition being practically the same. It is amusing to find how, when showing the distinction between Benares sculptures and the sculptures of the other two schools in the matter of dress, he refers to the cold country of Gandhara and leaves the warm city of Mathura severely alone. In the matter of ornaments also we fail to understand why the women of Mathura should like finery less than the women of Benares.

It would not be out of place to mention here that the paper in question was read before the Second Session of the Oriental Conference. It evoked criticism from Rai Bahadur Daya Ram Sahni and Dr. P. K. Acharya of Allahabad, both of whom tried to disillusion the learned writer. He could not at that time give any satisfactory answer to the points raised by them. I have therefore incorporated these points in my paper in order to enable the scholars to take a correct view of the position.

JAMBHALA.

* Vide Sarnath Catalogue, Plate VII and description under No. B (a) 1 on p. 33.

PRESENT CONDITION OF THE CALCUTTA UNIVERSITY

GREAT hopes have been roused in the minds of all lovers of Indian education and of the true welfare of Indian youth by the announcement of the *Times* that it will be one of the first tasks of Lord Lytton, the new Governor of Bengal, to introduce legislation for the reform of the Calcutta University. But

the hope is tempered by the warning that the vested interests, who are profiting by the present state of affairs in that University, are naturally opposed to its reorganisation and reform. It is, therefore, vitally necessary that public opinion should be educated on the subject and the Legislature roused to the seriousness of

the problem, the strength of the "vested interest" that "has made the University peculiarly its own," and the ideal to be clearly perceived and unflinchingly pursued, if the education of unborn generations of Bengalis is not to be poisoned at its source.

In this connection educationists of long standing and of more than parochial reputation, who have studied the work of the Calcutta University but can speak of it from a pure point of detachment, will do an inestimable service if they now exert themselves to indicate the true lines of reform and to instruct the members of our legislature. One most hopeful sign is that the better type of Indian teachers working in the post-graduate department of the Calcutta University are themselves sick of the sham and servility that reign there at present,* though their precarious position and the fact of their being in a minority deter them from raising their voice *publicly* against it. These gentlemen can be counted upon to support any scheme of reform if it is demanded by public opinion and pushed forward by a definite organisation. The Indian public have already awakened to the seriousness of the evil and are insistent in their demand for reform.

The first and foremost reform, or more correctly the sole means of saving the life of the University, is to raise its financial administration from a Micawberian basis to that of common-sense. The Hon'ble Education Minister of Bengal (Mr. P. C. Mitter), with a lively sense of his position as the responsible custodian of the public funds and true statesmanly insight, goes to the root of the matter. He illustrates how the *financial management of the Calcutta University* under Sir Ashutosh Mukherji's guidance *had* in the past *been deplorable*. "They should not (he asserts) have brought the premier University of

India to the verge of bankruptcy. It was almost *criminal thoughtlessness* to have ignored the financial aspect of the question in their enthusiasm for expansion."

This assertion is fully borne out by the records of the Calcutta University itself. The Right Hon'ble Mr. H. A. L. Fisher (the Education Minister in the British cabinet) says : "Each university in the country—(i.e., a rich country like England)—should limit itself to *some special field* of research. *Every university should not attempt to do everything*, lest there should be overlapping and waste of energy as well as money." (Cardiff address.)

Sir Michael Sadler, too, deprecates the disproportionate attention and expenditure devoted to University education in India, in his recent Leeds speech (Oct., 1921) :— "Modern India, considering the extremely backward state of her primary education and of her secondary education for girls has a *surprising number* of students taking the degree course, or at any rate the more elementary stage of it."

Mr. Biss in his latest report has pointed out how secondary education in Bengal has reached the point of breaking down for want of funds.

And yet Sir Ashutosh Mukherji has been making our whole educational system top-heavy by a boundless expansion of the post-graduate classes and the rapid creation of new departments and their infinite subdivision into branches. His principles are best set forth in his own words :—"In Sanskrit we had [in 1918, even *before* the fall in numbers due to non-co-operation,] 33 students and 22 teachers...I am not surprised at the surprise which has been expressed [at these figures], because I am not quite unfamiliar with the colossal ignorance which prevails amongst so-called cultured people as to the true needs of Sanskritic studies. The term *Sanskrit*, though it consists only of eight letters,* connotes in the domain of knowledge an empire by itself. The regulations of this university recognise nine divisions in the subject of Sanskrit [i.e.,

* Mr. S. C. Roy, Lecturer in Economics, has written to the press that on the question of University reform the University teachers are on one side and the educated public on the opposite. This is not the case. Several members of the University staff, including some who have taken up the pen to defend it in public, have in private complained of its corruption and supplied illustrations.

* *Money* is even smaller, as it consists of *five* letters only. And therefore it ought to be blissfully ignored.

forty papers instead of eight]. A staff of 22 teachers is by no means too many for so comprehensive a group of studies."

Quite right. Only if you begin to teach every one of these forty branches of "the empire of Sanskrit" and have not an empire to tax, your professors will soon have to live on the chameleon's dish.

Other illustrations might be given of the same megalomania and reckless spirit of "doing everything," instead of that "limiting of each particular university to some special field of research" which the British cabinet considers imperatively necessary for the richest country in Europe. Sir Ashutosh proceeds: "In Pali we had only seven students with *ten* teachers." Then, with a deserved rebuke to the silly world that acts according to common-sense instead of being actuated by philosophy (of the extra-mundane doctorate standard),—he triumphantly unfolds the "extent and variety" of the Pali course prescribed by the university. It has *forty* papers, instead of *eight* (the minimum unit). Similarly, History has been divided into two branches, and each of them subdivided into an infinity of alternatives,—making a total of forty papers. Economics, Mathematics,—indeed, every subject has multifarious branches.

The sole cause of the University's present deplorable condition is Sir Ashutosh's monstrous assumption that because the University recognises certain subdivisions of a subject as *possible* courses of study for the M. A. degree, therefore it is the *duty* of the University to provide lecturers for all of these alternative branches even if a single student offers them. By this process of reasoning, the number of the University staff is determined solely by the number of subjects multiplied (wholly or in part) by the number of possible groups. It is difficult to imagine a more wasteful system or one more completely at variance with Mr. Fisher's sound advice as to a university's aims. And the Bengal tax-payer is expected to finance this prodigal "expansion."

The Legislature as custodian of the taxpayer's money, very wisely appointed a

Committee to inquire into the financial administration of the Calcutta University (which has been enjoying considerable grants from the public funds for years past, and has also taxed the students and their guardians up to the hilt). But the present head of the University has not supplied the necessary information and accounts. After this the duty of the Legislature in respect of such a University is quite clear.* An extravagant zamindar cannot claim the protection of the Court of Wards if he continues to pile up debts.

The first item of reform is to enforce a common-sense financial system on the megalomaniacs of the Calcutta University, and insist on a strict public audit and publication of the details of its income and expenditure. (This is a statutory obligation with all the newer Universities, such as Benares, Lucknow, Dacca, &c.) It is impossible to estimate the demoralising effect (on students and teachers alike) of its repeated public lamentations of impending bankruptcy (no doubt intended to melt the hearts of the M. L. C.'s), its curtailment of salaries without curtailing its bloated staff, its appeals for "patriotic contributions" of a quarter of each professor's income (in the manner of the Jacobins), its keeping salaries and examiners' fees in arrears long after work done.

This needless multiplication of teachers not only lands the university in avoidable financial distress, but leads to an academic evil of the gravest kind. There is not enough real work for them all if the subjects are properly taught; and, therefore, to give them a decent amount of occupation, the number of lectures on each paper (*i. e.*, only one-eighth part of a subject) is unduly increased. [In one year a *single* paper,—and not two mutually exclusive branches of the same paper,—was known to have been divided between two lecturers.] The course and

* It is probably not known in the Senate House that the great English Universities, in their money distress after the war, begged for subsidies from the Treasury most reluctantly, as they knew that it necessarily involved control by the Ministry.

the standard require (say) twelve lectures, but the teachers must deliver thirty-six at least. The effect of such dilution on the brains and spirit of the students can be easily imagined. The method of the Calcutta University is, therefore, diametrically opposed to the principles laid down by Sir Michael Sadler, who says, "The chief problems of Universities to-day are..... how to *lessen the prevalence of lectures* and to substitute courses of guided self-training in library and laboratory, without leaving the idle without discipline and the inert without stimulus."

The rank tropical growth of "branches and subdivisions" in the post-graduate department should be reduced to orderly form and common-sense dimensions; and the staff should be made to give good value for the money spent on them. Several of these gentlemen are busy legal practitioners, and yet they are paid by the University regular monthly salaries from Rs. 200 to 400 for six to eight lectures a week. As these lectures have to be delivered between 11 A.M. and 3 P.M., which is Court time, it is naturally impossible for them to attend at both places at the same time. They must take casual leave when they are detained at Court during the scheduled hour of their lecture or have to visit a mufassil court; but there is surely a limit to casual leave (it is 10 days in the year in Government service), and such leave has to be taken in advance, and the students concerned have to be informed of it beforehand. The path would be considerably smoothed for these High Court pluralists if they could lecture from 3 to 4 P.M., which would just give them time to drive from the law courts to the University classes. But a panting lecturer addressing students with fagged brains is not likely to promote the advancement of learning, though he can "complete the percentage." The punctual attendance of these High Court half-timers (who are paid the same regular monthly salary as the whole-time lecturers, and not a fixed annual sum for a definite course of evening lectures as in England) requires investigation by those who ultimately pay the

cost. Their time-table (with days of the week and hours) would be an interesting study. Here it should be borne in mind that if a 1st class M. A. serves in a college he gets much less than the University salary of Rs. 300 (the mean) though he has to lecture for at least 15 hours a week at fixed periods and cannot follow any other profession between 11 A.M. and 3 P.M. The mere fact that he has been able to get a billet under the University gives him a "cushy job" (which the tax-payer is expected to finance), besides the right to work elsewhere during office-hours, *i. e.*, in spite of his higher salary and lighter work he is not a whole-time servant of the University. This monstrous system is defended in the sacred name of research, a subject on which we shall speak later.

The Legislature should insist on the University keeping and submitting full and clear accounts of its different branches. Thus, for example, the Law College balance is disguised by being mixed up with the general balance, though the former is fed by an ear-marked public subsidy. Similarly, the University Press has two sides to its work; one, the printing of monopoly text-books, which is a form of compulsory taxation of the students and, therefore, yields a profit. This profit conceals the loss on the reckless issue of good, bad and indifferent theses in the name of research. What did the 3000 copies of *Society in Evolution* cost in paper printing, typing and proof-reading (for the 3rd and 4th items are often separately paid for by the P. G. departments),—though the entire edition had to be suppressed? What have the Sir Ashutosh Doctorate Memorial volumes (three) cost? It was presented to him by his admirers, and they ought to have financed it, instead of throwing the burden (Rs. 8,000) on the post-graduate department.

When you offer Puja to the goddess of Kalighat, you ought in common decency to do so at your own expense and not vicariously by putting your hand into another man's pocket. As these volumes are being profusely distributed gratis

in the hope of making a stir in the learned world, the sales will not bring in even 2 per cent of the expenditure.

This maintenance of a lightly worked overgrown university staff springs from a spirit of "speculation in research." It is hoped that if a number of brilliant graduates are captured as soon as they take their M. A. degree, they would, in the comparative learned leisure ensured by their billets in the post-graduate department, devote themselves to research for their own betterment (in order to win the additional distinctions of P.R.S. and Ph.D.) and then continue their career of research till they have gained a world-wide celebrity. It is the same principle which was invoked by the conservatives at Oxford and Cambridge in opposing Mr. Balfour, when in the closing years of the last century, he swept away the "idle Fellowships" there.

But it is forgotten that a poor country like India can maintain only a very few "idle Fellowships", and also that the busy High Court half-timer or police-court practitioner can, by no stretch of ingenuity, be described as a researcher in esse or in posse. He is a favoured pluralist, whose luck discourages the genuine scholars among the university staff. Lastly, if the real motive in keeping this overgrown lightly worked post-graduate staff is the promotion of research, then it logically follows that those who do no research at all but merely take classes like ordinary college lecturers (who however get less and work harder), and those who do scissors-and-gum-bottle research should be rigorously weeded out. But this is never done at Calcutta, where, it is expected that the mere number of labourers will produce output of the requisite quality.

After all, research or "the extension of the boundaries of human knowledge," like original creation in literature or art is always the work of an aristocracy—the aristocracy of the intellect. From the nature of the case, an aristocracy is a parasite class; it does not *visibly* eat its bread in the sweat of its own brow, but takes away bread earned by some

body else. It naturally excites odium if its number is excessively large or its members lazy.

An aristocracy is, therefore, every minute on its trial; it is constantly open to the jealous criticism of those who feed it and it can justify its existence only by the high quality of its work and the evidence of its unceasing intellectual activity. No sneak or sycophant, no plagiarist or sluggard can belong to the world's aristocracy of the intellect; he cannot make any addition to human knowledge: he cannot produce any piece of real research.

The eunuchs of the Byzantine Cæsars are not known to have enriched mediæval Greek literature. The flatterers of the Mughal Emperors have made no addition to India's stock of knowledge. The sycophants of 'the incarnate Saraswati' 'the Perfect Buddha and Universal Sovereign of the Sacred Lore,' 'the Vikramaditya of the 20th century,' and 'the Equal of Shivaji' (a dubious compliment!), cannot expect this rule of nature to be suspended in their favour because they ply their trade in India.

On the academic side the most urgent problem is how to arrest the steady lowering of values that has set in in recent years. One remedy for it, though not an infallible one, is the enforcement of absolute anonymity as regards the examinees and secrecy as regards the names of the examiners of *particular* papers or candidates, (though the *Board* may act openly and hold a *viva*). Another is the statutory inclusion of an adequate proportion of external examiners of known character and repute to safeguard the outside estimation of Calcutta degrees and also to ensure the impartial treatment of the candidates themselves. This point requires some explanation to readers not familiar with the conditions at Calcutta.

In every subject for the M. A. degree the candidates have a certain number of papers (four or six) common to all, while in the remaining (four or two) papers individual choice is permitted among a group of alternative or mutually exclusive branches. The teacher of each

such branch also examines in it. It adds to his reputation as a teacher and his popularity among his pupils if the boys who have taken his special branch come out at the top of the list in the general result. He feels an involuntary (sometimes deliberate) impulse to boost these his special pupils up. Many of the lecturers are proof against this temptation and value the answer-books with fairness and a sole eye to the general standard. But their special students suffer and are unfairly given lower places in the result-sheet if a single examiner is partial to his special students. This is not an imaginary danger. The disgraceful rivalry between the teacher-examiners of the Presidency College and University M. A. Classes (and the University and Ripon College Law Classes) and their game of favouring their own pupils and keeping down those of their rivals was cited by Sir Ashutosh Mukherji in defending the University's monopoly of post-graduate teaching. But this spirit is not yet extinct among the lords of the destinies of the students of particular subjects, though all are now "University students". The lecturers who teach and examine the common papers (in History six out of eight) can form the most correct opinion of the relative merits of the boys, but the final result as affected by the boosting up by some teacher-examiners of alternative papers (two), is a surprise to them.

An M. A. candidate secures the 4th or 5th place in the six common papers, *i. e.*, in the fair and open competition. His past academic career was not of exceptional brilliancy, as he did not secure the first place in B. A. Honours, but had come out nearer the bottom than the top in an unusually lengthened first-class Honours list (peculiar to that year). Now, in the remaining part of his M. A. course, *viz.*, the individual thesis which counts as two papers, his special examiners give him *96 per cent of marks* and bring him up to the first place in the general result, because the examiners of the four top-most boys' special papers had

not been so astoundingly liberal to them. It is immaterial for our argument that the two examiners of this favoured boy were also his private coaches; the real point is that it is a rotten system of examination in which *one* special examiner can upset the decision of the whole *Board* and succeed in producing a result so strikingly different from that achieved by the candidates in the fair competition of the common papers (three-fourths of the entire subject). This kind of favouritism can be easily practised when the special-paper examiner delays submitting his marks till the last moment (in one case four days *after* the due date) and gets access to the marks given by the other examiners to the boys offering rival special papers and recorded in the Tabulator's office.

An appreciable improvement in the proportion and the character of the external examiners and the publication of their reports can cure this evil. It is necessary for another reason too. The manipulation of results after the actual examiners have given in their marks, is the surest means of discrediting a University, though it may win for it temporary popularity with shortsighted students and some increase of income. The excessive number placed by the Calcutta University in the first class in recent years (without any sudden improvement in the teaching or in the mental calibre of the candidates) has become a matter of unpleasant comment in academic circles all over India. There is a standing joke that a 3rd class graduate of Calcutta is now a more distinguished man than a 1st Class, because it is so difficult to avoid a 1st or 2nd class and get a 3rd! In one year 25 M. A's were put in the 1st class in Mathematics alone. At the last M. A. examination in English after the "moderation" (*i. e.*, manipulation) of the marks, twenty have been declared First Classes, though the examiners had at first put *three* only in that class. But heavy grace marks (ranging up to 25 or 30) were given

and seventeen more boys were boosted up. Most of them had grossly neglected Chaucer and their answers were below the pass standard. In the other seven papers they had managed to secure 1st class marks, but had nothing to spare, no surplus that could have made up their deficiency in one paper. In other words, they were not boys of outstanding merit; and yet they were given heavy grace-marks to raise them from the 2nd to the 1st class. The two examiners on Chaucer challenged the Board to go through these answer papers and declare if such answers deserved more marks. But the challenge was not taken up; it was unnecessary. The real point was to swell the number of 1st classes and that was done by the grace marks.

A few years back I was asked by the University to re-examine the papers of certain candidates who had missed 1st or 2nd class Honours by 2 or 3 p. c. of marks, and then to send them quickly by post to the Registrar for perusal by the Board before deciding the fate of these boys. On re-examination, I saw no reason to increase the marks originally given. Wherever you draw the border-line, there must always be some candidates just below it, but that is no reason for boosting them up, for then where will you stop?

The conclusion of this case is instructive. On going to the meeting of the Board I found the postal packets containing the answer-books of these candidates heaped up on the table *unopened*; nor was it found necessary to open them and take the Board's opinion, because we were told that *one* of our fellow-examiners had, on receiving the same letters as ourselves, "*given* the candidate" the marks necessary to raise him to the First Class, though the others had refused to enhance their marks. What then was the value of this examiner's first marking of the paper? What was the moral justification of his subsequently raising the initial marks? Would he have boosted the boy up if he had not been told that he was short of a 1st class by 10 or 12 marks only? I may add here

that the result that year was quite normal and there had been no heavy ploughing to necessitate grace marks.

The Calcutta system is, therefore, the direct negation of the Oxford system of examination, where the examiners sit round a table, the answer papers of the doubtful cases are handed round, they discuss their quality and come to a common (or majority) decision that this candidate deserves a 1st class and that candidate does not.

Now, the Calcutta procedure cannot be kept a secret; the details are the talk of educational circles, and soon penetrate to other provinces, where Calcutta First Classes (of the new regime) are coming to be appreciated at their true worth. It is unwise to forget the Panjabi proverb, "In his own lane the dog may call himself a lion"—but outside he will be taken for a dog only. You may lionise your profuse output of P. R. S's and Ph. D's (of home manufacture and hall-marking) as much as you please in your Senate speeches and hired newspapers. But the great world outside—the only judge that counts,—will take them at their survival-value in the free and fair contest of universal scholarship. The inflated First class M. A.'s and Ph. D's of Calcutta have sunk to the same value in the academic exchange of India as the inflated kronen of the Austrian currency (equally stamped on *paper*) has done in the monetary exchange of the world.

The tragedy of it lies in the fate of the really best students of Calcutta, for Gresham's Law here comes into operation and they suffer: the bad coins (stamped P. R. S. or Ph. D.) drive the genuine article out of the market. Of all the Universities of India, that of Calcutta possesses the most promising material and ready appliances and man-power for higher work; while it would take years for the other universities to build these up. The best students of Calcutta, when properly guided, can hold up their heads in any seat of learning in the world. The only thing wanting is an uplifting of the heart, a true orientation of the aims of the leaders of the university. Under the

present policy of producing *quick results* and *vast numbers* and the rapid multiplication of 1st class M. A.'s and Ph. D.'s created by an examination not of the right standard and often conducted by unreliable and unscholarly local "authorities" (as examiners of theses),—the good, bad and indifferent output of the Calcutta factory are reduced to the same level; the worth of the average is determined by the vast number and generally poor quality of and the usually unreliable test passed by the majority of the candidates. Our *best* students receive the hall-mark of this low *average* worth, for how is the world to distinguish them from the others who have passed the same test and gained the same degree? Saraswati's profuse liberality to the bad is the cruellest injustice to the really good.

How little the few external examiners (whose names are paraded in the published reports of the university) really influence the result of the examinations will be seen from the following instance which I have heard from the lips of the gentleman concerned. A veteran Indian scholar, whose published researches have been long before the public and who is universally recognised as the greatest authority on 'Hindu Astronomy' was invited to act as *external* examiner in that subject at the M. A. of Calcutta. A young lecturer who had just begun to teach the subject to the examinees was appointed *internal* examiner, and each was to set half a paper. The outside scholar set six questions and sent them to his colleague for the addition of more questions to cover his half of the paper. Thereafter he heard nothing from this colleague or the university; he does not know whether his questions were scrapped

up and a totally new and easier set of questions was given to the candidates; the *answer-books* of the candidates for his half *were not sent to him* for examination, as under the rules they ought to have been. After waiting long he made an inquiry and received his fee for merely setting half a paper and a letter from the internal examiner that as that was the first year of the study of the subject at Calcutta and the answers were of low quality, *both the half-papers* had been examined and valued by the *teacher-examiner* himself, without any being sent to the external examiner. This veteran scholar has never since then been appointed an external examiner! The inference is obvious.

What is the real worth of a 1st class or Ph. D. secured under such conditions? But the evil does not end here. The 1st class 1st or Ph. D. created by such a sham examination and "domestic arrangement" with one's own teachers, is as a rule immediately afterwards appointed a University lecturer, and as a lecturer he becomes ex-officio an examiner, i. e., a creator of 1st class M. A.'s and (sometimes even) Ph. D.'s. An ancient Hebrew has summarized the result for us in these words, "If the blind lead the blind, they both"—ascend to the same heaven of research.

After this, need one wonder why a scholar and educationist of repute like the late Captain Charles Russell called the Calcutta University "the mother of sham", and a still higher authority, Sir Michael Sadler, wrote of an exposure of its methods as "a piece of unforgettable laughter like the tale of *The Invisible Clothes*"?

JADUNATH SARKAR.

THE FIRST DAYS OF THE MOPLAH RISING

WHILE engaged in relief work in Malabar, I received an account, at first hand, of the early days of the Moplah rising. It was given to me by a young Khilafat and Congress worker, who became involved in the rising, but did his utmost to maintain non-violence while the forces of anarchy swept past him. It contains,—as a story within a story,—another account of those early days by a Moplah to whom I shall give the initial M—. The narrator of the whole story is a villager, whom I shall call A—. He represents, as the reader will easily gather, the Moplah point of view throughout. Yet he appears to me to be candid in his admissions and unafraid of speaking the truth. It is quite possible that details may be inaccurate; but the narrative, just as it stood, without cross examination or critical correction, deeply impressed me, and I believe it will interest others also. It runs as follows:—

THE NARRATIVE OF A—.

"I know the facts concerning the outbreak of the Moplah rebellion. On the day when it began, I heard that soldiers had arrived at a village close by my own house. The collector was there with another European. I found that a number of soldiers had arrived in a special train at 3 A.M., and had marched to Tirurangadi. I heard that the soldiers had surrounded the mosque. All this was told me by the Moplahs, who used to come from a distance to buy fish every day. It was between 7 A.M. and 8 A.M. when I heard the news.

"A little later, the rumour spread throughout the place that a very large number of soldiers had gone to Tirurangadi, in order to arrest all Khilafat workers. They had declared,—so the rumour spread abroad,—that if they did not surrender themselves the mosque would be destroyed. Only a few minutes

later a Moplah came running through the bazaar and he kept crying out that all Muslims were brothers. Everyone who was a Muslim must go to show sympathy with the arrested Moplahs. This messenger was about thirty or thirty-five years old, and I believe he was an inhabitant of Tirurangadi. He went along the beach crying this cry and the people followed him eagerly asking for the news.

"Soon after this, I was told that a very large party of Moplahs were coming along the road on the west of the railway line. I went to meet them, and found that they had already passed the railway gate. When I came up with them I saw that there were old men and children in the party and it numbered over a thousand. They had sticks with them; some had knives. They waited to say their prayers at a mosque, which was not far from the railway gate, and then went on. After that, I saw another crowd of people including old men and children and a great many young men. These young men had their usual Moplah knives with them. They had a flag in front of them and went along with repeated cries of 'Allaho-Akbar'.

"At this point, I considered whether it would be wise to go myself to Tirurangadi. I thought that, if there were any obstruction to those who had first gone forward, they would be likely to return; and I could gather at once the news from them and also come back with them. As I went along, I met a Moplah leader who belonged to Tirur, and I took him along with me. I requested him to address the crowd, when we came up, and to exhort them to preserve strict non-violence. He acceded to my request, and when we met them at the railway bridge he delivered a lecture asking them to behave peacefully and to cast off every single thought of violence of any kind whatever.

"He had scarcely finished his lecture on non-violence, when I saw a crowd come running back along the road towards us. Many of these Moplahs had wounds, and they were being helped along by others. We made eager enquiries and were told that they had been fired at by the soldiers; and that, after the firing, the people had run in different directions. So we decided not to go any further.

"There was a slight drizzling rain, and I think it was about noon-day when the crowd came running back. What we gathered was this. Margat Kashimulla and four or five others had been killed, and several had been taken prisoners. I understood also that about forty had been arrested.

"Later in the day, at about 4 P.M., I saw large crowds rushing from the east. They shouted out that there had been a great deal of firing, and that many Moplahs had been killed. Also, at the same time, many soldiers had been killed by the Moplahs. Then some one said, that in order to prevent fresh soldiers coming up and destroying more people, the railway line must be cut and the telegraph wires must be pulled down. Some had knives; many had axes; and there were all sorts of other weapons. They began to try to tear up the rails and to destroy the wires. We came forward, in order to address the crowd and to prevent them, if possible, from doing such foolish things. But when we reached the railway station, we found that the wires had already been cut and the rails had already been pulled out of the sockets; and the whole of the station records had been scattered all over the platform. Thousands of people were violently doing these things with the utmost haste, and they never listened to us for a single moment. Ali Musaliyar also was getting afraid, and so he was unable to address them with his usual eloquence. He thought that the men might even turn against him, if he persisted in thwarting their will.

"So we did not stay there long. We got away as fast as we could, because

we thought that, if we stayed, we might be compelled to help them and thus become involved. We saw several men being forced to do this kind of work, under pain of death. Indeed, the telegraph wires were actually cut by one of the railway staff, who acted under fear. At this time, many Moplahs were busy looting the goods lying in the station yard. The scene was one of indescribable confusion. It was nearly sunset when I returned to my house, and I went to sleep with great anxiety of mind.

"When I got up in the morning, I heard that the Collector and the soldiers had arrived at the station. There were crowds upon crowds of people coming from all directions. They were saying that the railway lines ought not to be allowed to be repaired, and that the Moplah prisoners ought to be rescued. Many of these Moplahs had swords and axes with them, and they were very fierce. The men wanted to loot the house of one Moplah, because he had supplied tender cocoanuts to the Collector and his party when they went through. In the meanwhile, one of the leaders who had come forward prevailed upon them by degrees to be less violent. But it was with difficulty that this was effected.

"I heard, later on, that the Collector and his party of soldiers were marching along the railway lines and that they had all the prisoners with them. The cries of 'Allaho-Akbar' had resounded from all sides. The Khilafat flags were being waved, and the noise was very loud. It was then past noon; and I myself had heard firing in the distance as the crowd pressed forward. The Collector and his soldiers, we were told, had fired at those who were marching along with their banners and were crying 'Allaho-Akbar'. I came out of my house at about 4-30 P.M. It was then that I heard for the first time, how the Munsif's court had been broken open and all the records had been burnt. I went towards the court and saw the fire there still smouldering. Some of the remnants of the crowd were gazing at the destruction. The kerosene tins in the station had also

been lighted, and we could see the flames in the distance making a lurid glare.

"Next morning, I heard that lootings, robberies, and dacoities had been taking place all through the night. Many Thiyyas also had joined the Moplahs in this looting. The plunder and arson went on quite unchecked; and it was then that honest men began to leave the neighbourhood. The harvest time had come; grain could be easily obtained; and so I went into the country. Paddy at least could be had there in abundance, and for this reason, after I had left my house, I stayed on in the country for about a month. On my return, I discovered that the office of the Congress Committee had been broken open, and that two quite innocent persons had been arrested along with many others. Some of these arrested persons, who were put in prison, were in reality all along against the Khilafat agitation. So indiscriminately were these arrests made!

"As I was myself a Congress Secretary, I feared that I too might be arrested. I wanted to find out what I ought to do in that case. So I wrote to the Calicut Congress Office, but I received no reply. At this time, I kept concealed in a place of hiding night and day. After some time, I saw one of the leading Congress workers. On discussion, we came to the conclusion, that, during the Martial Law period, it was impossible to organise any meetings for the purpose of preaching peace; but still all the same, it might be possible for us to do something to stop all these atrocities which were discrediting the fair name of Islam. So I went to see M—, at a mosque, with this purpose in my mind. I asked him to narrate the events that he himself had witnessed during the first days of the rising. He gave me the following history:—

THE STORY OF M— ABOUT THE RISING.

"Some time ago," he said to me, "a party of fifty reserve police came to Tirurangadi. They took away the notice board and the flag of the Khilafat Office. They also pulled off the Turkish

cap from some of the Moplahs and trod these things under their feet in order to insult us. Then they pulled the Turkish caps off the heads of all whom they met, and if anyone objected they were beaten. S— and I were Khilafat Volunteers. We thought that our caps would be pulled off also in the same fashion. We asked Ali Musaliyar, the Moplah leader, whether we should allow the police to take away our caps. Ali Musaliyar said that we need not allow our caps to be taken away; but we should not do anything violent ourselves. Later on, we began to fear that the police might forcibly take away our caps and maltreat us in other ways. Ali Musaliyar said to us that, according to the injunctions of religion, it is the duty of every man to resist his enemy, (i) if he believes that his enemy would kill him when caught, (ii) if he believes that there is no other way of escaping from such an enemy. Therefore we might act in accordance with this rule. After this, the other Khilafat Volunteers left off wearing their caps; but we retained ours in spite of the warning we had received.

"The soldiers came and surrounded the mosque in our village. There were many of us there at the time of prayer. We were inside, and came to know that we were nearly surrounded. A few minutes after, I heard the shout of 'Allaho-Akbar'. Then I went to the road-side. I heard Ali Musaliyar exhorting the crowd not to do violence. The common people crowded round Ali Musaliyar and told him excitedly that the Moplahs had been fired at by the soldiers. Now, another huge crowd was found coming up from the opposite direction, with cries of 'Allaho-Akbar'.

"They were approaching from Kottakal. There was a great flag with them, and they were pressing and pushing the people before them. In this way the people were pushed on to the soldiers. Behind them was the surging crowd, shouting 'Allaho-Akbar'. Then the Sahib appeared to be asking the people in front to stop and sit down; but the soldiers opened

fire. Then there was a rush of the mob. Two Europeans were cut down and a head-constable, and all was confusion and excitement and bloodshed. The soldiers retreated and kept firing to keep back the crowd. The crowd followed a long way.

"Next morning, it was discovered that the soldiers had retreated altogether. Then Ali Musalyiar asked that no looting should take place. Some days back, Mr. Kesava Menon and others had come over from Calicut, but Ali Musalyiar did not agree to Mr. Kesava Menon's request. At first also on this occasion Ali Musalyiar refused to surrender. But later on he did surrender, but after surrendering he was sentenced to be hanged. I went into the jungle and lived for more than a month in hiding. The Moplahs brought me food, and I lived in daily fear of the soldiers. I do not propose to give myself up to the police, because Ali Musalyiar surrendered himself and yet he was sentenced to be hanged."

THE NARRATIVE OF A—CONTINUED.

'This was the story of the rising told to me by M—. I returned from my visit to him, and heard that a Thiyya had been killed in my absence near my house and that the houses of many Nairs had been looted. A great many acts of violence were being committed and many outrages. The Hindus of the whole neighbourhood lived in great fear. Some were taken into the houses of respectable Moplahs for safety.

Meanwhile outbreaks on the part of the Thiyyas began. The Thiyyas of—demolished a mosque and destroyed the Holy Books and forced certain Moplahs to drink toddy and outraged certain Moplah women. In revenge, one of the Moplah leaders collected a great number of his followers and killed the Hindus and set fire to Hindu houses. Thus the bloodshed grew worse and worse every day.

The Moplahs who did not wish to join with the mob could do nothing to stop these atrocities. Later on, in addition to these acts of violence and revenge, the soldiers who had been newly recruited in the district did other deeds which were bad.'

I have abbreviated this account and left out names as far as possible. The conclusion of the testimony given is significant. Everyone, who has been engaged in relief work among the refugees, has witnessed something of the horrors of the new and strange vendetta,—the Moplahs taking their revenge on the Thiyyas, and the Thiyyas taking their revenge on the Moplahs. It is this vicious circle of retaliation which has to be broken. It is here that the greatest 'relief work' of all can be accomplished.

For there is a famine of the soul today, among Hindus and Moslems alike in Malabar that is far more destructive in its consequences than that starvation of the body, which has hitherto alone been relieved.

This work of spiritual healing requires infinite patience and tenderness and forbearance, combined with an instinctive love for man as man. Only those who have learnt by heart the twin lessons of 'Hindu-Muslim Unity' and the 'Abolition of Untouchability', which Mahatma Gandhi has so persistently and pathetically tried to teach us, can really help in an effective way. The great need there today is for those who can love with all their hearts Hindus and Moplahs alike. For the men and women who can really help in this crisis must love the Moplahs in their ignorance and understand how they have suffered, under a cruel bondage, the age-long fate of those who are the exploited and sweated tillers of the soil. They must love the Thiyyas, who have been so shamefully oppressed by the orthodox high-caste Hindus. And they must love, with an even stronger love and pity, the Cherumas and the Puliyas and the Nayadis and all the numberless outcastes, who rank below the Thiyyas in the orthodox Hindu social scale and are still more 'untouchable'. The lot of many of these appears to me more unnatural and more inhuman than that of any people I have seen in any other part of India.

C. F. ANDREWS.

TUNDLA.

GLEANINGS

Has the Earth a Tail Like a Comet?

After sunset have you ever observed in the eastern sky a strange, diffused patch of light? So, it is probable that you have seen the earth's tail! For astronomers who have studied this mysterious light patch have advanced the hypothesis that it represents in perspective, a luminous appendage, streaming after the earth in its plunge through space. They call the spectacle the "Gegenschein". Usually it appears to have a diameter of 10 or 12 moons, but in clearer air its dimensions are increased sixfold.

Observers who have recently watched the object closely from stations in Egypt, India, and Arizona, have many theories to account for the apparent tail. One is that the two lightest gases, hydrogen and helium, are driven away from the earth by a repelling force from the sun, or by the sun's light pressure during its radiation into space. Another theory is that since the upper layers of our atmosphere are feebly self-luminous, due to some unknown solar action, the earth is surrounded by a luminous envelope, analogous to the light emitted by a comet's head. Because both comet-light and earth-light are dependent upon solar activity, this theory assumes that there should be a luminous tail to our earth corresponding to that of a comet, and that the patch of light seen in the sky represents such a tail.

From the mathematical side of the question the phenomenon is attributed by Gylden and Ioultou to sunlight reflected to the earth from countless moons, each less than the size of a marble, and describing oscillating orbits only on the night side of our planet. Such a theory, although plausible and vouched for by the mathematicians, is not generally accepted as representing the actual facts.

More readily accepted is the view of Prof. E. Barnard, of the Yerkes Observatory, who believes that the existence of a tail is caused in some way "by a concentration of the sun's light by refraction, our atmosphere acting as a spherical lens." Refracted sunlight, or light bent round into the earth's dark side, is indeed manifested during a lunar eclipse, when the earth's shadow, instead of being opaque, is luminous enough for a person easily to see the moon through it.

Thus the shadow of the earth really illuminates the moon, which shows that a cone of light is cast across space. Under favorable



The spot of radiance in the evening sky, as it was seen recently from Whitby Harbour, England.

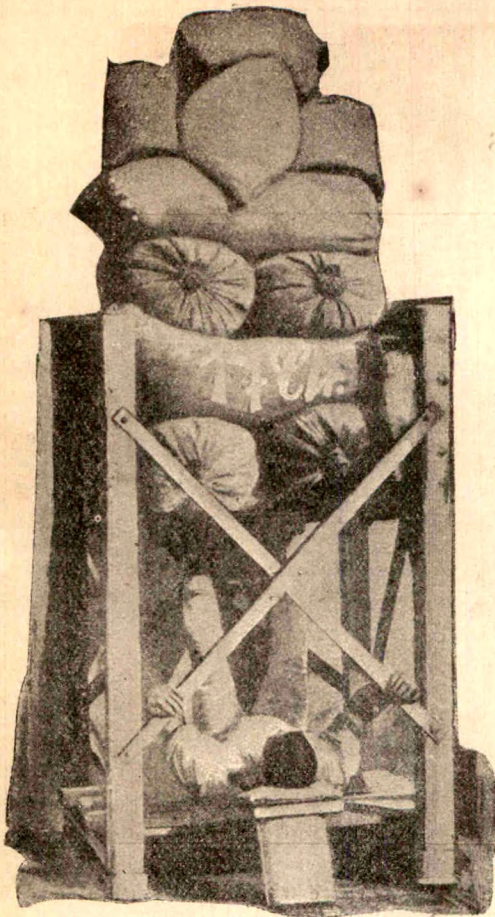
conditions the upper layers of the atmosphere may reflect these light-rays back to the earth.

Such a circumstance may help to explain the existence of a tail to the earth, the visibility of which may be enhanced by the fact that the upper layers of our atmosphere, instead of stopping short at 100 or 150 miles, might extend, even if of inconceivable tenuity, to the limit of the earth's gravitational influence, a distance of over 600,000 miles.

Baker Hercules, Risking Death, Lifts a Ton of Flour.

At the risk of being crushed, Louis Seidinger, a French amateur athlete, demonstrated the strength of his legs at a recent exhibition by lifting 2400 pounds of flour. Seven men added their weight to the pile before he called "enough". Failure of his muscles would have meant certain death.

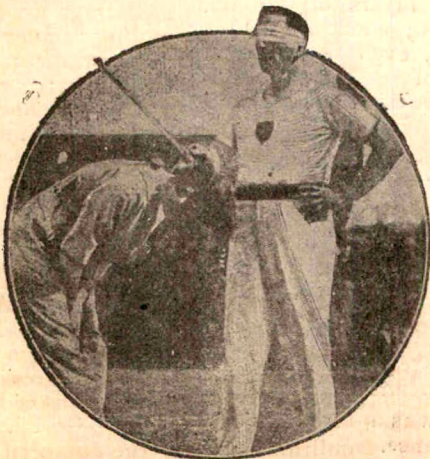
It was a test of nerve as well as physical endurance.



Baker Hercules Lifts a Ton of Flour.

A Blindfolded William Tell.

An officer of the British army, Sergeant-Major Aggleton, is demonstrating his mastery



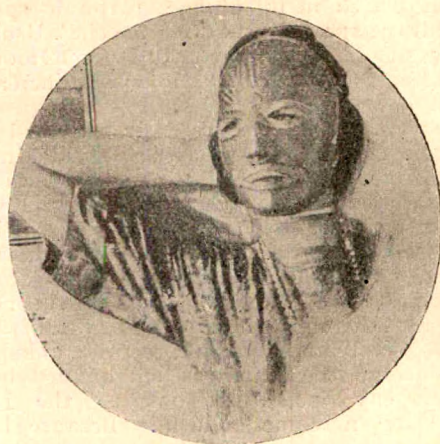
A Blind-folded William Tell.

of swordsmanship and the delicacy of his sense of touch by cutting a potato in half with a sharp sword-bayonet while it rests on the neck of a fair volunteer.

The marvel of the feat is the fact that the swordsman's eyes are blindfolded as he strikes the blow.

Rubber Beauty Mask Irons Out Wrinkles.

For faces that are wrinkled with worry or the flight of time comes a rubber beauty mask direct from the laboratories of the British Institute of Science to remove blemishes and restore fair skins.



Rubber Beauty Mask.

The mask was produced after much experimenting with habitual frowners. It is made of medicated rubber and may be worn either during sleep or during work. Experts advise, however, that the best time to slip it on is when nobody is looking, as its beauty is of the kind that frightens the neighbor's children. It can be adjusted to the face with very little difficulty.

Why Thick Glasses Break.

All solids expand when heated, and the hot water expands the glass of the tumbler. But glass is a very poor conductor of heat, so that in a thick tumbler the inside will expand before the outside is affected by the heat. This produces an unequal strain, which is relieved by a crack in the glass. In thin tumblers, the inner and outer surfaces are heated together and expand almost simultaneously.

Toast Easier to Digest.

Bread, when dried, is more readily acted upon by the ptyalin of the saliva, which is

the principal agent in digesting carbohydrates such as bread. As toast is dry, it cannot be swallowed before it is properly chewed. This makes toast easier to digest than bread.

Table and Bed are Combined in "Efficiency" Furniture

An aid in the saving of valuable space has



Table and Bed Combined.

appeared in the production of a new combined table and bed. In appearance, the table resembles the ordinary four-legged library type, but inside of the legs are a second set of legs which can be raised by means of a crank, thus elevating the top of the table. A peculiar advantage of this innovation lies in the fact that the table need not be cleared off before the top is elevated as the mechanism simply causes the whole to rise. With the top raised out of the way, the exposed mattress is then unfolded.

Planes Without Engines Climb the Air Like Birds

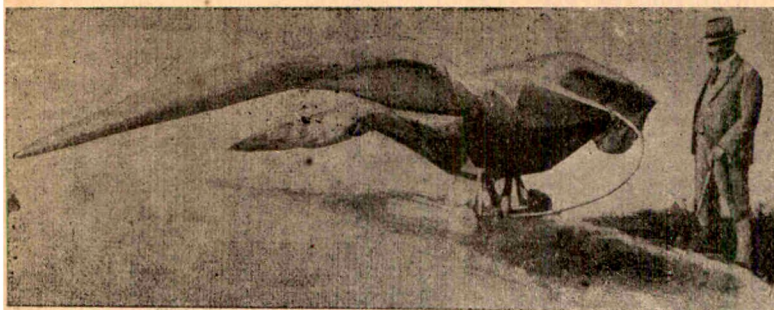
Can we fly without engines?

A gliding competition has been held in Germany under the auspices of the Scientific Society for Aeronautics. "Man has already sailed like the albatross and has circled, as does the buzzard, over one third of an hour at a stretch." These enthusiastic German

experimenters have gone far beyond the gliding performances of Lilienthal and other pioneers and have achieved a very spectacularly different thing—true soaring flight. Gliding, as every one knows, is simply descending under the influence of gravity on a gentle gradient, and often with the assistance of slightly rising currents of air. Soaring, on the other hand, is true flight without power; it takes advantage of pulsations and other movements of the wind to obtain not only horizontal motion but actual climb, as on an invisible staircase.

This return to first principles was occasioned in Germany by the terms of the Treaty of Versailles which limited the Germans to 150 regular motor-driven machines to be used on commercial air lines. In attempting to clip Germany's wings, the Allies have been the means of promoting scientific progress in aviation that probably never would have been accomplished otherwise.

Weather conditions during the competition, were unfavorable, but some astonishing and



Engineless Airplane.

important flights were made by airmen who remained there for further experiments. Flights by Klemperer, Martens, and Harth, of 13, 15, and 21 minutes duration, respectively, are particularly noteworthy. Klemperer flew between two points $2\frac{3}{4}$ miles apart, but, by turning and circling maneuvers, including a complete figure "8", covered about six miles. He attained an altitude fully 400 ft. higher than his starting point.

Herr Martins, on the Hannover (Proll) monoplane glider, remained aloft 15 minutes, 40 seconds, covering a distance of 7200 meters (four and one half miles), and finally landing near Batten after a 1300-foot volplane. He maintained his level, or rose above it, for eleven and one-half minutes. Herr Harth, on his monoplane, soon increased the time in the air to twenty-one minutes, during which he dropped but forty feet below the starting-point. He added one more minute to his duration record the next day, making a flight that lasted twenty-two minutes.

The method of launching the machines is of interest. It is done in the same manner as a boy throws a missile with a sling shot. The glider is placed on sloping ground, a rope is passed around its undercarriage, and to its ends are attached stout rubber cords, anchored on either side and in front of the machine. Three men pull the machine and the rope backward until the rubber parts are under high tension, when they let go of it, and the glider flies away as if thrown from a catapult. After the launching, the machine continues its flight, at first by the impetus received and then by manipulation of the movable wing. Experiments have shown that motors of only 3 to 5 hp. would suffice to overcome wind resistance, and thus enable suitably designed gliders to make very long flights. Further developments along this line are expected.

Rabbits as a Protection from Mosquitoes

Careful observations have been made, in France, of the extent to which mosquitoes are

attracted to domestic animals in preference to human beings. It was proved experimentally that mosquitoes have a strong predilection for the blood of rabbits, stronger than for that of any other domestic animal. This discovery has been practically applied in many parts of France as a protection from mosquitoes, and particularly from those that carry germs of malaria, and similar diseases. In many parts of France now the inhabitants

raise rabbits in conjunction with poultry, and thus protect themselves profitably against the dangers of disease-bearing mosquitoes.

The "Fingerprints" of the Murderous House Fly

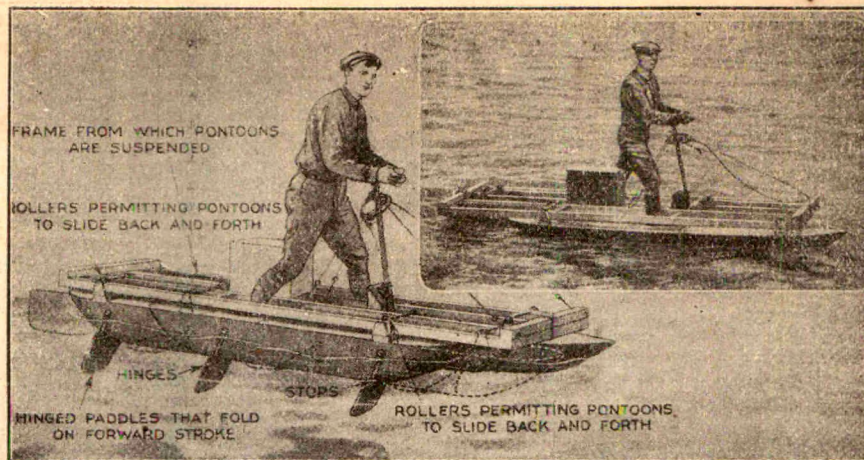
A casual glance at the picture herewith would lead one to believe it was a bird's-eye-view of a shell-devastated portion of France, but such is not the case. It is a record of the footprints, or "fingerprints" if you please, of the common house fly—murderer, food despoiler, and babykiller.



The "Fingerprints" of the Murderous House Fly.

The fly was caught last fall and made to walk over a prepared medium of agar. Wherever its feet touched the medium, a colony of bacteria grew. The performer of this experiment isolated 13 kinds of harmful bacteria from the footprints.

The picture also tells another story: While the fly left its footprints, it also left a memento of its approaching doom. The two large spots are mold colonies of the *Empusa museæ* variety. Each fall this mold starts to propagate, and

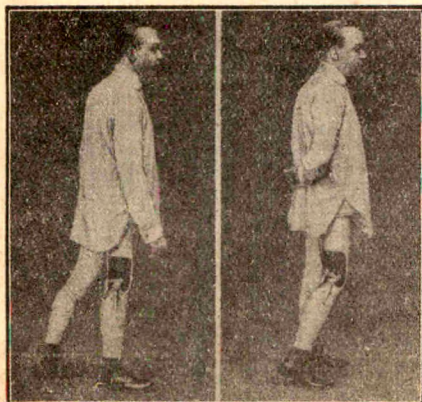


Water-Walking Machine.

he spores float through the air. They attach themselves to the fly under the wings, and start growing inside its body. In a short time the fly becomes so weakened that it can scarcely crawl. Finally, it stops, but the white mould of fungus keeps on growing. If some scientist could so cultivate the mold that it would start its work in the summer, the pestilential fly would soon disappear.

New Artificial Leg Permits Natural Knee Motion.

An inventor of artificial limbs has long sought an appliance which would force a flexion, or bending of the knee, at every step, thus producing a natural motion for the manufactured leg. In solving this problem, the maker of the new leg strove to imitate, as near as possible, the muscles of the human limb. By means of elastic bands and a suspender-cord



Artificial Leg Permitting Knee Motion.

arrangement, he has succeeded to an amazing degree. When the weight of the body is shifted from the artificial member, as in walking, the suspender cords raise the leg and cause it to bend at the knee. The next action of these cords, together with an elastic band, straightens the leg again, so that it is ready to support the body on the next step.

San Francisco Bay Crossed on Water-walking Machine.

Walking on water has been reduced from the miraculous to the practical by a California rancher, who with his device has actually walked across the bay from San Francisco to Oakland. The water-walking machine is in the form of two light metal pontoons, suspended from a flat wooden frame, so constructed that when the operator stands, with his feet connected to the center of the pontoons, rollers between the frame and the pontoons permit him to move them back and forth by the act of walking. Hinged to the sides of the pontoons and operated beneath them, are three self-feathering paddles, which give propulsion. There is also a rudder for steering.

"Photo-Sculpture" Carves Reliefs From Pictures.

At the Royal Photographic Society exhibition, in London, Eng., a demonstration was recently made of a process of "photo-sculpture". The subject to be photographed is illuminated by a projector which throws a spiral of light, similar to the groove in a phonograph record, upon it. This spiral is distorted, on the negative, by the irregularities of the subject. A positive is made, on glass, to be used in the

carving machine. This has a disk, to hold the material to be carved, a carrier for the photographic record, and a microscope and high-speed drill, mounted together. The operator moves the microscope so that the cross hairs follow the spiral lines of the photograph. This moves the drill so that it cuts the material at varying depths according to the form of the subject. In this way excellent reliefs have been obtained in wood, ivory, and alabaster.

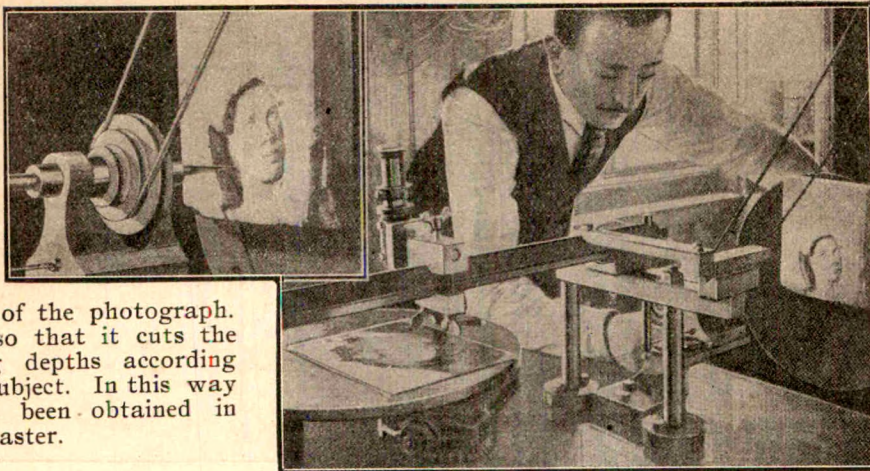


Photo-Sculpture.

Twin Boats Travel in Water or on Rails.

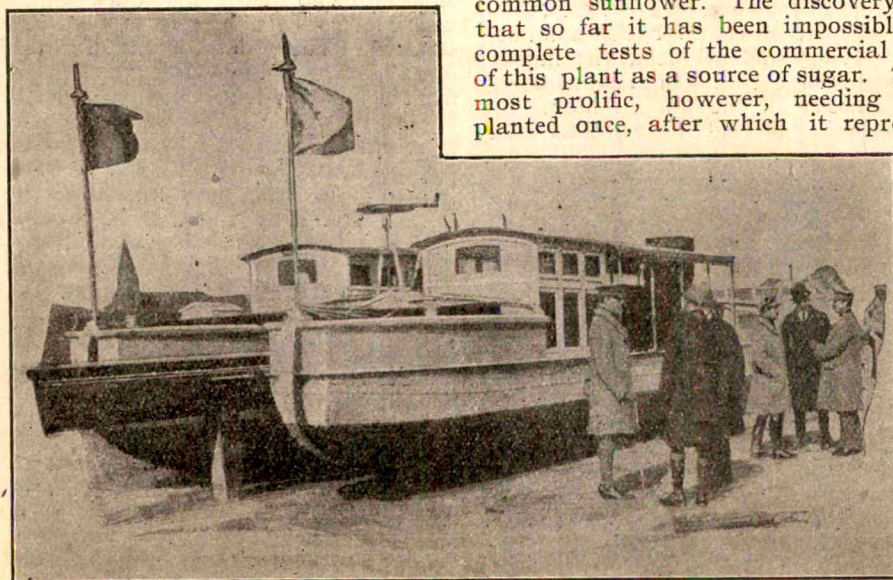
When navigation is impossible on the Congo River, these twin boats leave the water and continue their voyage by rail, under their own power. Invented by a millionaire Belgian named Goldsmith, the feature of the idea is that two shallowdraft steel vessels are firmly bolted together by heavy I-beams, leaving a narrow space between the two hulls for the rail.

In the water they are steered by connecting their rudders to a common steering-wheel, and on land rollers fastened to the center of the connected beams and geared to the engines enable the boats to run along the top of a single

rail built along the river bank on short heavy piles.

Possible Source of Sugar Production Discovered.

Sugar may be obtained from a new source as a result of a recent discovery made by the United States Department of Agriculture. It has been found that a substance, known as inulin, which has a 60-per-cent greater sweetening quality than the sirup made from sugar cane, can be extracted from the tubers of the Jerusalem artichoke, a plant related to the common sunflower. The discovery is so new, that so far it has been impossible to make complete tests of the commercial possibilities of this plant as a source of sugar. The plant is most prolific, however, needing only to be planted once, after which it reproduces itself



Twin Boats Travel in Water or on Rails.

each year. In fact, it is considered a pest in some parts of the country.

New Motorboat-Auto Looks Like A Boat On Wheels.

Another combination automobile and motorboat has been built, by a New Jersey inventor. In general appearance, it is like a boat mounted on springs, on four pneumatic-tired wheels. It worked equally well on the land and in the water.



A Boat on Wheels.

Radio Service Broadcast Over Entire Country.

Great success and widespread interest has been the outcome of pioneering in radio-telephone broadcasting, and a plan is contemplated whereby the entire United States will be covered with a service to the home, that will allow anyone to enjoy the many benefits of wireless. The service includes the sending of musical recitals, grand opera, church services, speeches of prominent men, results of sporting events, government and stock-market reports, and national or international news of all kinds. Even "bedtime stories" have been sent out for chil-

dren. It is predicted that this undertaking will prove to be of such expanding value to mankind, that the radiophone will soon be as popular in the home as the phonograph is to-day.

THE PRISONER

So he was caught and cast into a cell
Since that his speech had hurt a tyrant's laws...
There burned a gloom within it as of hell
And chains, like beasts, with adamantine claws.
Bound fast his burning limbs beyond escape.
But he, the captive, loved his dungeon well
Since there, in deathlike silence, he could shape
Some live fulfilment of his country's cause.
The warders watched him through the prison hole
Hoping to feed their laughter on his tears.
Poor fools! How could they comprehend a soul
That had o'erleaped all base, despicable fears
Of prison-walls and strength of prison-bars...
No mortal power dare conquer or control
The hunger that would fain adorn with stars
A land of darkness in the coming years.
Then, seeing naught could fill his soul with dread,
Some filthy hireling slipped into the cold
Lone cell, when night was deep, and shot him dead.....
Thenceforth the hours of midnight dimly roll'd
Towards a quiet dawn of peaceful hours
When the harsh gaolers came with heavy tread,
Only to gaze upon a heap of flowers
Gathered among great chains of glittering gold.

H. CHATTOPADHYAYA.

INDIAN PERIODICALS

"Rationalism and Humanity."

Bulletin of the Indian Rationalistic Society for March says :—

Buddha was the greatest rationalist, who preached the doctrine of the unity of mankind and of their intellectual, moral and spiritual elevation. All the religions of the world, instead of bringing together the different races of the species man, have divided and cut them asunder. The most ancient religion, the Brahminism, has had the effect of cutting up the Hindus into innumerable groups. Each group in this system is alien to the other.....We find the same melancholy spectacle in ancient Egyptian system. In the Hebrew religion we notice very sharp differences made among the various tribes that lived as neighbours of the Jews. The Christian religion establishes the separateness of man, the pagans from the Christian; and the Christians made holocausts of themselves. Islam is equally vulnerable when it insists on the Muslim and the Kaffir. It was rationalism and, through the Arabs, the pagan learning of the Greeks, that brought civilisation into Europe. Each system of man-made religions authoritatively declares that no man is saved from hell unless he came into its fold and subscribed to each and every article of its creed. This subservience to authority has been the chief cause of the disunion of man, and of wars and of political and religious tyranny in this world. Buddha reasoned and considered man as the highest species of animals and regarded mankind as one species and that man did not require salvation from hell, which is foreign to his system, by man's coming within its pale. Before the age of Buddha, Kapila had exercised his reason in the discussion of the nature of man and fearlessly pronounced his rationalistic doctrine of *Jñānāt Mukti*, knowledge alone can save mankind. Chārvāk was another puissant rationalist. He bitingy ridiculed and sneered at the irrational rites and ceremonies and dogmas of the Brahminic creed. All those pre-eminent reasoners and immortal men endeavoured to unify mankind and introduce harmony into the discordant relations to one another.

The Imperial Library.

Some idea of the number of books which the Imperial Library in Calcutta contains can be formed from the following extracts from Mr. J. A. Chapman's article on it in the *March Calcutta Review*.

We have many catalogues now, and the advance that has been made in the twenty years can be sufficiently shown by an enumeration of them, and the number of entries in them. Some parts of the library have not yet been catalogued. I will add a summary of them.

Catalogues.

Author-Catalogue of Printed Books in European Languages. With a supplementary list of Newspapers.	2 Vols.	1904	24,600
—First Supplement	2	1917-18	20,000
—Card Catalogue of accessions			15,400
Subject-Index	2	1908-10	31,000
—Card Catalogue of accessions			17,600
Card Catalogue of Sanskrit Books			2,600
—Bengali Books			4,900
Maps			600

Not Catalogued.

Books in European Languages	2,000	Vols.
British Parliamentary Blue Books	10,000	"
India Official Publications	50,000	"
United States Congressional Documents	8,000	"
Persian Printed Books	(Not counted.)	
Urdu Printed Books	(Not counted.)	
Sanskrit MSS.	310	

As to the constitution and rules of the Library, Mr. Chapman writes :—

Then as to the constitution and rules of the Library. Many a man has said: "How can I become a member of the Library?" Our answer always is: "You are already a member: you have been a member since you reached the age of 18 years. You only have not known it; but you know it now, and you can begin to make use of the privilege." It is true: every person in India, who is 18 years of age, is a member of the Imperial Library. He or she may walk in whenever it pleases them, and they may take books from it to read at home. If people cannot come, they may have books sent to them. We have sent books as far as to the frontiers of India, and even beyond them. A collection of autographs could be made from our files, which would include the signatures of almost all the notable men in India, whose "trade" compels them to make use of books.

Mr. Chapman is against the proposal that the Imperial Library should be moved to Delhi. That would be a wrong thing to do, says he, and gives his reasons, which ought to be convincing to all unbiassed minds.

There are people who quite honestly think (it is true that they have not thought much about it) that a library simply cannot be the Imperial Library in India if it is not at Delhi. What makes a thing imperial, they think, is precisely its being at the capital. That is not so. Where a thing is counts in itself for nothing. What counts is the service the thing renders. If an institution serves a whole empire

it is imperial, whether it be an army, a library, a geological, zoological, trigonometrical, or other survey, or what.

Consider this. There were admittedly imperial services in India when Calcutta was the capital. Their head-quarters were then in Calcutta, or if they were elsewhere, it was not at Delhi. Did they all cease to be imperial, and become local, the moment Calcutta ceased to be the capital, and will they remain local until their headquarters are set up at Delhi? Most of them never will be, and possibly not one of them ever will be.

If being at Delhi was what made an institution in India imperial, then there would now be no imperial institutions in India except such as the sweet-meat shops of the Delhi bazars.

To pass on. What made our library an imperial library from 1903 to 1911 was not its being in Calcutta but its serving all India, and it is because it serves all India still that it is imperial. It serves all India by sending its books all over India. It could do that as well from Delhi. It serves all India by acquiring books on an imperial, not a local, scale. If it were only a question of money, that could be done as well in Delhi; but it is not only a question of money. To acquire books on an imperial scale is a question of *knowledge* as well as money. There are so many books published in the world, that amounts even larger than our grants could be spent in getting books, not one of which would be of use to anyone in India. It would not even be a feat of Mephistophelean ingenuity; it could easily be done.

You must not look to find so much knowledge in the head of a librarian, or in the combined heads of the members of any library staff. The librarian, if the right books are to be acquired, must be in such a position as that of the Chief Librarian of the British Museum, a man surrounded by carefully chosen representatives of the students of practically every subject that man is studying. The Librarian of the Imperial Library is in very much such a position, while the library remains in Calcutta, and he would be in much such a position, if it were removed to Bombay. He would not be, if it were moved to Delhi, or to the middle of the Sahara Desert. It must not be moved to any place in which the librarian would not be in easy contact with such men as the professors of the Calcutta University and the Calcutta Colleges, the officers of the Geological, Zoological, and other surveys, the medical men, the schoolmasters, and so on. The circle required is even larger than that, for at any moment the man whom a librarian may want to consult may be a manufacturer, or a merchant.

It is, too, not only in connexion with the acquisition of books that there must be men at hand for the librarian to consult. He must be helped in an even more important thing—the indexing of the books. It is a more important matter, and a much more difficult matter. It is more important, because if books in a library are not indexed, most of them will remain unread. The people who would read them have no means of ascertaining that they are there. It is more difficult, because it calls for so much more knowledge.

If the books in a library are to be indexed, it must be largely with the help of volunteers. The London Library Index was compiled with the help of such persons as Professor Ingram Bywater, Dr. Adolphus William Ward, Sir Courtenay Ilbert, Mr. Frederic

Harrison, Miss Lee, Dr. Cowley, Professor Bury, and many another.

There are other descriptions of volunteer labour required for a library, which has been and may be obtained in Calcutta but not in a place "where there are not many educated people. I hope that is not an unfair description of Delhi."

I will conclude with one more argument against the transfer of the Imperial Library to Delhi. As I have said, it is what an institution does, and not where it is, that makes it imperial. So, apart from the acquisition and indexing of books, and getting volunteer labour, it may be said that it does not matter where an imperial library is. *But wherever it is, and it must be somewhere, it will benefit the people of the locality most of all.* There is, then, an obvious advantage in having it in a large city, in a densely populated province. To put it at its very lowest—you want to get as good a return as possible for all the money spent on an imperial library. The money is provided by the whole empire. You cannot have the library everywhere, so that no division of the people should benefit more than others. One division must benefit most of all. Surely there is wisdom in making it the largest you can find? And when that division has been found, and the library has been long established among those people, surely there is wisdom in leaving it alone?

Some people will say, no doubt, that all this argument only means that Mr. Chapman does not want to live in Delhi himself. It is not so. I should much prefer to live in Delhi.

"The World of Culture."

The following paragraphs, extracted from the first January number of *The Collegian* will be found encouraging:—

INDIAN WORK IN BIOLOGY

Some very first class work is being done by Indian botanists and zoologists. The importance of their work is no less recognized in Europe and America than is that of investigations in mathematics, physics and chemistry.

CONTRIBUTIONS OF THE PUNJAB TO BOTANY

Sevaram Kasyap and Birbal Sahni of Lahore are two wellknown workers in Botany. Kasyap's researches lie in the field of the organography of the Himalayan cryptogams. His contributions published in the *Annals of Botany* (London) and the *Proceedings of the Royal Society*, are highly spoken of by eminent botanists like Farmer and Oliver of London.

BIRBAL SAHNI

The *Annals of Botany* No. 131, 1920, has published a paper on "Certain archaic features in the seed of *Taxus*, etc." by Sahni, who has another article in the *Philosophical Transactions of the Royal Society*, No. 253, 1920. A whole volume of the *Proceedings of the Royal Society* is given over to Sahni's monograph on the "Philogamy of

the Gondāwana Flora." Sahni is known among students as the author of a *Text Book of Botany* published by Cambridge University Press.

AN INDIAN MYCOLOGIST

Readers of the *Journal of the Indian Agricultural Society* are familiar with the work done by J. F. Dastur, supernumerary mycologist at Pusa. He is chiefly interested in the sexology of *Pyronema Confluens Fungus*. In the *Annals of Botany* for July Dastur has an article on 'Cytology of *Tilletia Tritici* (Bjerk) Wint.'

ZOOLOGICAL INVESTIGATION BY INDIAN

Karamchand Bal, professor of zoology at Lucknow, is noted for his work on nervous system of the earthworm.

SARKAR'S GLAND

In physiology, Bijali Behari Sarkar has been working in a field associated with the name of Professor Gley of College de France, viz., the internal secretion of glands. His investigations have led to the discovery of a gland which is now named after himself. The *Proceedings of the Royal Society* is to be consulted for an account of "Sarkar's Gland."

OTHER WORKERS

Prabhat Chandra Sarvadhikari has been working on the cytology of ferns with Professor Farmer of Imperial College, London. At Berlin Krishna Das Bagchi is interesting himself in genetical problems bearing on brachy-miosis. The work has importance in cotton cultivation. In the Botanical Institute of Berlin likewise Hara Prasad Chaudhuri is studying plant diseases. The investigation which is at present confined to (the mycology of) tomato and potato infection is hereafter to be extended to the mango.

YOUNG INDIA IN SCIENCE

The *Philosophical Magazine* (London) of Sept., 1921, has a paper on the "Variation of Resistance of Selenium with Temperature" by Snehamoy Datta. B. N. Chakravarty's "Diffraction of Light incident at nearly the critical angle of the boundary between two media" appears in the *Proceedings of the Royal Society* (Sept. 1, 1921).

A FRENCH WAR-PAINTER

One of the most celebrated army painters of to-day is Felix Fouchor of Paris. His portfolio, entitled *Verdun* (Renaissance du Livre, Paris, 1921) will be of interest to Indians in so far as the artist has placed in it a portrait of Phanindra Nath Bose, a volunteer from Chandernagore.

ASIA MINOR IN HINDU CULTURE

The eyes of indologists are being directed towards Asia Minor owing to the association of the ancient city of Boghozkoï with an old Indian language. This language is mentioned as one of the eight dialects in which the famous inscriptions at Boghozkoï are written. E. Forrer's article dealing with this subject is entitled "Die acht Sprachen der Boghozkoï-Inskripten" and appears in *Sitzungsberichte der Preussischen Akademie der Wissenschaft* (1919).

HINDU NUMERALS AT BOGHOZKOÏ

Ancient Hindu intercourse with the Hittites of Boghozkoï is further demonstrated in Jensen's *Indische Zahl-wörter in Keilschrift der hethitischen Texten*. In Book III of the cuneiform text of Boghozkoï the following Sanskritized forms of numerals are to be found: *eka*, *tri*, *pancha*, *sapta*, *nava*.

KURDISTAN AND INDIA

The Kur River in Western Asia is arresting the attention of historians of old orient as furnishing a connecting link between Assyria and India. Forrer's investigations have brought to light such gods as Mitrasil, Arunasil, Indra and Nasattijanna (twins) bearing names quite familiar in Hinduism. These divinities were worshipped in Mitani Kingdom which was situated on the right bank of the Kur and extended towards Caspian Sea.

THE KUR IN INDOLOGY

Another link in the history of ancient Asia is to be noticed in the fact mentioned by Forrer that the Kossier race which was established about 2773 B. C. towards the east of Babylon and to the south bank of the Kur about 300 B.C., used to worship a god named Sureja. The names of God Sureja and the other divinities of the Kur Valley have been deciphered by the Semiticist, H. Winkler. These newly-discovered identities or parallelism serve but to corroborate the thesis of F. Hommel in *Grundriss der Geographie und Geschichte des alten Orients* (Munich, 1904), an object of which publication was to emphasize the fundamental likenesses between the Semitic and the so-called Indo-Aryan types of culture, with especial reference to nature worship.

Buddhists in Bengal

Mahamahopadhyay Haraprasad Sastri has contributed to the October (1921) number of *The Dacca Review* "a paper on Buddhism in Bengal, giving an account of the survival of Buddhism or the underground-working of Buddhism among the people of this vast and densely populated province." To indicate the difficulty of the task, he writes:—

The Muhammadan rulers of Bengal did not know, from 1200 A.D., the approximate date of their conquest, to the last quarter of the 18th century when even the civil and criminal jurisdiction of the country slipped from their hands, that the people whom they called Hindus were only Buddhists in a thin disguise; and our English rulers too have still no idea that among the so-called Hindu population of Bengal there are still large bodies of men who are to all intents and purposes Buddhists, though in various stages of assimilation with the Hindus. The people of Bengal have, for many centuries, lost all memory of Buddhism which was the prevailing religion of their country before the 13th Century when the country slowly passed into the hands of the Muhammadans. The Bengali Literature knows of no Buddhism and the Sanskrit Literature of Bengal has but faint traces of that religion in its extensive and voluminous works.

The society of Bengal knows only of two great communities, Hindus and Muhammadans, and knows of no third. No extensive ruins have been discovered in Bengal testifying to the greatness of Buddhist religion as in Magadha, Benares and other places in India. Yet we read in Fa-Hien and Yuan Chwang that Bengal was in their time as good a Buddhist country as Tibet or Burma with only a sprinkling of Deva-worshippers and heretics. Later, we hear of Tibet and Mongolia receiving their Buddhism as much from Bengal as from Magadha, Burma being reformed by Buddhists from Bengal, and even the great stronghold of Buddhism, Ceylon, reviving and worshipping banished Buddhists from Bengal. The Tangyur Collection of Buddhist works in Tibet contains translations of numerous Sanskrit and Bengali works written in Bengal and by Bengalees. At the end of the 12th Century, just a few decades before the Muhammadan conquest, a proud Brahmin, a Banerji, quoted about 30 Buddhist Sanskrit works for the correct use of Sanskrit words. The last Hindu king of Bengal wanted to have a grammar in Sanskrit without the Vedic section and he selected a Buddhist pandit for the work. This testifies to the flourishing state of Buddhist learning before the Muhammadan conquest.

It was Prof. Bendall's visit to India to find traces of the lost Buddhism of India which led the Pandit to undertake his investigations, which were at first unsuccessful. He found the first gleams of light thus :—

In the year 1882 A. D., the *Dharmamangala* by Ghanarama was published for the first time. It was a Bengali poem on the manifestation of the divinity of Dharma worshipped by the Domes, Hadis and other lower classes of Hindu society. I read the work several times, there was no Hinduism in it,—no mention of a Brahmana, or of a Kshattriya.

He then visited some shrines of Dharma Thakura.

The priests were everywhere non-Brahmins and in some cases the Brahmins had only recently taken possession of the shrines and worshipped Dharma as Siva. Then I besought the non-Brahmin priests to give me the *mantras* of worship. Disappointed in many places, I at last got the principal *mantra*, the *Uyana* from a sweetmeat-maker, who kept a shrine of Dharma at Suogachhi in the sub-division of Katwa; and I found that the *Uyana* described Dharma as *Sunyamurti*, a void, and as a *Munindra* or an ascetic. This was certainly a survival of Buddhism. No Brahmin would describe his deity as a void.

Of another Dharma shrine he writes :

The place belonged to a *Hadi*, but Brahmins would not offer their vowed worship through so low-born a man. He had to employ a Brahmin for their sake. The *Hadi* has now disappeared and the shrine belongs to a Brahmin who thinks Dharma to be a form of Siva. But hogs and fowls, the abominations of the Hindus, are still sacrificed there behind the shrine.

The Pandit observes :—

When it is remembered that Dharma is the second member of the Buddhist Trinity or Tri-Ratna generally represented by a stupa, the identification of this worship with Buddhism becomes complete, because every stupa laterly had five niches (four on four cardinal points and one on the south-east) for the five Dhyani Buddhas; and a stupa with five niches would look like a tortoise with four legs and the protruding neck. This is the form in which Dharma is generally worshipped. Dharma is often described as Kachhapa-rupi.

The Pandit holds, giving reasons, that the *Sarakis* tantis or weavers of Puri, Cuttack and Western Bengal were Buddhist *Srāvakas*, and even now abstain from meat and drink. In his opinion,

The so-called Depressed Classes, the classes with whom the Brahmins and their followers are not in the habit of keeping any intercourse, are really, "most of them" the survivals of the once most powerful, royal, nay, imperial race of Buddhists in Bengal. They have not been depressed or suppressed by the Hindus, but they are disorganized, disintegrated, dismembered and demoralized.

Some of his reasons will be found in the following passages :—

In Nepal, the two communities Buddhist and Hindu, live in complete isolation from each other and their attitude towards each other is one of complete non-co-operation. A Brahmin would not take water from a Buddhist nor a Buddhist from a Brahmin. They do not use even the same well or the same spring. At the head of the Hindus are the Brahmins and at the head of the Buddhists are the *Gubhijus*. They both call themselves Hindus and a Buddhist would be greatly offended if he is called Non-Hindu. He will immediately retort, "Tom bi Hindu hai, Mai bi Hindu hum, Lekin Tom Siomargi hai, mai Bodhamargi" (You are a Hindu and I am a Hindu. But you are a worshipper of Siva and I am a worshipper of Buddha). All the ruling castes are Hindus and all the skilled labourers are Buddhists. The goldsmiths, the carpenters, the masons, the weavers, the painters are all Buddhists, while the fighting races are Hindus. The merchants are divided between the two communities. Those engaged in foreign trade are, as a rule, Buddhists, and those engaged in home trade are Hindus.

The analogy of Nepal would show that the so-called depressed classes in Bengal were at one time Buddhists and lived in complete rivalry with the Hindus. The goldsmiths, the carpenters, the painters were by the analogy of Nepal once the flowers of the Buddhist community. The painters have all been converted into Muhammadanism but they still retain many of their Hindu customs. They bury their dead bodies, they repeat Kalma, but they also worship Lakshmi, Durga and other Hindu deities. The goldsmiths and carpenters, however, are still Buddhists but they do not know that they are so. The word used in English "Depressed" is a misnomer. These classes or castes are not really depressed. They were rivals and were very exclusive. But now they are all

disorganised. They have lost their monks who were either killed or had to flee the country. Those who remained were not powerful enough to organise their community and laterly as priests they called themselves Brahmins and are known as Varna-Brahmins, *i. e.*, priests of those castes with whom Brahmanas and their followers hold no intercourse. The large majority of them have been converted into Islam and that is the reason why Bengal has a much larger number of Muhammadans than Persia and Turkey put together.

In the Hindu community of Bengal there are two exclusive sections, called by Brahmins the Acaraniyas and Anacaraniyas, that is those with whom there may be intercourse and those with whom there can be no intercourse. In English the latter are wrongly called "Depressed Classes". It is wrong because there is no evidence that there was any persecution or suppression. Both were equally under the Muhammadans. How then could one depress or suppress the other? Before Muhammadan conquest they were the lords. The government was for four centuries in their hands. They had vast monasteries, exercised great influence in their own country and in other neighbouring countries. They had learning on their side. The Brahmins lived only by their sufferance. They were tolerated for their piety, learning, and legal and philosophical acumen.

There is no evidence that the so-called depressed classes were depressed by the Brahmins or their followers. On the contrary there is evidence that they stopped all intercourse with the Hindus, and were proud of their power and position. But with the Musalman conquest the Buddhists went down, while the Brahmins were left where they were. For the brunt of the miseries of a revolution fell on the ruling classes and so the Buddhists felt the blow more bitterly than the Hindus. The Brahmins have improved the organisation of the society. But the Buddhists have lost their organisation, lost their proud tradition, lost their self-consciousness and are now coming to be incorporated in some form or other to the Hindu community of four castes. Some claim to be Vratya Brahmins, some as Vratya Kshatriyas, some Vratya Vaisyas. They interpret the word Vratya to mean "patita" or out-casted. This is wrong.

Future of Indian Journalism.

In the March *Everymans Review*, Mr. E. V. Subramania Iyer expresses the opinion that

There is not the slightest doubt that Journalism in India has a bright future before it and it is the proud privilege of one and all of us to direct it along proper lines. Our Press being just now in a state of infancy, this is the best time for leaving it with good, sound and honourable principles. Here is a field for young, brave, enterprising and enthusiastic journalists, in which they may make a name for themselves and incidentally raise the status of the profession they have the honour to belong to. What we want is not so much number or even genius—not that we would discard either—but energetic men who will take to the profession because they love it. Almost all the avenues of employment to which our young men

turn after their academical course, are overcrowded and if they are only fired with the spirit of service to their mother-land, there is no better, no nobler field than this glorious field of journalism.

Inefficient Indian Labour.

We read in the January *Engineer* (Lahore):

The industrial disturbances of the last few years have resulted in higher wages and large employers of Indian labour are confronted monthly with a huge wage bill. They are also confronted with a marked decline in the efficiency of labour. This is a serious factor and, as in England and America, so in India, it is felt that now prices are ruling high and wages have risen to such proportions that the latter is detrimental to trade.

We believe that every Indian craftsman and clerk should have opportunity of comfortable existence, and if the labourer is worthy of his hire it should be purchased from him at a fair price; also that in return a reasonable and just account of labour should be given in exchange. Generally one side is apt to be judged—most often unnecessarily—to demand an unfair bargain, and the opinion often encouraged by the feeling that the employer can afford to accord it, grows into a habit of stealing a few minutes here and there when the opportunity occurs. If a man is not worthy of his hire, his labour would be dear at any cost, and it is far more economical to be without such. The force of efficiency lies in the organization of the various departments in a workshop, and unless the workers are working under healthy, comfortable conditions with modern labour-saving tools and a good supply of material, together with clear and concise instructions from the man in charge, much time and labour is necessarily wasted.

In many industrial centres of India better working conditions have been introduced, but despite this it is felt by employers that many of their Indian workmen are not "playing the game". They are not giving a fair and reasonable return for the good wages they now receive. We trust that this is only a temporary lapse due to the unrestfulness of the industrial world; but we are not sure that this is so.

Democracy in Industry.

Mr. Dhurjati Prosad Mukerjee observes in *The Hindustan Review* for March:—

The idea of Democracy is no longer confined to political institutions. It is slowly filtering down through the economic institutions as well. Democracy has been defined in many ways. It is something more than a mere form of government. It is a *kind* of government, actuated by motives of liberty, equality and fraternity. Liberty in the economic fields signifies a free choice of occupations which is facilitated by a move from status to contract. It is the economic order of civilisation as opposed to the military that renders contract the guiding principle of social obligations. Equality in

business takes the form of equalisation of opportunities. Negatively, the process of equalisation involves the removal of barriers to free competition which a better organisation of Labour on one hand and on the other a more judicious State-interference in industrial affairs with due regard to the principles of the social process as a whole.

Again, fraternity is the soul of federation. From the smallest Co-operative Society, through trade-unionism, to the Inter-national Labour Conference, we see an application of the third cardinal tenet in the Economic Zone of human activities.

Race Progress.

According to Mr. Alban G. Widgery, in *The Indian Journal of Sociology*, January, 1921;

Race progress depends both on the production of generations of increasing physical and mental health, and on the elimination of the physically and the mentally diseased. The most important factor in regard to both is the cultivation of the ideal aspirations of a cultured romantic love as giving the joy which should dominate family relationships, and be the most powerful preventive against modes of conduct likely to sully those relationships. For the physical and mental (including the emotional) welfare of the adults, the relationship of married love should be entered into as early as circumstances allow after the threshold of manhood and womanhood has been crossed and a true mate and lover has been found. But only at a later date should children be sought from the relationship, and this should be deliberate at the time when there is a probability of a healthy child and satisfactory conditions for rearing. Besides prevention of new unfit individuals, there must be a systematic warfare against the sex diseases which gnaw at the roots of race progress. An inevitable necessity in this connection is the compulsory notification of such diseases, and of the provision of the best means of cure. Further the means of disinfection should be known and their use insisted on as far as possible where there is danger. This would involve the inspection and control of brothels, so long as it may be regarded as the less of two evils to let them exist. To undermine these, rigorous steps should be taken to prevent the recruitment of women for them.

A Maharaja's Experience of the Council of State.

The Maharaja of Kassimbazar writes, in the February *Indian Review*, of his experience of the Council of State thus, in part :—

As soon as we met, we settled down into a harmless and inane body. Our resolutions were never very actively contested or fought, and we had no 'breeze' on any occasion.

After enumerating four of the most important resolutions discussed in the Council of State last year, he observes :—

Of the above resolutions the one that has pro-

moted the best interests of the country is Mr. Srinivasa Sastri's motion for the repeal of the repressive laws.

As repression has increased, instead of decreasing, there is much unconscious humor or irony in the above.

The concluding observations of the Maharaja are as follows :—

It was understood that the Council of State in India was to have more powers than the British House of Lords, as the former has been described in official literature as a "revising" Chamber. The Council of State may yet be a "revising" Chamber, but it has no final voice in any 'revision'. All bills passed in the Lower House have to come up for the sanction in the Upper : in the same way, bills passed in the Upper have got to be sent over to the Lower for its assent. The "revising" character of the Council of State is merely a myth.

When the Budget for 1921-22 was presented by the Finance Member, the Lower House dealt with it in the same spirit and style as the older Indian Legislative Council had done for so many years. We were not even allowed the opportunity to discuss its principal features though we have been promised a general field-day over it this and succeeding years. The only occasions when we got an opportunity to discuss the Budget last winter, in an indirect way, were afforded to us when the amended Finance Bills came up before us for our assent. It is some satisfaction to us to remember that the only occasion when the Council of State had been able to render a service to the country was when we were able to change the extravagant rates of postal stamps which one of the Finance Bills had proposed to raise. Beyond this, I am sorry the Council of State seized no other opportunity to render material help to the country.

I find that the Council of State, as at present constituted, rather inconveniently crowded with too many "elder statesmen", is condemned to remain as a mere ornamental body, and, though we have amongst us a man of such outstanding personality as the Rt. Hon. Srinivasa Shastri as one of our members, I must confess we must look to the Lower House for useful light and leading in all public and administrative questions.

Mazzini as Statesman and Prophet.

The Indian Review of Reviews, December-January, observes :—

To say that Mazzini was deficient in the endowments of a statesman is, however, not to weaken to any extent whatever the essential foundations of his greatness. A statesman is, in truth, but the local and periodical representation of a prophet. The prophet lives for an idea ; his teaching lasts from generation to generation and spreads from country to country. The statesman lives for action ; it is not often that his influence extends far beyond his own country and his own generation. The prophet is concerned more with the insides of men which take a long time to change. The statesman is concerned more with the outward aspects of things

which alter with comparative swiftness. So the prophet continues to abide as a power for long after the statesman has become but a memory, if not a mere record. And the greater his idea, the longer and the wider will be his dominion. Mazzini is a prophet with manifold inspirations; and many nations besides his own will therefore turn to him for many long years with reverence and gratitude.

Prospects of Pottery Industry.

The February *Journal of Indian Industries and Labour* contains an illustrated article on "Manufacture of Pottery and the Calcutta Pottery Works" by Mr. S. S. Deb, in which he tells us :—

The advance made in the manufacture of glazed pottery in India is still very small and much remains to be done. The spade work has, however, been accomplished by such pioneer manufacturers as the Calcutta Pottery Works and the State Pottery Works at Gwalior. Apart from the difficulty of converting the primitive village potter into a modern ceramic worker adapted to the principles of organized factory works, these new concerns had to fight against tremendous odds in introducing their manufactured products into the market in open competition with articles imported from foreign countries. The Calcutta Pottery Works have spent the last fifteen years in this struggle and now occupy a strong position as the most successful manufacturers of modern glazed pottery in India. These works have, however, touched only the fringe of the numerous articles of glazed pottery that are required for industrial and domestic purposes and are imported from abroad. But the manufacture of all these seems now to be only a question of time. The average value of imported articles totals nearly a crore of rupees per annum.

India possesses the greatest natural resources in raw materials for the manufacture of the different kinds of pottery. As observed by Sir Thomas Holland, clays of great industrial value exists locally. They include the common or fusible clays used for cheap pottery, finer or vitrifiable clay for glazed earthenware, as well as good fireclay for refractories and China clay, or kaolin, for the manufacture of hard, fire porcelain. No systematic survey of Indian clays has, however, been made as yet, and in the interest of the future development of this great industry this should no longer be postponed.

One of the most important problems now is the provision of skilled labour. Indian potters have, so far, proved their workmanship and have been found quite efficient. With a little training, youths recruited from the middle classes can be turned into foremen. The attention of capitalists and investors should now be directed to the assistance of this important and lucrative key industry, with the development of which the growth of various other industries is so intimately linked.

Strikes.

Mr. N. N. Sanyal writes in *Labour*,

February, thus regarding the advantages and disadvantages of strikes :—

Strikes, being appeals to force, possess all the disadvantages, and disastrous results of war. They may ruin both the conqueror and conquered. They cause an enormous waste of productive energy and money to both the employers and employees. In the years 1881 to 1900 there occurred in the United States of America 22,793 strikes. The employees lost in wages nearly \$260,000,000 and the trade unions incurred an expenditure of over \$16,000,000. The losses of the employers amounted to \$123,000,000. Thus employers and employees both suffer on account of stoppage of work, and capital and labour remain idle for the strike period. On the other hand frequent strikes may cause such disturbance to industry and trouble to employer that capital may migrate to other countries to seek for investment, and disorganisation caused by strikes may enable foreign competitors to gain a footing in the country and ultimately lead to loss of national wealth. The inconvenience to which the consuming public is put by strikes, is also another evil, which cannot be ignored; this is especially the case with strikes in important public industries like railways, street lighting, water supply in towns, Post Offices, etc. The public are not only inconvenienced but their safety is sometimes jeopardised by the action of strikers. It has been found in cases more than once that strikes have not been able to do away with all future troubles between capital and labour. Strikes leave behind in the heart of the vanquished party, whether employers or employees, a strong feeling of resentment, which paves the way for future conflicts. It is therefore for these evil effects of strikes that the best unions seldom declare them and the theory that there is a necessary connection between trade unions and strikes falls through.

In spite of the above evils and disadvantages of strikes, there is a general agreement amongst the Economists that this method, though radical, has helped to raise wages of the labourers and especially to reduce the working hours of labour, throughout the world, and as such strikes are beneficial to that extent to the unionist. So long as more peaceful methods prove to be insufficient, so long as amicable settlement of industrial disputes fail, strikes are unavoidable, they are the last weapon at the hands of the workmen to fight out their battles to a successful issue. Strikes though a destructive agency, is also not without its constructive side. On the one hand it dislocates industry for the time being but increases the solidarity of the trade unions on the other. It strengthens the bond of unity amongst the members and encourages them to make sacrifices for the common good. Formation of nationality is advanced by this spirit of sacrifice and unity and a nation can count upon the support of its labouring classes in times of national crisis. Through strikes the workmen acquire confidence in themselves and trust in one another; the masters are taught respect for their men and a reasonable fear of them. The labourers, through strikes, can secure better conditions of employment and better treatment from their masters.

There are, however, some men who deny the efficacy of strikes as a means of increasing wages. They point out that wages have increased quite as quickly or even more quickly in those trades and occupations in which

strikes never occur or in which there are no labour organisations. It is quite true, but why is this so? Because these classes of labourers have profited in an indirect way by the increase of wages in those trades and occupations in which the workmen are organised in strong unions. The efficacy of strikes must not be judged from the number that are recorded as successful. There are innumerable instances to show that a single successful strike sent wages up in a host of industries, as the ever present fear of strikes in the minds of the employers acts powerfully in the direction of keeping up wages. It is not so much strikes themselves which raise wages, as the constant fear of strikes. Even an unsuccessful strike cannot be said to be entirely unsuccessful. It makes the employers more moderate and conciliatory as they recall the anxieties, the struggles and the sacrifices of the conflict.

Mrs. T. R. Foster of Honolulu.

According to *The Maha-Bodhi and the United Buddhist World*,

When the future historian begins to write about the revival of Buddhism in India he will record the name of Mrs. Foster as the principal benefactress who helped the movement by wonderful beneficence.

By way of giving examples of the services rendered by her to the movement, the journal writes :

The Chief Shrine of the Buddhist World was given over to a Saivite mahant by a Christian Government through political fear. The work of the Maha-Bodhi Society was thus crippled, and the Buddhists outside India naturally concluded that it is no use helping the work of the society, and refused to send any more help. It was then that the noble hearted Mrs. T. R. Foster came forward to give support to the work of the Maha-Bodhi Society. She had met the Anagarika Dharmapala in Honolulu in October 1893. The work of the Society would have come to an end but for the help of this gracious lady. She contributed over Rs. 60,000 to build the Sri Dharma-rajika vihara; paid Rs. 15,000 to purchase the property which is now the office of the Maha Bodhi Society, located at 46 Baniapukur Lane, Calcutta, and the crowning work that she did for the maintenance of the Maha-Bodhi Society was to present U. S. A. Victory Bonds worth 50,000 American dollars. The future of the Maha-Bodhi work in India is thereby assured.

Jaggery from the Coconut.

The Mysore Economic Journal (January) quotes the following from a statement, on the feasibility of preparing jaggery from the juice of the cocoa-nut palm, received by the Publicity officer through the Director of Agriculture for Bombay from the Deputy Director of Agriculture for the Konkan Division :—

"We find that good solid jaggery can be made

from the sweet juice of the coconut palm and one tapper can manage from 10 to 15 trees. The average output of juice and gurr per tree as taken from 38 trees comes to 47 gallons and 91 lbs. respectively, the gurr fetching a price of Rs. 5-12-0 per tree."

The facts recorded indicate that the coconut palm is superior to the date palm as a source of jaggery, and that tapping for jaggery instead of for toddy may well be considered by owners of trees who desire to promote abstinence from consumption of alcohol.

Indian Commerce and Human Civilisation.

Prabuddha Bharata for February has published the following translation of an epistle written by Swami Vivekananda, dealing with the subject of Indian commerce as a world-civiliser :—

Of all the causes which have worked for the present state of human civilisation from the ancient times, the commerce of India is perhaps the most important. From time immemorial India has beaten all other countries in point of fertility, and commercial industries. Up till a century ago, the whole of the world's demand for cotton cloth, cotton, jute, indigo, lac, rice, diamond and pearls used to be supplied from India. Moreover, no other country could produce such excellent silk and woollen fabrics like the kincob etc., as India. Again, India has been the land of various spices, such as cloves, cardamom, pepper, nutmeg, mace, etc. Naturally, therefore, from the very ancient times, whatever country became civilised at any particular epoch, depended upon India for those commodities. This trade used to follow two main routes,—one was through land, *via* Afghanistan and Persia, and the other was by sea,—through the Red Sea.

Most people are ignorant of the extent to which the opulence of ancient countries like Babylon, Persia, Greece and Rome owed to Indian commerce. After the downfall of Rome, Baghdad in the Mahommedan territory, and Venice and Genoa in Italy, became the chief Western marts of Indian commerce. And when the Turks made themselves masters of the Roman empire and closed the trade-route to India for the Italians, then Columbus (Christophoro Colombo), a Genoese, tried to explore a new route to India across the Atlantic, which resulted in the discovery of the American continent. Even after reaching America, Columbus could not get rid of the delusion that it was India. It is therefore that the aborigines of America are to this day designated as Indians.

The Portuguese, in the meantime, discovered a new route to India, doubling Africa. The Fortune of India smiled on Portugal;—then came the turn of the French, the Dutch, the Danes, and the English. Indian commerce, Indian revenue and all are now in the possession of the English; it is therefore that they are now the foremost of all nations. But now, Indian products are being grown in countries like America and elsewhere, even better than in India, and she has therefore lost something of her prestige. That India, the India of 'natives', is the chief means and resource

of their wealth and civilisation, is a fact which the Europeans do not want to admit, or even understand. We too, on our part, must not cease to bring it home to them.

Great Poets and Small Poets.

In *Shama'a* for January Mr. E. A. Wodehouse differentiates thus between a great poet and a small poet :

The difference between a great poet and a small poet is, in few cases, that of technique. Indeed, very often, the more accomplished and delicate technique is on the side of the lesser talent ; so much so, that we are accustomed, not without reason, to distrust too high a degree of technical perfection. The real difference seems to lie in something which is not the special property of the poet, but belongs to all creative art alike ;—and that is, the power of detailed and concrete observation. We demand of all great art that it shall be based on a great and profound study of the world and of humanity.

Now, it is possible to write a very long poem and to tell very little. On the other hand, quite a short poem may be full of penetrating observation. And the distinction between the two is one which we feel in terms of a kind of specific gravity ; or we might put it in another way and say that the one seems to us to have ballast, while the other has not. When we come to review the whole work of a poet, the presence or the absence of this quality, becomes of determining importance. It decides, as nothing else can decide, the place of that poet in history. People have sometimes wondered at the rapid decline of Tennyson's reputation in the years after his death, as contrasted with the steady growth of that of his great contemporary, Browning. The case is a good example of the distinction in point. For while Tennyson was, in a certain technical sense, incomparably the more skilful artist, Browning excelled him by just as great an interval in observation of concrete life. And that is why, to a sensitive critical faculty, Tennyson's work seems to lack ballast, while Browning's is, if anything, almost too heavily weighted. But to be too heavily weighted, if it be a fault at all, is a fault on the right side. For it means that here is a mine, in which we can dig time and again without exhausting its treasures. Such work has a lasting quality, which work less solid can never have ; and to be lasting almost sums up the essential conditions of greatness.

The writer's advice to budding poets is worth noting :

My advice (if I may be so bold as to give it) to any one who is seriously embarking upon a poetic career— aspiring, that is to say, to be something more than a dilettante writer of occasional verse—would be : Put aside for quite a considerable time, any attempt to write "beautifully". Put aside even, so far as your nature will allow you, the attempt to write in verse at all, and practise strenuously the art of sitting down before quite common objects and squeezing out of them that hidden essence, of which everybody is vaguely conscious but which only the true poet can put into concrete words. Grapple creatively with a tree, for example (not trees in general, but some

particular tree), until you have extracted from it the one inevitable epithet, or phrase, which fits it as an individual case. Take any friend or acquaintance and refuse to let go of him in thought, until you have got him—the whole man—into a single illuminating sentence—and a prose sentence is better here than a passage in verse, because it has nothing to distract it from the quest of truth.

This is the kind of apprenticeship which the great creative writer, whether in prose or verse must always go through.

Nursery Hygiene.

Dr. M. R. Samey contributes a very useful article to *The Social Service Quarterly* of Bombay (January) on nursery hygiene in which we read :

The intense interest that has come to be evinced of late in India in the cause of maternity and child welfare has not come a day too early. "The Slaughter of the Innocents," that is being witnessed in the country, has been a grim spectacle to those well cognizant of this catastrophe to the nation and its easy avoidability. The saying that "ignorance is the root of misfortune" holds true nowhere so aptly as in this department of "Maternal Responsibility," baulked and shirked by the intellectuals in their fight for "women's franchise" and "equal rights", and hazardously discharged by the less fortunate owing to failure to attend to elementary principles of child rearing.

The importance of the subject will be understood from the following :—

Publicity is the modern panacea for all distempers of the social body. Carlyle said : "That there should be one man to die ignorant who is capable of knowledge, this I call a tragedy." More tragic than this is the case of ignorant woman who mutilates a whole series of primary national assets before she dies ignorant. Men being everywhere what their mothers make them, no reconstruction of society can wisely ignore the claims of the mother and her education preparatory to motherhood and neglect the rearing of a healthy, virile and well-equipped race of children.

Great and far-reaching issues have their origin and some of their inspiration in the child. Everything in a sense depends upon his physique. If that be sound we have the rock, upon which a nation and a race may be built ; if that be impaired we lack the foundation and build on the sand. There is no waste so irretrievable as that of a nation which is careless of its rising generation. The medium through which we are to reach them is the mother.

Infantile Mortality.

In connection with the previous topic, the following paragraphs quoted from *Stridharma* for March have painful interest :—

The public was shocked beyond words to read the

statement of a member of the Bombay Legislative Council that 800 babies die out of every 1,000 each year in Bombay. Though this statement was explained later in such a way as reduced the number, yet the waste of child life under 5 years of age born in that city is appallingly great. Actually 7,000 out of the total 19,000 children born there annually die before they are 5 years old. Other countries have grappled with this problem and solved it satisfactorily. In England now only about 60 babies out of every 1,000 die whereas the average in India is at least 350.

Baby Welfare Centres and a radical change in the custom of making mothers of those who are still themselves children are the hopes for the future that seem to promise most result. The person who saves the life of an infant is as worthy a recipient of the Humane Society's valued medals as is the person who rescues an adult from drowning, but we never hear of anyone being awarded such recognition of services to babies!

The average death-rate of infants in Japan is increasing. We are glad to see, however, that it is, even so, only one-half as high as that of India. It is 160 infants per 1,000 births, whereas it runs as high as 350 in Madras.

News Relating to the Public Life of Women.

The following items of news relating to the public life of women have been culled from *Stri-dharma* :—

Karachi is to be congratulated on its just and progressive spirit in having removed the disqualification of sex which prevented women from entering their Corporation. At a special general meeting of the Karachi Municipality, the following resolution was proposed by Mr. Jamshed N. R. Mehta : "That in the management and conduct and business of the Municipality, the Corporation is of opinion that both sexes shall have equal status, rights, and privileges." The resolution was carried with only one dissentient. We notice that in a new Bill to amend the Bombay Municipal Act, regulations are included to remove the disqualification of women from becoming Councillors.

WOMEN'S LEGISLATIVE RIGHTS IN TRAVANCORE

(Reprinted from the *Mahila, the Malayalam Women's Magazine*)

It is with immense pleasure that we notice that women have been allowed to stand as candidates for the Legislative Council in Travancore. It is to establish rights such as this that the women of British India are actively fighting, and what Travancore women have got now is only something which their sisters in British India hope to enjoy in the near future. That Travancore is far in advance of British India in the matter of female education is a fact which is admitted by all.

A further recognition of women's rights in the Legislature has been made by the decision of the House of Lords' Committee that Peeresses in their own right are entitled to sit in the Upper House.

Women in the United States are now entitled to

vote on the same terms as men. Legislation to this effect was passed as early as 1919, its operation being delayed by a dispute over the constitutionality of such a measure. Now the verdict of the Supreme Court has declared it constitutional, and the measure comes into force.

Devadasis, and Age of Consent.

Stri-dharma writes :—

In the last session of the Indian Legislative Assembly Dr. Gour moved a Resolution asking the Government to enact a law prohibiting the wholesale traffic in minor girls for immoral purposes, ostensibly intended as Devadasis, but in reality used for indiscriminate immoral purposes. Mr. T. Rangachariar moved an amendment for referring the whole question to Local Governments and public bodies. We are glad that the amendment was defeated and the original Resolution was carried by a large majority. It cannot be denied that a law abolishing the system of Devadasis in temples would not eradicate the evil of prostitution or even materially minimise its prevalence, but it would be an excellent measure by itself and to that extent would discourage prostitution under the auspices of temples.

The Assembly also agreed to the introduction of a Bill by Mr. Sonanlal to raise the age of consent in case of rape of the girl concerned from twelve to fourteen years. In England the age of consent is 16 and it grieves one to think of the suffering and in many cases permanent injury that is being endured by these helpless children of 12. We think it is a step in the right direction that the Bill as drafted would mean that a husband, if he has intercourse with his wife before the age of 14, even with her consent, would be severely punished. The Members of the Legislative Assembly are using their powers very helpfully for the protection of women and children. We trust these Bills will become law very soon.

We join in this hope.

Self-determination in Education.

In *To-morrow* (February), which, we regret to note, will no longer be published, Mrs. A. L. Huidekoper asks, "What is this self-determination?" and answers :

As a whisper it meant the right of small nations to decide for themselves how they should be governed : and the fact that this 'right' has been recognised at all shows us that we are in a transition stage, that 'might' as 'right' is losing sway, that equity is gaining ground.

Naturally it was those who were denied the right of 'self-determination' who brooded over it and thus provided a seed-bed for a wealth of new ideas. The mighty ones of the earth perceived the truth first as a weapon against each other, and only later did they realise it as a universal principle which they should follow even against their own apparent material interests.

And so at the present time we find the small nations beginning to hold up their heads and breathe

the upper air : we find the oppressed classes drinking in deeper and deeper breaths as they find fresh air about them and none to deny them its life-giving power : we find the children in the schools—yea, in the nursery—given a larger freedom—a freer exercise of their inherent powers of growth

On all sides we find those who have physical strength restraining their use of it, and this through an ever increasing realisation of the presence within themselves (and others) of that which is mightier than any physical might.

It is this recognition of the spirit as the one unconquerable thing, which shows the dawn of a new era.

She rightly desires that this principle should be extended to the education of Indian women.

Why should not the men of India show their grasp of this principle by carrying it out as far as the education of their women-folk is concerned ? Why should the self-expression of woman in her education be no self-expression, but be the expression of only that part of her which man is sufficiently aware of to want expressed ? The Indian who clamours for the gift of 'self-determination' in politics should be true to the principle and allow the women of India to decide for themselves what women's education in this country is to be. Only in this way will he find his own self-determination blessed, only in this way will the womanhood of India rise above all limitations but those self-imposed limitations of the spirit.

To see men calmly decreeing that girls should or should not learn 'singing' is heart-rending not so much in pity of the women thus denied the free expression of their powers as in pity of the crass limitations of such men.

A difference Between Europeans and Indians in East Africa.

In his article on "Uganda and the Indian Church" in the March number of *The Young Men of India*, Mr. C. F. Andrews writes :

During my earlier visit, some European friends, who were by no means unsympathetic towards Indian aspirations, put the matter thus to me,—

'We grant,' they said, 'that Europeans and Indians alike have come out to exploit East Africa and Uganda. It is true, that we may also hope to do some good to the country in return by opening up trade. But that is not our primary object. Our first object out here is to make money and to send it home to our families in India.'

'But there is one very important difference between Europeans and Indians in East Africa. For while every single Indian, without exception, has come out to make money and that is his declared object, there are certain Europeans, who are by no means few in number, differing altogether from this money purpose. They have not come out to make money at all. They have, on the contrary, given their lives for Africa and are ready to die for the people of Africa. Very many of them, both men and women, have already died of tropical diseases. Indeed, in the earlier days, not a few of them were actually murdered by the ignorant and barbarous savages whom they came to succour. These Europeans are called missionaries. Not one of them takes a farthing out of the country. Many, very many, have already paid the last sacrifice of all in order to show their love. These men and women of our race have died for this country of Uganda. Can Indians show anything similar to that ? Has any Indian paid the last sacrifice of all, in loving service for the African people ?'

This question, which was put in no unkindly manner, set me thinking. I could see at once that the point, which was thus made, brought forward a real issue. It had to be faced. It could not be lightly evaded. What spiritual benefit so far,—thus I framed anew the question to myself,—had India conferred upon East Africa. In ancient times the Indian settlers in Java and Cambodia had conferred undoubted benefits upon those countries. The Buddhist monks and nuns had come and had brought with them love and peace. But what blessing had been brought to Africa by Indian traders and merchants ? Where were the spiritual adventurers of this modern age who left the shores of India, not for commercial greed, but out of pure love ?

This is a point of view which should set not only Indian Christians but other Indian religionists seriously thinking. Of Indian indigenous religious movements, the Arya Samaj has shown the greatest enterprise in its foreign missionary work. It will perhaps take the lead in East Africa.

FOREIGN PERIODICALS.

Commandments of Biology.

We cull the following commandments of biology from an article on "The New Decalogue of Science" contributed to the

March *Century Magazine* by Albert Edward Wiggam :—

The first commandment biology gives to statesmanship is *the duty of eugenics*. Eugenics is a method ordained of God for

securing better parents for our children, in order that they may be born more richly endowed, mentally, morally, and physically, for the human struggle. Eugenics is simply evolution made conscious and intelligent. It is not a scheme or program at all. You cannot enact eugenics any more than you can enact the weather. Eugenics means a new religion, a new moral code, a new social and political Bible, a change in the very purpose of civilization and the fundamental *mores* of man. It means the improvement of man as an organic being. It means that the improvement of man's *inborn capacities* for happiness, health, sanity, and achievement must become the one living purpose of the state.

The second commandment of biology is *the duty of scientific research*.

Science has made morality possible. You have read the injunction, "Seek ye after God, if haply ye might find Him." When some unknown genius of the past mixed nine parts of copper with one part of tin and made bronze, he not only lifted mankind from the Stone to the Metal Age, but he began a new era of morals, because he began *experimentally* to seek after God.

In the electron of the atom and the germ-cell of living protoplasm man has at last found God at work in His own workshop. The mechanist has looked about this workshop and said, "It is all machinery." The spiritualist has said, "Behind it is the breath of God." One has found a universe that works; the other has found a universe that is significant. One has found the tools; the other has found the Workman. But both are agreed that the endless discovery of natural law is the only way to cooperate with it. And cooperation with natural law—the will of God—is the only righteousness. It is only thus that man can become a practical co-worker with God. And for mankind to become, upon a national and world-wide scale, practical co-workers with God—this and this alone is progress.

The third commandment of biology is *the duty of the socialization of science*.

If only the scientist himself can cooperate with God, *public morality* is impossible.

If you gain the whole world of science for yourself and do not share it with all mankind, your civilization will lose its own soul. But if you bring all its ministries to the common man, you will endow him with new and unknown powers of personal character, political efficiency, and social service. For the social organization of science is simply the technical administration of the love of God.

And the fourth commandment of biology is *the duty of vocational education*.

Civilization has always failed, because it has never succeeded in fitting each and every man to its new forms of evolution.

Real civilization must improve on nature's method by preserving *all* variations of worth and beauty. It must fit the environment to them as well as fit them to the environment. Nothing else is true civilization but the selection and preservation by heredity of everything beautiful and ennobling that rises above the protoplasmic stream. For this reason vocational education must discover every human worth and fit the individual possessing it to an ever-widening and more complex environment, which the increasingly intelligent descendants of such a scientific social order are certain, from their inborn excellence, to build.

The fifth commandment of biology is *the duty of internationalism*.

Even a scientific civilization, if it is only national, will soon be crushed by war. It will never make war, but it must defend itself. No nation can, therefore, remain civilized until all mankind is civilized.

Consequently, your petty nationalistic prides, ambitions, and shibboleths must disappear in the greater process of the unitary development of man.

Lastly, the sixth commandment of biology is *the duty of art*.

Art is the herald of the march of evolution. Biology has suddenly given to art a new and incalculable significance. The very face and form of man have probably changed under its influence, for beauty sets up ideals of mate selection between man and woman. And mate selection between man and woman is the supreme cause of both racial glory and decline. Art determines ideals of beauty, and beauty in man and woman is the outward index of survival value—potential parenthood. Beauty is thus nature's flaming banner of her own evolution.

If the worship of physical beauty can, by inducing selection toward it, change the faces of men, the worship of moral beauty can likewise change the mind and character of men. In all its endless forms art is thus man's highest contribution to the evolutionary process. It should, then, become the end and aim of all your systems of education, leading men with its gentle ministrations toward a better, wiser, happier and far more beautiful human race.

To this sixth commandment of biology we invite the particular attention of the artists of India.

A Society for the Clinical Study of Government.

Mr. Alleyne Ireland, author of "Democracy and the Human Equation," etc., has made a proposal in the March

Century Magazine for the establishment of a society for the clinical study of Government. Mr. Glenn Frank observes thereupon in the same journal :—

Mr. Ireland proposes a non-governmental society, international in its membership, functioning through a research institute, having nothing whatever to do with propaganda, holding rigorously to the single task of making knowledge about government available to all who care to seek it. In this proposal Mr. Ireland has, I think, struck at the heart our political problem, for the placing of politics upon a fact basis is fundamental to any intelligent adventure in domestic reform or world reconstruction.

The unpardonable sin of politics is the reluctance to find and the refusal to face facts. The reform that will make all other reforms possible is the substitution of reality for rhetoric in the politics of the future.

Now for the proposal itself. Mr. Ireland first shows why such a society is required.

During the last century there has occurred a continuous and notable improvement in the general conditions of human life. In food, in housing, in clothing, in transportation, in surgery, in medicine, in methods of communication between man and man, the health, convenience, comfort, and luxury of the people have been served with an ever-increasing measure of efficiency. Of government alone it can be said that its practice is no closer to the circumstances in which it operates than would be the medical practice of a physician who should to-day prescribe the king's touch for scrofula.

A contrast so impressive between the state of society and the state of politics cannot be due to a temporary or to an adventitious influence. Its origin is, indeed, clearly discernible. The immense progress which has been effected in the pure and in the applied sciences is attributable to a single cause, namely, that through analytical investigation and the ruthless acceptance of proved facts we have laid out a solid base of ascertained truth upon which the structure of general scientific knowledge finds a secure foundation.

Of the actual operation of government the constitutionalists have not made a study that can be described as scientific. They have made a formal examination of constitutions and laws,—that is to say, of the therapeutics of Government,—but this examination has never been followed by that close and extended clinical observation upon which the progress of the science of therapeutics is absolutely dependent.

The writer observes that though all

civilised governments have passed laws relating to loans,

We know nothing whatever about the actual relations between debtors and creditors, or about the comparative efficiency of the various remedies which legislatures have prescribed.

Similarly, with regard to crimes,

If government were studied scientifically, we should have at our disposal a report showing, for perhaps 20 great cities over a period of years, the number and the nature of crimes reported to the police, the number of arrests made, the number of convictions secured, the nature of the sentences imposed, the number of sentences carried out in whole or in part, the number of executive pardons, and the cost of the whole police system to the taxpayer.

No such report exists. In consequence we do not know whether New York has more or less crime than other great cities, whether the New York police force is more or less efficient than others in detecting crime, whether New York juries are more or less lenient than others in criminal cases, whether the judges are more or less severe in inflicting punishment, whether the pardoning authority is more or less frequently exercised, or whether the cost of the police force is proportionately more or less than that of other police forces.

Those instances could be elaborated to cover almost everything with which government is concerned—methods of legislation, child-labour, factory inspection, care of the insane and defective, taxation, prison management, forestry, public works, civil service, etc.

The fundamental cause of the present delinquency of government is that there has been no comprehensive scientific analysis of the actual operations of modern government, that virtually everything connected with them is still in the field of controversy, conjecture, and surmise.

Hence it is that he makes the following appeal :—

Establish an international society for the scientific study of comparative government, supported partly by membership subscriptions and partly by endowments. Let this society conduct, through the agency of an international research institute, a continuing investigation, of the highest scientific character, of every question of form and function in government—on the basis of a wide comparison—and upon the results of these investigations let it establish in respect of every function of government the correlations between aims, methods, costs, and results.

This society will have to conform, in its structure and in its operation, to certain rigid conditions if it is to acquire the authoritative standing upon which the whole of its usefulness would depend.

The conditions and some of the reasons for them are quoted below.

First, the society must be an absolutely new society, and must not be made up by amalgamating societies and institutions now in existence. The reason for this is that the present state of government is what it is despite the long-continued efforts of existing societies to improve government. It is only a new society which would not be confronted by the immediate necessity of explaining its past failures.

Second, the society would operate through a research institute. Government itself cannot perform effectively the work of such a research institute; first, because its analysis of its own operations could not be made scientifically objective; second, because government, having the power to enforce its views, is under no pressure to find a scientific solution for its problems; third, because the people could never be brought to believe that its inquiries were not tainted by political partizanship.

The executive authority of the institute would be located in a committee of scientists, men of the highest distinction in one or another of the analytical sciences.

Third, the investigating staff would not be gathered together as a permanent body within the institute. Each investigation would be assigned to a staff of specialists drawn from different parts of the world on temporary appointment. This arrangement would have two highly important results. The investigators would not develop an institutional psychology, of which the effect usually is to divide a man's loyalty between the pursuit of truth and the desire to shield the reputation of the institute or of one or more of its employees. Furthermore, as one investigation might be undertaken by a Dane, a Scotsman, and an Australian, and another by an American, a Frenchman, and a Russian, the work of the institute would reflect all that was best in the science and culture of every nation.

Fourth, the work of the permanent central staff of the institute would consist entirely in analyzing the reports of the investigators and in preparing them for full or for condensed publication in the form of books, pamphlets, and statistical abstracts.

Fifth, the research institute would have nothing whatever to do with propaganda or with the advocacy of any course of action. It would hold itself rigorously to the single task of making knowledge about government available to all who cared to seek it. Its sole interest would be that any statement bearing its imprint should be true, and that any opinion contained in its reports should be well founded on the facts. It would be well to emphasize the indifference of the

institute to everything except *truth* by awarding annually a gold medal and a substantial sum of money to that person who should be adjudged by some impartial body to have pointed out the most serious error in the institute's work during the previous year.

Sixth, the finances of the society should be ample to permit the payment of specialists' fees not less than the highest fees paid by anyone anywhere. It is true that a certain amount of excellent work is done by underpaid enthusiasts in the service of governments and universities, but this does not affect the rule that the best work is usually the best-paid work. The institute would have to secure the services of the most able and experienced men.

Mr. Ireland concludes his article by describing the benefits that such a society would confer on mankind.

In every part of the self-governing world government is administered on the basis of party politics: the "ins" want to stay in, the "outs" want to get in.

With the research institute founded and operating, an entirely new element would be introduced into politics. The attack upon the "ins" could then be made categorical and specific instead of assertive and oratorical. If I wanted to get the city administration out because of its bad police administration, I could procure from the institute a statement showing, in every detail, the state of police administration in twenty cities of a population about equal to that of mine. If my contentions about the police were sound I could *prove* that they were sound by producing facts and figures from a source of unimpeachable impartiality. If the voters turned the city administration out on this issue, it would be turned out on the basis of fact and not of assertion. When my party had assumed office, the "outs" would, in their turn, be eager to apply the same method. They could *prove* from material available in the reports of the institute that a typhoid epidemic, for instance, was due to our failure to redeem our election-promise to improve the water-supply, and they could *prove* it by showing that a dozen other cities that had modernized their system of water-supply had not had a typhoid epidemic—and so on, over the whole field of administration.

The influence of this kind of pressure, constantly exerted in national, state, and municipal elections, would soon make itself felt.

Legislative and Administrative Practice.—The constitutions, laws, regulations, administrative manuals and reports, and the statistical records of the various governments of the world contain an account of every experiment undertaken in modern times respecting the practical working of government.

The tasks assigned to government are, in their general character, closely similar in every civilized country. The existence of a central depository for the whole of the experimental record, and the periodical issuance by such an institution of reports exhibiting the state of the world's knowledge about every phase of governmental activity, would encourage and facilitate the scientific study of government, would save all the money and energy which might otherwise be expended in the reduplication of effort, and would from time to time establish standards of practice and of accomplishment for the information of all legislative and administrative officials in all countries.

Politics.—With a membership resident in every political division and subdivision of the world, the work of the society would have the double effect of greatly improving the quality of the demands made on government, and of greatly increasing the ability of legislators and of administrators to meet these demands.

Education.—The work of the institute would make available an abundance of analyzed material upon which there could be founded a new science of the teaching of government—a science which would change our present system from a dull, formal, and repellent discipline into a constructive and stimulating exercise of the most flexible and responsive qualities of the mind and character of youth. The effect would be to develop gradually a body of voters thoroughly familiar with the idea, now utterly strange to politics, that the results of ignorance, of stupidity and of indifference are more costly, more uncomfortable, more dangerous, more difficult to avert, and more difficult to repair in the field of government than they are in any other field of human activity.

International Relations.—The society and the institute would not represent the organization of power, but the organization of knowledge. Even organization of power is ultimately an organized threat against dissent from its decisions. It is this circumstance which causes everyone to fear and to distrust organized power.

Neither the society nor the institute would seek to exercise power of any kind. Membership in the society would be voluntarily assumed and could be relinquished at the pleasure of the member. The institute would not tell anybody what he ought to do; it would enable everybody to know what had been done and what consequences had followed various kinds of action. In such a situation there would lie the possibility of developing a new type of international relationship.

The members of the society in all parts of the world would be interested in a common enterprise in which, since its sole object would be the discovery and dissemination of truth,

and of truth the most useful and salutary, there could arise no conflict of interest and no rivalry except that of emulation.

Engaged in an undertaking whose success would minister equally to the welfare of all peoples, and could not militate against the welfare of any, the membership of the society might well create a leaving bond of unity between the intelligent and well disposed of every nation.

Brahmoism.

The Inquirer of London writes :—

The annual report of the Sadharan Brahmo Samaj, the headquarters of which are at Calcutta, shows that this branch of the Theistic Church of India, the original founder of which was the celebrated Rajah Rammohun Roy (1772-1833), includes a membership of about 1,200, beside many sympathizers in India and elsewhere. Mr. H. C. Maitra, who visited this country last year and addressed some Unitarian congregations beside contributing to these pages, is a foremost leader of the movement. Many eminent men such as Dr. Rabindranath Tagore, Sir J. C. Bose, and Lord Sinha, are among its members.

Volcanoes as Fertilisers.

That volcanoes are not unmixed evils will be evident from the following paragraphs taken from *Chambers's Journal* for March :

Paradoxical as it may appear, volcanic disturbances serve to enrich the country and to fertilise the soil. The new Hebrides, where volcanic eruptions are quite frequent, are richly productive of the fruits of the earth, products which it is practically impossible to grow in this country, such as bread-fruit, yam, copra, and the sago-palm. A few years ago the island of Ambrym, one of the New Hebrides, was running with molten lava; to-day its vegetation is more abundant than ever.

The streams of lava, or molten rock, which flow down the mountain-sides and over the neighbouring country after a volcanic-eruption render the soil extremely rich in course of years, owing to the presence of chemical fertilisers. When the earth was younger, and the solid crust considerably thinner than it is now, there were many extensive eruptions, due to the rending of the crust along huge fissures, often hundreds of miles in extent, and around the sites of these disturbances fertile valleys exist to-day.

Of course, fresh lava is absolutely unfertile, but, as its rocky surface begins to soften under the influence of climatic conditions, vegetation

appears. Tourists who have visited Vesuvius will recall that, although the slopes of the mountain are barren almost to the base, the surrounding district of Campania is extremely rich; so much so that, despite other people's fears of a serious outbreak from the old crater, the local population is dense.

Just before the war, Dr. Kleiber, head of the Chemical Institute at Zurich, discovered that the ashes covering Pompeii and Herculaneum contained large quantities of potash and argil. All over the district around Vesuvius these excellent fertilisers are to be found on the surface. Potash was at that time a monopoly in the hands of a German syndicate, which supplied the whole of the Continent. This discovery, however, broke the trust.

It is a remarkable fact that the country surrounding the city of St. Pierre, in Martinique, is now thickly clothed with forests; barely twenty years ago a fearful volcanic outbreak destroyed nearly forty thousand of the inhabitants in a few minutes. Even the slopes of Mont Pelee itself, the volcano which produced this holocaust, are now richly covered with vegetation. In the vicinity sugar-cane, coffee, cocoa, tobacco, and cotton plants flourish in abundance. A letter from a naval officer who visited the ruined city some ten years ago declares that where lava formerly poured along, mangoes were growing in abundance, the trees sometimes sixty feet high.

A still more amazing example of the fertilising properties of volcanic eruptions is found in Mount Brazil, in the Azores, which many years ago used to belch forth vapour and ashes.

Now fields of maize cover the lower part of the concavity, thousands of beautifully bright amaryllids adorn the interior slopes, and in the autumn form splendid decorations with the rosy corollas.

The Seven Lamps of Advocacy: The Lamp of Industry.

His Honour Judge Parry continues his articles on the seven lamps of advocacy in *Chambers's Journal* for March. The seven lamps are honesty, courage, industry, wit, eloquence, judgment, and fellowship. Of the lamp of industry it is said:

The first task of the advocate is to learn to labour and to wait. There never was a successful advocate who did not owe some of his prowess to industry. From the biographies of our ancestors we may learn that the eminent successful ones of each generation practised at least enough industry in their day to preach its virtues to aspiring juniors.

Work soon becomes a habit. It may not be

altogether a good habit, but it is better to wear out than to rust out. Nothing, we are told, is impossible to industry. Certainly without industry the armoury of the advocate will lack weapons on the day of battle.

There must be years of what Charles Lamb described with graceful alliteration as 'the dry drudgery of the desk's dead wood' before the young advocate can hope to dazzle juries with eloquent perorations, confound dishonest witnesses by skilful cross-examination, and lead the step of erring judges into the paths of precedent.

All great advocates tell us that they have had either steady habits of industry or grand outbursts of work. Charles Russell had a continuous spate of energy.

Abraham Lincoln owed his sound knowledge of law to grim, zealous industry.

An advocate must study his brief in the same way that an actor studies his part. Success in advocacy is not arrived at by intuition.

Industry in reading and book-learning may make a man a good jurist, but the advocate must exercise his industry in the double art of speaking and arranging his thoughts in ordered speech. He must be ready to leave his books awhile and practise the athletics of eloquence with equal industry.

The days of wandering in cloisters and gardens, putting cases to one's fellow-students, and listening to the wisdom of elders by the margin of the fountain are, alas! not for us. But even to-day a wise youngster should recognise that sitting in court to listen to the conduct of cases, attendance at circuit mess and dining in Hall, where the law-talk of seniors may still on occasion be of value—these things are all forms of industry, for the advocate can only learn the true creed of his faith from oral tradition.

In recent years we have wisely revived the old moots which date back to early days when the Inns of Court were really schools of law.

Though men of wealth have succeeded in advocacy, yet poverty is a true friend to industry. 'Parts and poverty,' said Lord Chancellor Talbot, 'are the only things needed by the law student.'

A lawyer, as an old pleader said, must be prepared in the early days 'to eat sawdust without butter,' or, as Lord Eldon put it, 'to live like a hermit and work like a horse.'

If a man is endowed with health and industry, the profession of an advocate is not 'a rash and hazardous speculation.' He may even without blame give hostages to fortune, remembering that when Erskine made his first appearance at the Bar his agitation nearly overcame him, and he was just about to sit down a failure when, he says, 'I thought I felt my little children tugging at my gown, and the idea roused me to an exertion of which I did not think myself capable.' He succeeded, indeed,

far beyond his expectations, and he found when he had overcome that first modest inertia which benumbs even the greatest genius, that he was fully equipped to fight the battles of his clients against all comers. And the reason of it was that he had not failed to read and learn and digest beneath the Lamp of Industry.

The Decreasing Demands on Germany.

The Westminster Gazette writes with reference to Mr. Keynes's new book and in connection with the Versailles Treaty :—

He said two years ago that the Treaty must break down, and he is able after two years to trace its breakdown step by step and to show the enormous difficulties in which Europe and its Governments have been involved, both in their futile efforts to enforce it and in the struggles of some of them to extricate themselves from it. The story is both political and economic.

We read in *The Living Age* :

This new volume summarizes the history of two years' effort to make the Versailles Treaty work—it is said to be, if not the only, certainly the most readable summary of that dry and despairing record which has so far been given to the world. We reproduce a table in which the author shows the continuous decline of the demands on Germany—quite according to his own earlier predictions—from 1918 to the London settlement of May 1921 :—

To make a basis of comparison he has reduced capital sums and annual payments to annuities of six percent of their amount :—

Estimates of	In terms of Annuities expressed in Billions of Gold Marks
1. Lord Cunliffe and the figure given out in the British General Election of 1918.....	28.8
2. M. Klotz's forecast in the French Chamber, 5 September, 1919.....	18
3. The Assessment of the Reparations Commission, April, 1921.....	8.28
4. The London Settlement, May 1921.....	4.6

General Mangin on Negroes.

General Mangin of the French army "recently gave an interview to the Paris correspondent of the *London Observer*. As a young lieutenant in the African service he practically lived the life of a native. Altogether he spent fourteen

years in military service on that continent. The General believes that the black race has a promising future."

After these introductory remarks, *The Living Age* quotes some passages from the interview.

"There is no necessary connection between a black skin and a low intellectuality or a low morality. The forest folk are not representative of the black race, and where the natural conditions are favorable the Africans have a civilization of their own that in many respects is equal to ours.

"It is not equal to ours in the scientific sense. But if we can carry the advantages of scientific discovery to Africa, I assure you that the Blacks are capable of assimilating our civilization, which is essentially scientific, very quickly. They do more than assimilate; they have considerable initiative. Steamships and trains are driven by the natives, who learn with remarkable rapidity. All our telegraphic stations are manned by natives. In the manipulation of the scientific instruments of civilization the black man is as good as the white man. It is only a question of giving the Blacks proper opportunities and they will, in a very few years, make enormous strides."

In a word, he believes that 'potentially the black race is probably as good as the white.' He declared that the Negroes are more likely to adopt European ways than are the Arabs, who are separated from Europe by their fanatic adherence to the religion of Islam. He terminated the interview with the following conclusion, based upon his own experiences with the people of Central Africa :—

"We have to distinguish between moral progress and scientific progress. I am convinced that morally many Africans have nothing to learn from us. All that vast zone which stretches from Senegal to Abyssinia, from Egypt to Morocco, from Algeria to Nigeria, is filled with monuments which testify to an immortal civilization. There are states which for centuries have had an excellent organization as we understand it—with an army, a budget, a political, a religious, and an administrative service. There are spiritualistic religions which have existed for thousands of years, having at their base the idea of the Unity of God, the immortality of the soul, and punishment for wrong-doing—cults which are free from idolatry or any kind of fetishism. The Mossi, for example, on the Niger, with whom I lived in 1890, have fine civic virtues and an admirable social order. They form a kingdom of two million Blacks, and if they lack many things which we possess, it is largely our fault in presenting to them the figure of slave-drivers and so barring the way to any real interchange of educative ideas.

"I do not deny that the education of the Negro has yet to be effected. I do not deny that the sense of tradition has been lost and that he has no deep hereditary roots. What I affirm is that he has qualities of heart and head that are not to be treated as negligible. He is naturally good and faithful, has the sentiment of honor, and given a real chance will reach a high standard. There is a black elite that may excel in every domain of the human spirit.

"That there is a black peril, that the black races, if raised from their present position, will some day come into opposition and conflict with the white races, I do not believe for one moment. They will take their place in the human family and develop side by side with us."

Free Expression of Thought at Oxford.

For publishing a Communist journal, a young Oxford undergraduate has been expelled and another temporarily rusticated, which has subjected that University to much criticism in the British Press. *The Spectator's* comments are worth noting:—

Young men at Oxford are quite as keen as those in any other place on the globe, or perhaps we might almost say keener than those in any other place on the globe, to satisfy themselves as to the soundness of current views and theories—social and ethical. What the young hate, and rightly hate, is to be told to take things on trust. They want to test them and prove them for themselves. They hate to rely upon the word of somebody else in regard to what they rightly realize are the most important things in the world.

Surely those who are responsible for their education ought, in the first place, to be well pleased that the persons they are to teach adopt this attitude. It is the foundation of all true education. The person who wants to learn, and who is, therefore, worth teaching, should have 'Why?' 'How?' and 'What is the use of?' always on his lips. Nothing is more hopeless than to attempt to teach people who never challenge anything, but only learn by rote. Whether repression of ideas can ever be right may be an arguable matter, but certainly the last place for such repression is a university.

"Gandhi's Weaponless Revolt in India."

The above is the heading of an article in the New York *Current History* for February by Bernard Sexton, from which we make the following extract:—

Women have a great part in this movement, for Gandhi is sternly against any thought of repression because of sex. The lowest castes are with him as well as the educated young men. It is a folk movement of all India—a passionate determination to return to that Aryan Way which gave so much to the world long ago when England was a forest and America was undiscovered. It is not merely a political phenomenon; it is a remembering of that bright dawn of history when the virile Aryans poured down through the Himalayan passes upon the plains of India—these Aryans, who are our own cousins and whose speech we still carry into daily life. In India today they cry in different words the same slogan that was used by our ancestors—the words that fired the English at Runnymede, the Americans at Bonker Hill. It is an ancient word, a word that has ever stirred the Aryan blood—the word Freedom!

Journals for Men.

Just as there are journals meant especially for women, so, Florence Guy Woolston proposes in *The New Republic*, there should be for men. She tells the reader by way of preface:—

In the last ten or fifteen years hundreds of books have been written about us, explaining why we are so, what made us that way, what we used to be like and what we are going to be, by and by. In short, we are a problem. Sometimes we are *the* problem.

One of the great factors in keeping our womanishness to the fore is the magazine prepared especially for us.

In the array of brilliant faced covers almost every other one will have something about women in the title: *The Woman's Home Companion*, *The Ladies' Home Journal*, *The Woman's World*, *The Ladies' world*, *To-day's House-wife*, *The Woman's Magazine*, *Women's Work* and a few with identical insides but less flauntingly specialised names, *McCall's Magazine*, *The Delineator*, *Pictorial Review*, *Vogue* and *Good Housekeeping*.

And then observes:—

Speaking of the business of making magazines for women, it seems strikingly unjust that there are no magazines devoted entirely to the personal interests of men. Of course, there are the trade papers and labor journals and a number of dull periodicals about stocks and bonds and automobile inventions, but there is no really live paper touching the heart interests and dress problems of men. It surely would not be at all difficult to get a large circulation if someone had the courage or the initiative to make an entry into this undeveloped field and

launch *The Man's World*, *Home News for Men*, *The Man's Fireside Companion* or, simply, *Man*.

Since up-keep is as necessary for men as for women, valuable departments could be developed offering suggestions on ways to shave without being cut, how to prevent baldness, how to brush the teeth and other problems which men now have to work out by experience or with only the aid of a drug store clerk. For men, getting toward middle life, there could be described exercises to ward off increasing embonpoint, with illustrations showing men in those violent reducing postures, said to be so effective if taken faithfully.

By way of turning the tables on the male sex, she hopes,

Perhaps the time will come when editing special magazines for men will be the last of the unconquered territories in the way of new occupations for women. If men have been able to do it so successfully for women, there is no reason why, by the law of evolution, compensation or natural selection, women might not create a new profession for themselves. They might even begin now and serve through a pioneer period on present masculine periodicals. These positions would, of course, be preliminary to the greater and more important task of establishing, as part of our current life, special journals for gentlemen.

Players and Lookers On.

The Playground furnishes some startling facts, relating to players and lookers on, and comments thereupon:—

Grantland Rice, the well known sports writer, in the question and answer column of the *Louisville Herald* of December 13th, estimates that there were about 100,000,000 admissions paid to see sporting events, including baseball, racing, football, boxing, wrestling, track and field, golf, tennis, basketball, soccer, hockey and similar sports. The money paid for admission he estimates at \$200,000,000.

What would it not mean in terms of happiness and health if a few millions of these one hundred million "bleacherites" should become active participants instead of on-lookers and if only a portion of the millions spent in admission fees could be used to provide playgrounds, athletic fields and recreation centers.

Streets as Playgrounds.

Austin E. Griffiths, an American judge, writes in *The Playground*:

When I was chief of police in the year 1914 I had several talks with the men in my department, who showed a lively and abiding interest in the welfare of children. The welfare of children is, of course, one of the problems of an intelligent policeman. Several of them called my attention to the obvious fact that there was a shortage of regular playground space, and that many streets, or parts of streets, were little used for vehicular traffic and, therefore, might well be allotted more or less of the time for children's play.

One of these officers in particular, Captain Powers, told me he had already taken it upon himself in one part of the city to rope off or set apart for the use of children one or more streets.

A RECOMMENDATION FOR STREET PLAY

Later, in my official report to the mayor and council, I included this recommendation:

"The Police should regulate vehicular traffic on certain streets or parts of streets in favor of children playing thereon during a portion of the day. This would be splendidly done by most of the policemen, and could be done with scarcely any expense and with very little inconvenience to vehicular traffic. This is being done in New York City, and no doubt will be done in every big city in the course of time. It is folly to expect the police to keep children off the streets. It is an impossible task. In many parts of the city streets are going to waste while the children are expected to keep off of them. Their reasonable use of the streets can well be regulated."

The writer believes "that in law children have the right to the reasonable use of streets for recreation." "I am of the opinion that the courts are coming to recognize this right of the children to reasonable use of the streets."

The Civilizing of Warfare.

In the opinion of *The New Republic*,

The conventions which the Washington Conference has accepted with respect to submarines and poison gas possess only a doubtful reality. They are prompted by the amiable intention of civilizing warfare; but ultimately there is only one way of civilizing warfare which is to get rid of it. If war is justified, surely poison gas is justified. We can understand that a group of nations which believed in the necessity of war might agree to forbid practices which inflicted extreme suffering on combatants without producing any corresponding military advantage, but such is not the case with poison gas. It is a most

efficient weapon which in the next war might bring victory to the nation which used it and defeat to the nation which did not.

World News About Women.

The Woman Citizen notes that "in spite of St. Paul," "the woman movement is entering upon its last phase" in Christendom; that is to say, women are becoming teachers and preachers of religion in increasing numbers in various denominations of Christianity.

The following items are taken from *The Woman Citizen* :—

Probably the first woman traffic manager in the world, according to the *New York Times*, is Miss Hendrick (the first name hasn't arrived yet), an expert on ocean traffic who has just been appointed to this post.

Agnes McPhail, Canada's first woman M. P., recently elected, is only thirty-one.

Last year the State Legislature of Oregon passed a bill requiring examination as to mental and physical fitness by all persons applying for marriage licenses. A similar bill has just been introduced in the State Legislature of Michigan: the applicants must present a physician's report and ten days must elapse before the marriage license is issued. Venereal diseases, epilepsy and active tuberculosis are definite bars to marriage.

Action along these lines, according to the *Medical Woman's Journal*, has been taken in Norway, Germany and Vienna. In Germany a bill advising physical examinations before marriage has been introduced in the National Assembly; the Vienna Board of Health has appointed committees to draw up suggestions as to the issue of health certificates, and Norway has enacted a law requiring such proof of fitness to marry.

Dr. Ma Saw Sa is the first Burmese lady to win a fellowship of the Royal College of Physicians and Surgeons in Dublin. She also possesses a public-health diploma.

Ohio has opened its first women's bank, intended specially for women, and manned—as it were—by women. It is the Women's Savings Bank and Loan Company, its capital is a million, its home is Cleveland. Mrs. Flora Harroff Andrews is the president and Miss Lillian Westropp, its legal adviser, is the originator of the idea.

In William Jewell College, at Liberty, Missouri, a grandmother this year is studying in the freshman class with her two grandsons. She is Mrs. Mary A. Church, who has been wanting a college education all her life. But

when she finished high school in 1885, family illness held her at home and then she married a Baptist minister and in addition to parish duties brought up five children. Now that job is finished, she has set out to fulfil her long-held ambition.

The third woman to be elected a member of the British House of Commons is Viscountess Windsor, who is a Conservative from the Ludlow division of Shropshire. Lady Windsor is only twenty-five.

Mrs. Laura Knight has been chosen to represent Great Britain on the jury of the international art exhibition to be held in Pittsburgh in March, and, moreover, she has the further honor of being the first woman selected, according to the *Philadelphia Public Ledger*.

"So-called" Political Prisoners.

As some officials in India and Mr. Montagu, ex-Secretary of State for India, have professed to find some difficulty in ascertaining who are political prisoners, they may find the following passage, quoted from *The Liberator*, of some help :—

The plutocratic press says there are "so-called political prisoners" in the United States.

It is true. They were dragged from their so-called homes, their so-called wives and their so-called children, tried before so-called hand-picked juries, bullied by so-called prejudiced judges, misrepresented by a so-called corrupt press, and denied their so-called rights under the so-called constitution of their so-called country. They are confined in so-called dungeons, shut off from the so-called air, oppressed by the so-called darkness, hung up by their so-called thumbs, and beaten with so-called whips on their so-called backs. They are forced to sew so-called labels bearing so-called lies on so-called garments. They are driven insane by so-called mistreatment, denied their so-called legal rights and deported in so-called ships across the so-called ocean. They have been lynched by so-called mobs, assaulted under cover of the so-called darkness by so-called cowards, placed in so-called solitary confinement and treated generally with so-called lawlessness. By so-called frame-ups they have been sentenced to so-called death and have been driven to leaping from so-called windows, ten stories above the so-called pavements, breaking their so-called bones and destroying their so-called lives. Indeed, there are so-called political prisoners in the United States.

The Lesson of Siberia.

British political philanthropists have been in India for well-nigh two centuries

with the sole object of defending India against foreign aggression. As the Americans admit their failure to help Siberia against Japanese aggression, will not politically-philanthropic Great Britain come to her rescue? The paragraph reproduced below from *The New Republic* seems to show that such help is required.

The net result of the deliberations of the Washington Conference about the Japanese occupation of Siberia is unsatisfactory, disquieting and even somewhat humiliating for the American government. Ambassador Shidehara speaking for Japan did, indeed, renew an earlier promise to evacuate Russian territory which Secretary Hughes interpreted as meaning that Japan will not "impair the rights of the Russian people in any respect or obtain any unfair commercial advantage or absorb for her own use the Siberian fisheries or set up an exclusive exploitation of either the resources of Sakhalin or of the Maritime Provinces." But the Japanese government definitely declined to name any date for the ending of the Japanese occupation and insisted on remaining sole judge of its extent and its duration. Yet the American government had already protested in May of last year against the continued presence of Japanese troops on Siberian soil. It did not recognize the force of the Japanese excuses for the failure to evacuate.

Music and Degrees.

Child-Welfare Magazine notes that music now counts towards College degrees in increasing numbers of American Colleges.

That an increasing number of colleges and universities are allowing entrance and college credits in the subject of music so that the high-school student who wishes to specialize in music no longer faces the fact that his chosen subject will not "count" toward a college degree, but finds, on the contrary, that he can plan his high school work in music with a view to the particular college which he may wish to attend, knowing that he will receive credit for it, are some of the facts brought out by the U. S. Bureau of Education in a pamphlet on "The Present Status of Music Instruction in Colleges and High Schools" just released for distribution.

"The results of the questionnaire," says the Bureau of Education, "justify the conclusion that the colleges and universities of the United States are taking an ever-increasing interest in the development of music as a social, cultural and professional subject." There are 194 colleges which allow entrance credit in some form of music.

"There are 232 colleges which offer credit for music courses in college."

When will music have a recognised place in our schools, colleges and universities?

France's Black Army.

We read in *The Living Age*, February 11,

The French Parliament is debating the new military law to reduce compulsory service to eighteen months, to increase the number of black troops from 200,000 to 300,000 men.

In discussing these figures, *Le Figaro* cautions against placing too much reliance upon a black army. 'Let us summon them to fight at our side, but not to fight in our place. Otherwise France may become a sort of Roman Empire, whose decadence began the day its citizens entrusted their defense to barbarian mercenaries.'

The lesson is obvious.

A Witty Dictionary.

The Manchester Guardian writes:

If brevity is the soul of wit, the *Concise Oxford Dictionary* (the best one volume dictionary in the world) is a witty book, but one did not suspect it of humor. However, here is a find. It is the definition of the word 'wing.'

Wing: One of the limbs or organs by which the flight of bird, bat, insect, angel, &c., is effected.

Surely that bit of condensation was not written without a twinkle.

Lenin on the New Soviet Programme.

Lenin has been criticised for partially changing the Soviet Government's attitude towards capitalism and the middle-class intelligentsia. Here is his self-defence, in part, in the special anniversary number of the Moscow *Pravda*, translated by *The Living Age*:

The first theoretical question is: How can we justify our change from revolutionary to 'reformist' policies, when the revolution as a whole marches on triumphantly? Is this not 'giving up positions,' 'acknowledging failure,' or something of that sort? All our enemies say that it is. And even our friends are puzzled.

For three years, up to the spring of 1921,

our plan was to revive our large-scale industries and to organize a system of exchanging their products with the peasants, while endeavoring to socialize agriculture. In order to revive our large-scale industries, we proposed to take from the peasants a certain amount of foodstuffs and raw materials as a sort of loan, by means of requisitions. This was the revolutionary approach to the problem of breaking up the old social and political order and of substituting for it a new order.

Since the spring of 1921, we have been trying—though we have not as yet really introduced it—another plan, which is reformist in its character. We are no longer trying to *break up* the old social and economic order, with its trade, its small-scale economy and private initiative, its capitalism, but we are now trying to *revive* trade, private enterprise, and capitalism, at the same time gradually and cautiously subjecting them to State regulation just so far as they revive.

This is an entirely different way of attacking the problem. By comparison with the preceding revolutionary method, it is reformist; since revolution shatters the old to its very foundations, instead of reforming it slowly, gradually, and cautiously, with as little disturbance as possible.

Now if after testing revolutionary methods, we declare them a failure and substitute reformist methods, does that mean that we pronounce revolution itself a blunder? Does not this prove that we should not have begun with the revolution in the first place, but with reforms?

Such a deduction is either sophistry or plain dishonesty, when advanced by men who have gone through the actual experience of a great political overturn. A real revolutionist's greatest danger lies in exaggerating revolution, in forgetting the limitations to a successful and proper application of revolutionary methods. Most real revolutionists have brain storm when they begin to write the word, 'Revolution' with a capital R, when they begin to exalt revolution to a divinity. They lose their heads and become incapable of coolly and sanely deciding at what moment it is necessary to apply revolutionary methods, and when it becomes essential to use reform methods. Real revolutionists perish—not through defeat from without, but through failure from within—just as soon as they lose their sanity and begin to fancy that the 'great, triumphant, world revolution' is a final end in itself, and that all problems, under all conditions, in all fields of action, can and should be solved solely by revolution. Such thoughts are stupid, and in the heat of fighting, since the revolution is the most intense of wars, the price paid for stupidity is defeat.

We commend to non-co-operators the last four sentences in the above extract. Lenin concludes his defence as follows :—

We retreated to State capitalism. But we retreated just far enough. We are now retreating to State regulation of trade. We shall retreat only far enough. There are already indications that the end of our retirement is in sight, that in a future not very distant, it will be possible to stop the retreat. The more sensibly, the more ably we conduct our retirement, the sooner it will be possible to stop, and the swifter and farther will be our subsequent triumphant advance.

“The World-wide War for Health.”

Current Opinion for February contains an interesting and useful article on the work of the International Health Board of the Rockefeller Foundation. Dr. George E. Vincent, as its head, is directing its world-wide campaign to curb the influence of every enemy disease that is threatening the peaceful development of animal and vegetable life.

The International Health Board of the Rockefeller Foundation is unique in the field of public health. With funds from a private endowment, this agency is co-operating with more than fifty governmental administrations and educational institutions in demonstrating the possibility of controlling certain specific diseases, in creating a demand for general health programs, in granting fellowships for study, in founding schools of hygiene, in lending experts to assist in the establishment or improvement of health laboratories and other phases of public health administration. All these things are undertaken by the Board only on the invitation of governments and with the understanding that these agencies will eventually assume entire responsibility.

Because hookworm disease affects so many millions, because it can be so easily cured and so surely prevented, because it can be used so effectively to convince communities that public health is a paying investment, the International Health Board began in 1909 a work in hookworm control which has extended from our southern States to the West Indies, Central America, Brazil, Egypt, India, Ceylon, Australia. In this country the specific hookworm campaign has been gradually merged into a county health program. The same tendency is appearing in other countries, notably in Brazil and Australia.

Malaria is another disease with which the Board is dealing. Transmitted by the bite of a mosquito, and eliminated from the blood by quinine, this malady may be controlled by preventing the breeding of the mosquitoes by screening of houses, by curative treatment or by

a combination of these methods. Working with the U. S. Public Health Service and State and local health authorities, the Board has demonstrated in more than 90 small towns and rural regions in our southern States that a reduction as great as 99 per cent can be secured at an annual per capita cost of 78c. Again the chief aim has been to convince these and other communities that diseases can be minimized or eliminated at cost which citizens can afford to pay. They realize that it is cheaper to be well than to be sick. Out of such demonstrations wider, more inclusive health policies are likely to grow.

"The Excess of I."

There are two kinds of egotists, one being wearisome bores and the other somewhat more bearable. *The Youth's Companion* describes the latter thus :

There is an obtrusive egotism that is always ready to pour out its own interests and concerns to every willing or unwilling listener. Such an egotism is so immensely full of itself that it feels instinctively that the whole world is waiting and eager to hear what it is doing and thinking and feeling. It has no time and no thought for the affairs of others. They may be important to them ; no doubt they are. But why inquire into them or be busy with them when our own interests are so vast, so pressing, so ubiquitous ? Egotists of that order are likely to be social, likely to be friendly. They are often entertaining to meet ; for, if they are witty and clever, they may make their own thoughts and lives a source of amusement and diversion to all about them. And the substance of their conversation is so inexhaustible that, unless they are essentially tedious, they may be very useful elements of society. But all they want of their fellows is an opportunity for developing themselves. The world to them is one great ear for the reception of their abundant, expansive, all-fulfilling I.

The dividing line between a bore and an interesting egotist is so easily and unconsciously crossed, that we should get rid of "the excess of I" altogether.

How much better and more profitable to forget self altogether, or, if that is out of the reach of poor human nature, at least to keep self within reasonable bounds by living in our work, by living in a wide usefulness, by living in the lives of others, by making our own vast, insignificant ego play its part richly and contentedly in the great movement of the world !

Christ and Social Betterment.

Christians are apt to give to the teachings of Christ all or most of the credit for all moral and social progress in Christian countries and indirectly even in non-Christian countries. There has, however, been some progress, not only not because of but in spite of the teachings of Christ and of Paul. But without entering into any controversy, let us hear what Mr. Henry J. Cadbury said, in the course of an address delivered at the opening of Andover Theological Seminary and the Harvard Divinity School, September 27, 1921, regarding teachings that are lacking in the gospels. We quote from *The Harvard Theological Review*, January, 1922.

The teaching of Jesus as it is recorded for us in the oldest and most reliable strata of tradition was not primarily social teaching. Too much has recently been read into and out of such a phrase as 'the Kingdom of God' or the word 'Father'. It is doubtful whether wide implications for human society were in Jesus' mind when he used these terms. The gospels are strikingly lacking in much that has become most prominent in our thought and conscience.

Three of the things lacking are then noted.

We miss in them, in the first place, explicit teaching on social institutions. Jesus takes these for granted,—slavery, monogamy, private property, taxation, and the rest. What his teaching involves with regard to these as moral or religious problems cannot be discovered by merely citing a parable that mentions them or by the absence of specific judgments against them. Search the gospels through, and you will find only one definite social institution on which Jesus seems to pronounce judgment, and that is the restricted question of the re-marriage of divorced persons.

Proceeding with his enumeration, Mr. Cadbury writes :

In the second place we miss in the gospels the definition of collective duty. One of the strangest transitions of recent years is the new sense of corporate guilt and corporate duty. The gospels have much to say about sin and repentance for the individual on his own account, but recently personal sin has gone out of style. This is partly due to our natural dislike of unpleasant subjects and partly to a new and baffling sense of corporate responsibility in which the individual easily shirks his part. Certainly Christendom has reason to be aware of its failure, but the gospels do not directly express

this kind of corporate guilt. In the old question, 'What shall I do to be saved?' the pronoun has been changed to the plural, 'What shall we do to be saved?' The old terminology of personal sin does not suit this religious experience, and it only too easily enables us to get out from under it, by assigning the guilt to others rather than to ourselves. The war, we know now, was not private misdeed of any one of us; therefore, since personal sin is the only kind we recognize, we put the blame for it entirely on other people. It is true that in Paul's views of the heritage of sin from Adam, Scripture supplies after a sort a sense of solidarity in guilt, and in Satan offers a form of suprapersonal wickedness; but neither of these doctrines exactly meets our need. We lack in the gospel that solidarity of guilt, and still more that solidarity in repentance, which is the only hope of a transformed world.

Coming to the last point, the writer says:

In the third place we miss in the gospel the social motive. Few Christians and even few scholars realize how totally absent from the Synoptic teaching is the appeal to the social motive. Social acts are often commended, but the motive appealed to is never the need of the neighbor. Even the parable of the Good Samaritan—the classic of modern social ideals—really illustrates this. From the question, Who is my neighbor? Jesus turns to the question,

Who acts as neighbor? He emphasizes the evils that fall upon the perpetrator of social wrong. The hater jeopardizes his own soul; the rich man can scarcely enter the kingdom; the censorious and unforgiving suffer a punishment in kind. Not once in his extant teaching does Jesus appeal to the rights of other men, the duties which they may legitimately expect of a Christian. Jesus seemed to be always interested in the subject of a social act, not in the person who was its object. He aimed not directly at a saved society but at a society of savers. Perhaps this is social motive enough, the *noblesse oblige* of a spontaneous Christian conscience. It is possible that we are too much afraid of the motives of reward and punishment and that we lay too much stress on a kind of sentimental altruism as the main-spring of correct social action. But whether for better or worse, the social motive of Jesus, with its apparent individualism, is not the motive we are used to; and it is well to realize that nearly every familiar form of social ideal is conspicuous by its absence from the gospels.

It may be urged that "every familiar form of social ideal," "though conspicuous by its absence from the gospels," can be shown to be connected with certain principles underlying the teaching of Jesus. But this is true of the teaching of some other teachers also.

THE "MILKING" OF THE PALM TREE

THE vegetable world not merely supplies food to man but also sweetens his life.

The Maple tree in the West yields large quantities of sugar-containing sap in early spring. The trunk at that time of the year, is fully charged, and when a hole is made the sap exudes from this aperture. This phenomenon has been variously described in scientific text-books as "weeping" or "bleeding". We may employ these terms in a figurative sense without connoting any psychic attributes.

Our Date Palm (*phoenix sylvestris*) and the palmyra palm also give out sugary juice about this time of the year, under special treatment. In the Date Palm, the lower leaves and their sheaths are removed and a portion of the upper stem is sliced off; a notch is then made and the juice conducted by a bit

of hollowed wood into a pot suspended by strings. The juice is drawn for three months: December, January and February. From this, it is not to be imagined that the power of exuding is confined to these months only, for Professor Bose's researches show that it is also possible to obtain the juice in other months of the year. But the real reason for not drawing the juice in the hot months is that the juice soon gets sour from the fermenting action of the yeast. Even in the winter months, when the direction of the wind changes from north to south, the warm south wind increases the fermenting action, and the juice becomes frothy and sour. It is necessary to take special precautions against all contamination. The earthen pot in which the sap is collected has to be scrupulously cleaned. These ordinary precautions, how-

ever, are not sufficient in the case of the Palmyra Palm, in which the juice is drawn not from the trunk but from the flower stalk. In certain trees the male inflorescence appears in March, and the other inflorescence, containing both the male and the female flowers, comes out in April. The temperature is high and thus the fermenting action is greatly increased. The earthen pots are smeared with quicklime and carefully washed. This reduces the fermenting action to a considerable extent. The quantity of juice given out by the Date Palm may be as high as 20 seers in 24 hours. The sugar present, as found from analysis carried out at the Bose Institute, is about 4 per cent. In the Palmyra Palm the percentage of sugar is nearly double, about 9 to 10 per cent.

But the great mystery of the Palm is that unlike the Maple, it exudes not a single drop of juice when a hole is bored in the trunk. By what magic then does the tree manufacture the sugary sap out of nothing? This has been one of the most perplexing phenomenon in plant life. Prof. J. C. Bose's recent researches, carried out at the Sijberia Experimental Station, (Fig. 1) have at last solved the mystery. His results show that in the Palm the phenomenon is not one of "bleeding" but rather of "milking".

Behind all these manifestations of 'weeping', 'bleeding' or 'milking', is the still greater mystery of the tree obtaining its liquid food from the soil by means of the ascent of sap. Since the birth of plant physiology, more than a hundred years ago, this problem has been repeatedly attacked by the most eminent men of science, who had to give it up in despair. Of the numerous theories advanced not one would fit in. Atmospheric pressure could not force water up to the highest tree, for it would force water up only through 32 ft.,—the height of the water barometer. Our lofty palms raise the crown of their leaves to a height often exceeding 100 ft. But even the palm is a pigmy compared to some of the giants—*Eucalyptus*

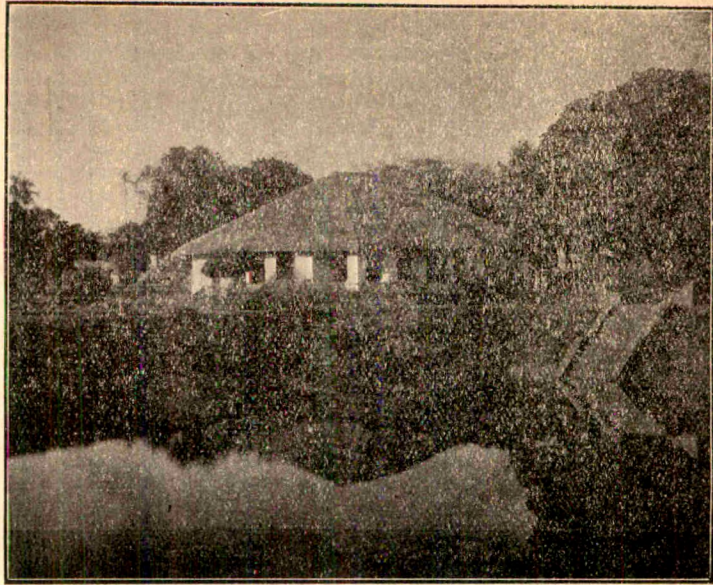


Fig. 1.—The Research Station at Sijberia on the Ganges.

amygdalina—with a height of 450 ft. The theory of atmospheric pressure is therefore out of the question. Then came the theory of capillarity; a wet rag sucks water up; but this also has its limits, and the greatest height to which water could thus be raised is only a few feet. Perhaps it is raised by the suction developed by leaves, which are constantly transpiring and creating a vacuum behind. But alas, Prof. Bose was able to show that the presence of the leaves was not at all necessary, since the ascent of sap went on gaily when all the leaves were plucked out and the plant coated with an impermeable varnish!

The theory of osmotic action was next propounded. When a semi-permeable bag filled with strong sugar solution is dipped in water, the water passes into the bag containing the solution. The vegetable cells are like so many bags containing strong solutions, and they would take up water when they could get hold of it. The cells in the root thus take up water from the soil, the next cell higher up would take it from the one below and so on, in progressive series upwards, water being thus handed from cell to cell. But this osmotic process is necessarily very slow, and cannot make the water travel faster than an inch or so in an hour. Let us see what this means in supplying water to the leaves and flowers at the top of an *Eucalyptus*, when

there is a severe drought and the leaves and flowers on the point of death. We can well imagine the impatience with which the parched leaves would be waiting for the ascent of sap reaching them, when the roots get hold of some water. But if the ascent of sap is to obey the time-schedule calculated from the note book of the Professor of Osmosis then their prospect would be none too cheerful. For the earliest time by which it could reach the top by osmosis would be a trifle more than a year! But the leaves, however, would actually get the supply of water in the course of a few hours. Dr. Bose has been able to measure by his new methods the actual rate at which the sap rises in the tree. This, in many instances, is extremely quick, sometimes more than 200ft. per hour. The theory of osmotic action has thus to be given up.

There remains the theory of the mysterious "vital force", which is only a convenient cloak to hide our ignorance. Dr. Bose has shown that there is no mystical force which acts in supersession of the physico-chemical actions. The difficulty of explaining the mechanism arises from its greater complexity, and the assumption of a capricious and inexplicable force serves only to hinder the advance of knowledge. Even the assumption of some unknown 'vital force' maintaining the ascent of sap received a severe blow from the experiments of Strasburger, who found that the ascent of sap still took place after he had poisoned a tree with picric acid. It may be stated here, that Prof. Bose has been able to show that the method employed by Strasburger was faulty and his results therefore inconclusive. The above is a short account of the conflicting theories which have been advanced; in summarising these Pfeffer had to confess that the various attempts made to explain the ascent of sap had all ended in failure.

It is about twenty years ago that Prof. Bose attacked and completely solved the problem of the ascent of sap, the results being subsequently published in his classical work "Plant Response". His theories have been so

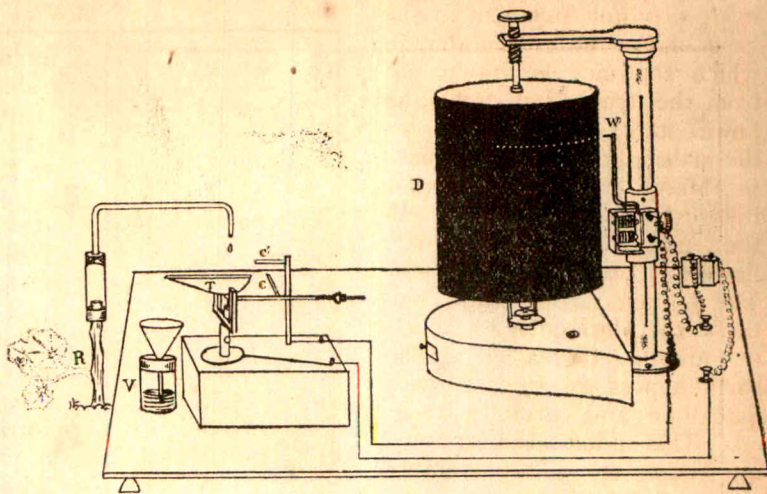


Fig. 2.—The Electric Drop-Counter.

upsetting that it has, as is well known, taken all these years for the physiologists to realise their full import. At the time of the publication of "Plant Response" the critics could not discover any weak point either in the theory or in the experimental results which supported it. They relied on the future to decide between the old and the new theories. The following is reproduced from one of the reviews published at the time: "Should his observations and theories be ultimately confirmed, Prof. Bose will have earned a name which will be famous amongst scientific researchers." It seems that, that time has now come. His massed attack on the old problem has been conducted by methods so novel and by instruments of such incredible power and delicacy that his latest work just completed, on the Ascent of Sap, will mark an era in scientific advance.

THE "WEEPING" MANGO TREE.

Before returning to the subject of the palm, mention may be made of a recent phenomenon which has roused the superstitious fears of the possessor of a remarkable mango tree in Calcutta. Since Prof. Bose's discovery of the causes which led to the so-called devotional exercises of the famous "Praying" Palm of Faridpore, he had been embarrassed by many requests to interpret various happenings regarded as supernatural. In the present case, the behaviour of the mango tree in question appeared to be quite inexplicable. Without any ostensible provocation it bursts into

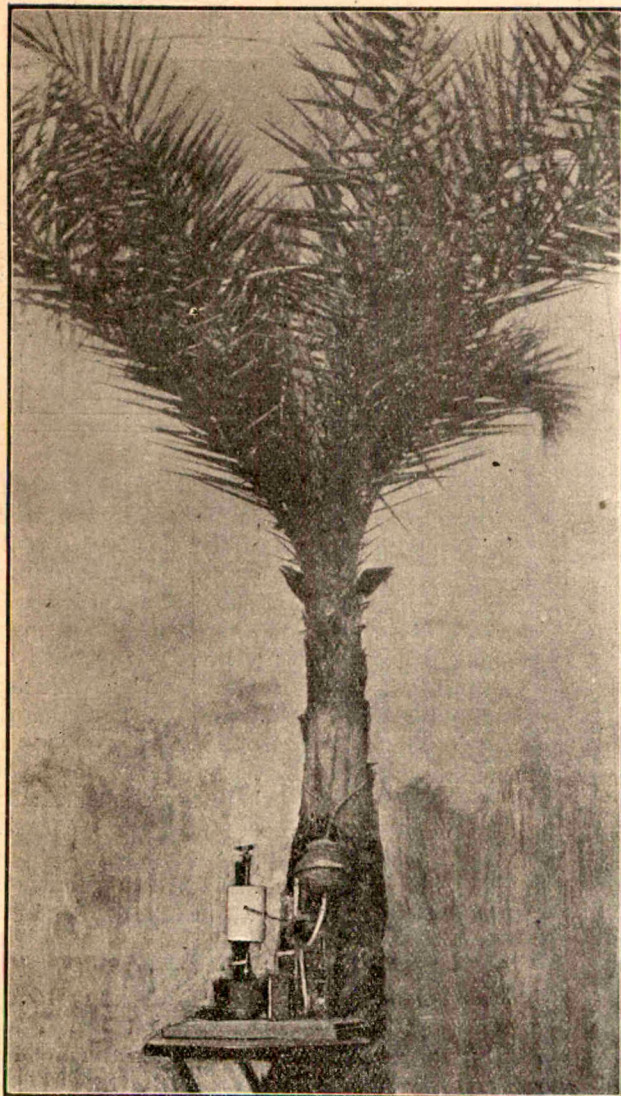


Fig. 3—The Date Palm with the Self-recording Apparatus.

a flood of tears punctually at 1 p. m. every day. The paroxysm is very violent at the beginning, when a succession of "tear drops" fall for an hour at intervals of 2 seconds. This outburst subsides somewhat by 3 o' clock, when the drops fall at intervals of 10 seconds. The fit is over after 6 p. m. But the next day it goes through this practice over again. This had been taking place for more than three weeks when the proprietor reported the matter to Prof. Bose, beseeching him to cure the tree of its alarming symptom of acute hysteria. Investigations have been successfully conducted,

showing that the phenomenon is by no means supernatural, nor is it due to some unknown psychic complex! The tree is now cured of its malady and is once more a normal member of its community.

In the investigation on the palm the first problem is to measure the rate at which it is exuding its sap of saccharine fluid. For this Prof. Bose has invented his remarkable "Electric Drop Counter" by which every drop that is given out by the tree is automatically recorded for hours and days. The recording apparatus may be placed inside the laboratory at any distance from the tree. As each drop falls from the tree an automatic electric signal is sent along the connecting wires, and a mark is made on the revolving drum (fig 2.) All that is necessary is to count the number of marks, which are closer together at hours when the exudation is copious, and wider apart, when the exudation is feeble. In some instruments there are as many as 4 electric writers connected to four different trees, which write down the rate at which they are absorbing the soluble food from the ground (fig 3) and also the rate at which they are exuding the sap. It has been found that the rate of exudation from the Date Palm is maximum in the early hours of the morning between 3 and 4. A particular tree (fig. 4) gave 19 seers of sap in 24 hours, of which 14 were given at night, and 5 during the day. In the whole season a

Palmyra Palm gives about ten maunds of sap.

The next point of inquiry was to find out the force which makes the sap exude. On cutting down the tree not a single drop of sap was found. The interior of the tree was almost dry to the touch. The root system was followed up and was found in the Date Palm to consist of a bundle of roots over a thousand in number, each of them as thick as one's little finger. They go down to great depths, digging made to a depth of 20 ft. gave no indication of the end of the root system. Sideways also they extend over extensive areas. The Date Palm has to get its food

dissolved in water under great difficulties. Its natural habitat is dry land or deserts. It has therefore to conserve the scanty water by holding it very tenaciously in the tissue, which looks like a dry piece of sponge.

Now, the difficulty arises in explaining the copious flow of sap from the palm when the tissue holds it with so great a tenacity. Making a hole in the trunk, as stated before, does not yield a single drop. How then is the tree made to yield its hoarded treasure? The explanation of this is one of the curiosities of plant life. Prof Bose's researches have shown that the reaction of a tissue depends on its state of excitability. A highly strung individual will answer back with unnecessary violence, whereas the weak will barely protest. When gentle means fail, stronger means have to be used, and that repeatedly, for the cumulative effect of irritation is very great. The worm will turn at last!

In the Date Palm the dormant and passive tissue is awakened to activity by the slicing of the stem. The wound thus caused is a source of great irritation. But even this is not enough, or the sap still refuses to come out. It is after the repetition of the process for several days that the outflow of sap becomes abundant.

In the Palmyra Palm the process is somewhat different. Here it is not the trunk, but the flower stalk (spathe) that yields the juice. There is however no exudation when the tip of the spathe is cut across. For ensuring exudation of sap, there has to be preliminary treatment lasting for several days. The Malaya people strike the flower stalk with a wooden mallet repeatedly or a fortnight, after which the juice begins to come out. In India the method employed is perhaps more humane. They knead the sap-yielding spathe repeatedly from the top downwards, a process not



Fig. 4.—Portable Apparatus for the Automatic Record of the Absorption of Food by the Plant.

unlike that employed in milking the cow. This is repeated for several days, after which the tip is cut off, when the juice comes out readily enough. The preliminary hammering of the tree may be compared to the butting of the calf to make the cow yield the milk, and the kneading to the usual process of milking.

Man, when savage, was the Despoiler; as he became civilised he began to domesticate the wild cow, treating her well and showing her an exceptional kindness. For is she not the foster-mother of his children? But through ignorance he has not extended similar treatment to his other milch cow—the palm tree, whose value he has not yet fully realised and which may prove to be a source of wealth. He never thinks of appeasing its thirst, though by irrigation he is sure to increase the yield of sap. He

hacks it brutally, weakening and endangering its very life. If he would only give a few years to investigation, he would very likely find a gentler mode of coercion, more effective

than his present inhuman operations.

BASISWAR SEN.

Bose Institute, Calcutta.

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CORRESPONDENCE

New officer of the Labour Intelligence Department.

Mr. R. N. Gilchrist, M.A. (Aberdeen), I.E.S., was imported evidently for teaching Indian youth. But luck soon favoured him in such a wise that he was all of a sudden picked up as a labour expert and was soon drafted to the Government of India as Acting Controller of the Labour Bureau. We are not aware what useful purposes are served for the country at large by that bureau. But what we knew is that of late many a labour dispute has come and gone but in none of them Mr. Gilchrist was ever known to have been in evidence. For what we know he has had no previous training in or actual experience of the department of Ministry of Labour or of the Board of Trade in England. All the same his activities are not to be confined to the work of the acting Controller of the Government of India Labour Bureau. Recent

announcement has it that he is now to boss the new-fangled department of Labour Intelligence in Bengal. We are not yet acquainted with the purposes which the department will serve and what pay the officer will get. But of one thing we are sure that an European officer quite ignorant of the Indian vernaculars and not posted with first hand knowledge of indigenous labour problems will hardly be able to justify his office. Mr. Gilchrist's article on *Conciliation and Arbitration* appearing as no. 23 of the *Bulletins of Indian Industries and Labour* is made the recommendation for his new appointment. The contribution, though pretty long, is quite commonplace and treats of labour and allied questions of all countries except of the country and province whose labour department he has been appointed to guide and govern.

X.

COMRADES

What is this deep, mysterious tide
That bringeth, from the vast unknown,
Beloved comrades to my side
When I am sorrowing alone?

Comrades who gather gladsomely
With intimations heavenly wise,
As golden riders from a sea
Beyond the ken of human eyes.

Whose wisdom for a little while
Is mine, whose love abides with me
And charmeth, as when children smile,
My hour into Eternity.

So that I see, where I was blind,
The darkest city's aureole,
And in the dust of Earth I find
Transcendent symbols of the soul.

E. E. SPEIGHT.

NOTES

Imprisonment of Mahatma Gandhi.

Mahatma Gandhi's conduct in court during his trial was in every respect what could be expected of so great and good a man. It was devoid of all bravado and of any theatrical exhibition of non-chalance. The judge, too, who tried him, behaved with dignity and courtesy.

Mr. Gandhi pleaded guilty to the charge of exciting disaffection against the British Government in India. 'Guilty' means justly chargeable with, or culpably responsible for, a delinquency, crime, or sin. In his statement Mr. Gandhi said :

"I am here to invite and submit cheerfully to the highest penalty that can be inflicted upon me for what in law is a deliberate crime and what appears to me to be the highest duty of a citizen."

He was, therefore, not guilty of any delinquency or sin, but of a crime in the technical legal sense. Some crimes are also sins ; as theft, murder, arson, forgery, &c. There are other crimes, which are merely breaches of some man-made laws, and therefore may or may not be sins in addition. For instance, a new law lays it down that editors of newspapers published in India must publish their names in some part or other of each issue of their papers. There are at present many editors of high character who do not print their names anywhere in any issue of their papers. If hereafter any of them should on any date fail to do what the law requires, they would certainly not become less moral than they had hitherto been ;—they would be guilty only of a technical violation of a law. Of course, Mr. Gandhi's 'offence' was much more serious than the one we have spoken of. Nevertheless, he was not guilty of any immoral, dishonorable or sinful act.

Mr. Gandhi has declared that what he did appeared to him to be the highest duty

of a citizen. That a man is bound under all circumstances to obey the dictates of his reason and conscience, that he is bound to obey the laws made by man only to the extent that they do not clash with the dictates of his reason and conscience, and that he may feel bound to disobey those laws that are against his reason and conscience, is a view supported by the teachings of history—specially by the teachings of the history of religious, moral, political and economic revolutions. Those who are known to have broken the laws of a state, a church, or a society, under a compelling sense of duty, did so on their own responsibility and at their own risk. Mahatma Gandhi, too, has been all along prepared to face the worst consequences of what he had been saying and doing. His magnificent courage and his iron will, in combination with his great renunciation and purity of life, have won for him the homage and reverence of untold millions.

Conscience has been called the voice of God in the soul, and its dictates have been held to be equivalent to the laws of heaven. Yet it would not be right to believe that the conscience of every one is under all circumstances a safe and infallible guide. The judgment of both contemporaries and posterity, combined with the verdict implied in the history of outward events and inward thought, enables us to judge whether a spiritual, intellectual, moral, social, political or economic non-conformist or revolutionary was right or wrong. But when such a person acts, he listens only to his inward monitor ; he does not try to guess whether a majority of his contemporaries and posterity will support him, or whether the future external and internal history of man will justify his conduct. He acts in a particular way because

he feels that it is not possible for him to act in any other way. It is a case of the command of God *versus* the command of man. This has been well brought out in a note in *The Indian Messenger*, which says in part :—

More than four centuries before Jesus, the claim of the State to the obedience of the individual, in a case where the command of the one clashes with the conscience of the other, was debated in one of the dramas of Sophocles. Antigone defied the edict of Creon, King of Thebes, and did the last rites to the hapless corpse of her brother Polyneices. When she was discovered and taken by the guard to the King, the following conversation took place between them :

"Creon. Now, tell me thou—not in many words, but briefly—knewest thou that an edict had forbidden this ?

"Antigone. I knew it : could I help it ? It was public.

"Cr. And thou didst indeed dare to transgress that law ?

"Ant. Yes ; for it was not Zeus that had published me that edict ; not such are the laws set among men by the Justice who dwells with the gods below ; nor deemed I that thy decrees were of such force, that a mortal could override the unwritten and unfailing statutes of heaven. For their life is not of to-day or yesterday, but from all time, and no man knows when they were first put forth."

Antigone, 446—457. (Jebb's Translation).

The poet Tennyson regrets that "knowledge comes but wisdom lingers." That is true in more spheres of life than one. We know of many 'offenders' against man-made law in many lands since the dawn of history whom posterity have justified, respected, revered, adored, and, in some cases, deified. Yet in the year 1922 after Christ, the only use which the statesmen of "the most determined nation in the world," with a "hard fibre" and with "teeth," too, can find for a man of Mahatma Gandhi's character, ideals, personality and antecedents is to shut him up in a jail for six years. Verily, wisdom lingers. There is, however, not the least doubt that the Indian Penal Code will undergo change ; that the kind of government responsible for its enactment and enforcement will be revolutionised, and that the political ideals for which Mr. Gandhi stands will triumph.

Superficial observers seem to think that, because no riots and disturbances have followed Mr. Gandhi's conviction, therefore his influence has waned. This is a great mistake. Mr. Gandhi's earnest desire was that people should take his imprisonment calmly and go on with the constructive part of the Congress programme. And because, owing to his great influence, what he desired has come to pass, are we to conclude that his influence has waned ?

It is said that it is this belief in his waning influence, combined with Tory pressure, brought about his arrest and conviction at the particular time it did.

Many editors have commented on the extreme severity of the sentence. But it is not more severe than the law provides ; and as Mr. Gandhi pleaded guilty to the charge, he expected and wanted the severest possible sentence. No one else ought to have expected a lenient sentence to be chivalrously passed by a judge appointed by Mr. Gandhi's adversary, the Government. It is no doubt true that many others have got lighter sentences on the same charge. But, as justice is a respecter of persons, the man possessed of the greatest influence ought certainly to be placed for a longer period than his co-workers in such a position as not to be able to exert any influence. It is a trite remark that the spirit of Caesar dead was mightier than the spirit of Caesar alive. Whatever might have been the case with Caesar, the uncrowned kings of the human heart have continued after their death to extend the bounds of their kingdom. Such being the case, stone walls or brick walls cannot certainly prevent what Death has not been able to prevent. In any case, it is for Mr. Gandhi's co-workers and followers, and other countrymen of his who respect him, so to live and act as to falsify the hopes of his detractors and self-seeking opponents.

"Gandhi The Man."

The Graphic Number of *The Survey* of New York, dated January 28, 1922,

contains an appreciation of "Gandhi The Man" by Mr. V. S. Srinivasa Sastri, who, when asked to write of Gandhi, the Man, said: "As his political adversary I consider it my duty to combat his political activities constantly. It is a privilege to be able to show my appreciation of his great spirit. It will be a labour of love." The flag upon the cover of this issue of *The Survey* is reproduced in colours from the first flag of the Non-co-operators to reach America. It is the spinning wheel flag made of khaddar, the hand-spun and hand-woven textile with which non-co-operating Indians clothe themselves.

Mr. Sastri begins his appreciation thus :—

Politics is not separable from life. Mr. Gandhi would not countenance the separation, for his great aim is to strip life of its sophistication and reduce it to its own nature—simple, rounded, pure. It merely happens that for the moment his activity is in the field of politics. It merely happens that for the moment he is confronting Government and daring its wrath. It merely happens that for the moment his cry of *Swaraj* for India has caught the ear of the world and the world is anxious to know what his *Swaraj* is. His real and final objective is a radical reform of human kind. His Gospel is "Back to Nature".

Mr. Gandhi's doctrine of non-violence is succinctly described.

Non-violence is of the heart as well as of the body. By thought, word and act you may not injure your adversary. Enemy in a personal sense is too strong a word for his dictionary. But as the adversary does not know the rule you will be subjected to great suffering and loss. Rejoice in the suffering and loss and court them; if you cannot rejoice in them, do not avoid or complain against them. Love your enemies; if you love them, pardon them and never retaliate against them. Force is wrong and must go under. The soul is invincible; learn to exercise its full power. Hold to the truth at all costs; *Satya* triumphs in the end.

In Mr. Sastri's opinion,

"It is his [Mr. Gandhi's] complete mastery of the passions, his realization of the ideal of a *sannyasin* in all the rigour of its eastern conception, which accounts for the great hold he has over the masses of India and has crowned him with the title of Mahatma or the great soul."

This, however, is only part of the truth. There are *sannyasins* who possess

equally complete mastery of the passions and have realized the ideal of a *sannyasin* even more rigorously than Mr. Gandhi, but who do not possess a thousandth part of his influence. The secret of his influence is to be found also in the fact, stated by Mr. Sastri, that Mr. Gandhi "knows no fear and shrinks from nothing which he advises others to do." His hold over the masses is also explained when we are told :

"His compassion and tenderness are infinite, like the ocean, to use an eastern simile. The present writer stood by as he wiped the sores of a leper with the ends of his own garment."

Mere renunciation cannot explain the influence of any great soul in history. To the renunciation of private and ignoble ends must be added the whole-souled *adoption*, the whole-hearted making one's own, of the highest objects of all mankind—spiritual, moral, political and economic. According to his lights Mr. Gandhi has realised this ideal to a great extent.

Mr. Sastri's concluding paragraph is a noble tribute to the personality of Mahatma Gandhi.

The writer of these lines is not one of Mr. Gandhi's political followers or a disciple of his in religion. But he claims to have known him for some years and to have been a sympathetic student of his teachings. He has felt near him the chastening effects of a great personality. He has derived much strength from observing the working of an iron will. He has learned from a living example something of the nature of duty and the worship due to her. He has occasionally caught some dim perception of the great things that lie hidden below the surface and of the struggles and tribulations which invest life with its awe and grandeur. An ancient Sanscrit verse says:— "Do not tell me of holy waters or stone images; they may cleanse us, if they do, after a long period. A saintly man purifies us at sight."

Constructive Work of Non-co-operators.

We are glad to find that, as desired by Mr. Gandhi, non-co-operators have turned their attention mainly to constructive work. The Bengal Provincial Congress Committee have resolved to organise village Congress Committees, to establish strong arbitration boards in villages for

the settlement of disputes, to establish at least one primary school in each village for general education and for training in spinning, to try to introduce charka in each family and to see that every 75 men and women in the village set up one handloom to weave the cloth required for their use out of the yarn spun by them so that the villages may be self-sufficient in respect of cloth, and to remove untouchability, if existing in the village. It is to be most earnestly hoped that these resolutions would be perseveringly given full effect to.

Untouchability and Politics.

That some classes of human beings should be considered untouchable and that for untold generations, is a most inhuman, wicked and unrighteous social institution. If any people want to claim that they possess human feelings and the ordinary reasoning powers of man, not to speak of high spirituality, the first thing that they ought to do is to do away with such a social arrangement, if it exists in their midst. Had we been a free and independent people, it should still have been our duty, it should still have been necessary for us, to do away with untouchability.

In our present political condition it is of the utmost importance that no section or class of our people should have any social or other grievance against any other group. For unity is a *sine qua non* of success in our political struggle, and such unity cannot be expected so long as unjust customs like those connected with untouchability exist.

Our bureaucratic and other adversaries are fully alive to the weaknesses in our social arrangements and institutions. When recently there was a prospect of a vigorous no-tax-payment campaign in the Madras Presidency, the Madras Government declared their intention to take away the lands of those who would not pay land-revenue and *give them to members of the depressed classes*. Now, there are poor and landless men among the depressed classes as also among other classes; and, therefore, the Madras Government

could have declared that they would grant these lands to poor and deserving persons willing to pay revenue, irrespective of creed, caste and class. It may, therefore, be presumed without injustice to that government that their declared intention proceeded out of a political motive based on the policy of divide and rule. It is superfluous to say that we are not in the least opposed to the depressed classes getting all the help that they possibly can.

The strained relations existing in the Madras Presidency between the "caste Hindus" and the depressed classes known as Adi Dravidas, are well-known. Non-co-operators are also aware that when the Swadeshi movement was going strong in Bengal in the days of the agitation against the partition of Bengal, the Namasudras stood aloof from it. A similar attitude is perceptible among them now, as the following telegram will show:—

Bagherhat, Mar. 18.

A largely-attended meeting of the Namasudras, was held at Sannyasi, in the district of Khulna recently, Mr. Mukunda Behary Mullick, presiding.

The President in the course of his address declared that to join the movement started by the non-co-operators would be absolutely suicidal to their national welfare. They should remain perfectly aloof from the movement. In that part of the country the powerful communities were the Namasudras and the Mahomedans, and the non-co-operators had tried in many sinister ways to create a misunderstanding between them, with the object of gaining their selfish ends. He exhorted the Namasudras not to be misled by any frown or threat or coaxing on the part of those men, but keep straight to the path selected by themselves for the attainment of their own welfare. As the British Government did not make any distinction between caste and creed and as it was only under their rule that the Namasudras had been able to make an advance towards improvement, they must always remain loyal.

"The Parrot's Training" Illustrated.

"The bird was brought to him. The Rajah poked its body with his finger. It neither moved, nor uttered a groan. Only its *inner stuffing of book-leaves* rustled."

(Tagore.)

COMMENTARY.

"The Secretary to the Council of

Post-graduate Studies in Arts reported that Babu Pramathanath Banerji, M. A., Lecturer in History, had got *type-written copies of his lecture-notes* prepared at his own expense and had them *distributed among his students* of the last Sixth-year class and requested payment of Rs. Seventy, the cost borne by him. *Resolved that the amount be paid [by the University].*"

(Signed) Asutosh Mookerjee, President.

Calcutta University Publications Judged.

In our March number (p. 346) we quoted M. Sylvain Levi's exposure of the "distressing" translation of the Tibetan *Prajna-danda*, made on behalf of the Calcutta University by one of its scholars who had "spared no pains in preparing his text and translation." The eminent French savant has shown how the commonest Sanskrit *slokas* from elementary books like the *Panchatantra* were unknown to or misunderstood by this learned translator, who has given meaningless or ludicrous versions of several of the verses.

It may interest the scholarly world to know that more goods of the same class will be delivered by the Calcutta University. The President of the Council of Post-graduate Studies in his message to the Senate, 8th October 1920, tells the public, "stipends have been granted to two of our best Sanskrit graduates to enable them to pursue the study of Tibetan. Lama Padma-Chandra and his pupils, you will be interested to hear, are at the present moment engaged in the preparation of editions of the Tibetan versions of *Kavyadarsa* and of the *Meghaduta*. These books, when completed, may, it is hoped, be issued by the University *in the same style as the Prajna-danda*." There is no reason to doubt this happy result, for Saraswati himself assures us. *Locutus Bos (s)*.

Kikuyu African Rising.

The news from East Africa about a native Kikuyu African rising is most

disquieting. I see from the Reuter telegram, that the trouble arose over the arrest of Harry Thuku, who was the Secretary of the East African Natives' Association last year at the time when I visited Nairobi. One of the greatest faults of Harry Thuku, in the eyes of the majority of the Europeans in the Highlands, was that he was in continual correspondence and touch with the Indian leaders and had represented in public that the Kikuyu natives of East Africa were in favour of the Indians and desired their presence in the country. The meeting of East African natives which passed this pro-Indian resolution was discredited in every manner possible by Lord Delamere and the European settlers generally. These settlers obtained from the ruling chief of the Kikuyu tribe (to which Harry Thuku belongs by birth) a condemnation of Harry Thuku and a demand for his recall, for the purpose of tribal discipline. As the ruling chiefs of the East African native tribes are entirely subservient, it was not a difficult matter to get such a condemnation passed. I was introduced to Harry Thuku on my arrival at Nairobi last year and used to meet him nearly every day. He was remarkably advanced in intelligence and he appeared to me to be a sincere lover of his country. He organised a great gathering of the Kikuyu natives to welcome me and they presented me with the briefest and also the most pathetic address of welcome that it has ever been my privilege to receive. I believe it was published in the 'Modern Review.' All I can now remember was this,—

"The Indians and the missionaries are our best friends. Please tell settlers not to use *kiboko* (rhinoceros whip). What a shame that we are not allowed to purchase land in our own country!"

I may not have quoted exactly, but that was the purport. Reuter telegraphs that one named Sthuku was the ringleader arrested. There can be little doubt, that this is Harry Thuku, as he was by far the most prominent Kikuyu native in Nairobi, both in intelligence and education; and he was definitely their leader.

What followed his arrest is the most serious part of the whole story. The natives, who believed in him as their champion, marched into Nairobi and were shot down. Fifteen were killed and a large number wounded and the native 'revolt' was quelled. How far this firing was justified it is impossible for me even to guess, at this distance, but it is not difficult for me to picture the horror of the bloodshed, and the after effects of such a slaughter. What with the incessant flogging and forced labour, which have disgraced the settlers' record for many years past, as well as the confiscation of land and other evils, the cup of suffering now appears to have been filled to the brim. Personally, in all my travels in distant parts of the world, I have never seen such a wretched abject appearance, in a native population, as that which I saw every day on my early morning walk in Nairobi, when I watched the native Kikuyu men and women and children coming in with their bundles and burdens, to Nairobi from the surrounding districts. There was no happiness in their faces,—no laughter such as I saw and heard everywhere in Uganda,—but only a dull tired look, which told of a life of weariness and pain.

And now the shooting has begun. Who can tell where it will end?

C. F. A.

The True Aims of a University.

The address delivered by the Lord Bishop of Calcutta and Metropolitan of India, as the eminent person chosen by the Chancellor, at the convocation of the Patna University on 27th March last, was devoted to an eloquent and closely-reasoned refutation of Sir Ashutosh Mukherji's dictum pronounced at the last Convocation of the Punjab University that it is the duty of a University to supply teaching in every branch of human knowledge for which any of its students may apply. This view, which seems to have been borrowed from Cardinal Newman, was early Victorian and opposed to the accepted opinion of the

scholastic world of modern Europe as well as ancient Oxford and Cambridge. Sir Ashutosh's view (the Lord Bishop explained) was the result of the popular mistake that a University, by its very etymology, means a place of *universal* learning. An early Latin charter of Oxford was quoted which directly denies this function of a University. From the point of view of a practical man, the greatest objection against this ideal is that it is not and has not been found realisable anywhere in any country, however rich in material, intellectual and moral wealth.

The Lord Bishop continued that a University justifies its existence not by the *range of the subjects* it teaches, but by the *thoroughness with which it teaches* a few subjects and adds to human knowledge in them. The newer English Universities, Leeds, Liverpool, Manchester and Bristol, followed this principle; they were not copying Oxford and Cambridge as centres of general knowledge, but had wisely specialised each in some particular branch of study in which it was trying to gather together the best teachers and most earnest students and give the *most efficient teaching*.

A University he defined as a brotherhood of teachers engaged in advancing human knowledge and not in the mere diffusion of text-book information on a wide range of subjects. Its usefulness and estimation depend solely on the intelligence and character of its professors and not on their number or variety. All men are *not* equal intellectually or morally; and the University professoriate must be, intellectually the highest in the race, and therefore necessarily few in number. They should have the utmost strength of character and fearless love of truth; otherwise they shall fail to extend the boundaries of human knowledge.

These are very weighty words, coming as they do from the son of a famous Regius Professor of Divinity at Cambridge and the younger brother of one of the most distinguished English scholars. Bishop Westcott himself had lived and studied at Cambridge from his 7th year to

his starting for mission work in India, and devoted years of labour to the promotion of education at Cawnpur and Chota Nagpur (from which last place he was translated to the See of Calcutta), while his own lifelong devotion to science is well known.

E. I. R. Strike and its Outstanding Features.

The E. I. R. strike will be two months old next week. The Agent has like a clever general for fear of demoralisations among his men from the very outset published reports that the situation was daily getting more favourable, although he has not been able, for reasons best known to himself, to give any the least increase in the abnormal train service throughout the same period. Still there is no gainsaying of the fact that as a result of the deadlock there has been almost complete suspension of goods traffic and transport facilities. The dislocation of coal supply has affected all industries and the general public and all the railway systems, directly or indirectly, throughout the whole of northern India. Provisions and supplies have also fallen off everywhere in up country. People have been feeling very keenly the economic loss and the strain caused by the strike. It is a great pity that the earnest endeavours of the peacemaker hitherto in all industrial strifes have failed to bring about a conciliation. But at the same time we cannot but feel that on the part of the railway administration there has been lack of tact, grasp of the situation and good spirit. The Government has also shown want of imagination, initiative, concern and foresight in the matter. Throughout all the four provinces which the E. I. R. system has traversed, the representatives of the people and the Ministers have manifested utter indifference to the situation. One cannot but be reminded in this connection of the tact, zeal, cleverness and expedition with which the Prime Minister Mr. Lloyd George brought to an end the Railwaymen's strike in England by repeated conferences with Mr. Thomas, the

Railwaymen's representative. Political or economic, whatever be the cause of the E. I. R. strike, it was incumbent upon the Government to play the role of a strong mediator and to bring to an end the unhappy state of affairs. We understand that although there is great distress among the strikers, they are resolved to hold out yet. It reflects no small credit on them that they have been throughout peaceful and non-violent. Whatever may be the ultimate result of the strike it has been amply demonstrated that no railway administration can carry on its affairs in this country without the active aid and support of the sons of the soil. It is also a characteristic feature of the present strike that the non-strikers as a rule are quite friendly to the strikers in their attitude and do not view with envy or alarm the demands or movements of their brethren.

A.

British Bill To Make Voting Compulsory.

Colonel Archer-Shee has introduced in the British House of Commons a bill to make voting at parliamentary elections compulsory. It is suggested in the bill that failure to vote should be punished by a fine of ten shillings for the first time and larger fines on subsequent occasions, or a week's imprisonment in the second division. Some are disposed to infer from the introduction of this bill that democracy has failed in England. They also cynically remind people that one of the main professed objects of the late great war was to make the world safe for democracy!

It need not be inferred from so slight a datum furnished by one country that democracy has failed. It should rather be suspected that the form of government which has prevailed in Great Britain for some years past is nearer bureaucracy or even autocracy than democracy. Perhaps people have found there that the voter exercises little power—little at any rate after the election has taken place, and therefore they are not very keen to vote.

Has Democracy Failed ?

Before one wishes to decide whether democracy has failed, one should be sure of what he means or understands by democracy. Lord Bryce writes in his *Modern Democracies* :

In this book I use the word in its old and restricted sense, as denoting a government in which the will of the majority of qualified citizens rules, taking the qualified citizens to constitute the great bulk of the inhabitants, say, roughly, at least three-fourths, [so that the physical force of the citizens coincides (broadly speaking) with the voting power. Using this test, we may apply the name to the United Kingdom and the British self-governing Dominions, to France, Italy, Portugal, Belgium, Holland, Denmark, Sweden, Norway, Greece, the United States, Argentina, and possibly Chile and Uruguay. (I, p. 22).

In a subsequent passage of the same work the author describes the ideal democracy "in terms of our own day."

In it the average citizen will give close and constant attention to public affairs, recognizing that this is his interest as well as his duty. He will try to comprehend the main issues of policy, bringing to them an independent and impartial mind, which thinks first not of his own but of the general interest. If, owing to inevitable difference of opinion as to what are the measures needed for the general welfare, parties become inevitable, he will join one, and will attend its meetings, but will repress the impulses of party spirit. Never failing to come to the polls, he will vote for his party candidate only if satisfied by his capacity and honesty. He will be ready to serve on a local Board or Council, and to be put forward as a candidate for the legislature (if satisfied of his own competence), because public service is recognized as a duty. With such citizens as electors, the legislature will be composed of upright and capable men, single-minded in their wish to serve the nation. Bribery in constituencies, corruption among public servants, will have disappeared. Leaders may not be always single-minded, nor assemblies always wise, nor administrators efficient, but all will at any rate be honest and zealous, so that an atmosphere of confidence and good will will prevail. Most of the causes that make for strife will be absent, for there will be no privileges, no advantages to excite jealousy. Office will be sought only because it gives opportunities for useful service. Power will be shared by all, and a career open to all alike. Even if the law does not—perhaps it cannot—prevent the accumulation of fortunes, these will be few and not

inordinate, for public vigilance will close the illegitimate paths to wealth. All but the most depraved persons will obey and support the law feeling it to be their own. There will be no excuse for violence, because the constitution will provide a remedy for every grievance. Equality will produce a sense of human solidarity, will refine manners, and increase brotherly kindness. (I, p. 48).

Professor Carl Becker of Cornell University, after quoting the above passage in the *Political Science Quarterly*, December 1921, observes:—

This is an admirable expression of that ideal of popular government which has won the allegiance of generous and disinterested minds for a century past; but in the light of democratic government as we know it, we feel that if Lord Bryce had designed to compose a masterpiece of irony he could not have done better. Such certainly was not his purpose. His purpose is just to make clear the sharp contrast between anticipation and realization. Without having lost faith in democracy, he is yet no sentimentalist looking at the world through colored glasses but an imperturbable, clear-eyed realist who wishes to see everything in a white light and to describe it as it is. This he does without sparing us, or himself, anything; and the upshot of his two volumes is to demonstrate, by a wealth of concrete fact and penetrating comment, just how and why modern democracies, in their "actual working," fall so far short of what was expected of them and of what we wish they might be. In its unimpassioned but relentless exhibit of conditions as they exist, this book is more disillusioning than Lecky's two volumes of sustained denunciation; yet Lord Bryce, while giving us every reason for despairing, does not himself despair, but contrives, by virtue of some sane, robust, temperamental optimism, to gather encouragement, such as it is, for the future.

Professor Becker has also compiled from Lord Bryce's work the more general reasons for the failure of democracy to measure up to the ideal of its first protagonists.

As a rule, that which the mass of any people desires is not to govern itself, but to be well governed. (II, p. 501.)

Popular government has been usually sought and won and valued not as a good thing in itself, but as a means of getting rid of tangible grievances or securing tangible benefits, and when those objects have been attained, the interest in it has generally tended to decline. (I, p. 41.)

It was easy to idealize democracy when the destruction of despotism and privilege was the first and necessary step to a better world.

Nowadays any one can smile or sigh over the faith and hope that inspired the successive revolutions that convulsed the European Continent in and after 1789. Any one can point out that men *mistook the pernicious channels in which selfish propensities had been flowing for these propensities themselves, which were sure to find new channels when the old had been destroyed.* (I, p. 49.)

Any one can see that these things which have not been attained ought not to have been expected. No form of government, nothing less than a change in tendencies of human nature long known and recognized as permanent, could have accomplished what philosophies and religions and the spread of knowledge and progress in all the arts of life had failed to accomplish. (II, p. 534.)

But Lord Bryce does not despair wholly of democracy. His closing words, as quoted by Prof. Becker, show that he is optimistic to some extent.

Some gains there have been, but they have lain more in the way of destroying what was evil than in the creating of what was good; and the belief that the larger the number of those who share in governing the more will there be of wisdom, of self-control, of a fraternal and peace-loving spirit has been rudely shattered. *Yet the rule of the many is safer than the rule of One...and the rule of the multitude is gentler than the rule of a class.* However grave the indictment that may be brought against democracy, its friends can answer, "What better alternative do you offer?" (II, p. 608)

The experiment has not failed, for the world is after all a better place than it was under other kinds of government, and the faith that it may be made better still survives. ...Hope, often disappointed but always renewed, is the anchor by which the ship that carries democracy and its fortunes will have to ride out this latest storm. ...There is an Eastern story of a king with an uncertain temper who desired his astrologer to discover from the stars when his death would come. The astrologer, having cast the horoscope, replied that he could not find the date, but had ascertained only this: that the king's death would follow immediately on his own. So may it be said that Democracy will never perish till Hope has expired. (II, p. 609.)

If in all countries those that govern imbibe the spirit of non-violence as preached by Mahatma Gandhi and in consequence depend more on soul-force and moral influence than on physical force for the maintenance of the power and the usefulness of the state, then there will be more "of wisdom, of self-control,

of a fraternal and peace-loving spirit" among the peoples of the earth than at present.

A Contradiction.

We are pleased to find that the rumour relating to the cause of holding the Calcutta University Matriculation Examination much later this year than in previous years, referred to in the note on "Calcutta University Examination Dates" in our last issue, has been contradicted.

Side-tracking the Real Issue.

In the course of his presidential address, delivered at the last annual meeting of the Asiatic Society of Bengal, Sir Ashutosh Mookerjee said:—

The paper of Mr. Majumdar which attracted the most attention was that on the Andhan inscriptions of the Kshatrapa Dynasty, discovered by Prof. Bhandarkar in 1906. It is satisfactorily established that what was supposed to have been borrowed without acknowledgment from a paper by Prof. Luders was in reality a well-known discovery of the late Pandit Bhagwanlal Indraji which no one could think of claiming as his own.

But unfortunately for Sir Asutosh Mookerjee's "accuracy", Prof. Bhandarkar did publish it as his own original research, without mentioning the name of Pandit Bhagwanlal Indraji.

In Sir A. Mookerjee's speech the real issue has been sought to be side-tracked. The facts are that in an archaeological report which Professor D. R. Bhandarkar wrote as archaeological superintendent of the western or Bombay circle, he published a certain reading of the Andhan inscriptions as his own "original research". Thereupon it was pointed out in this Review that that reading had been communicated to Professor Bhandarkar in a private letter written to him by Professor Luders of Berlin as well as published by that German professor in a German periodical long before the publication of Professor Bhandarkar's report. The gentleman did not himself reply. Another person, named Mr. N. G. Majumdar, attempted to show that the reading of the inscription in question had been arrived at in the last century by

Pandit Bhagwan Lal Indrajī. We assume, for the sake of argument, that this contention is right. But, then, what does this defence really amount to? It amounts to this, that Professor Bhandarkar had published a piece of original research of Pandit Bhagwanlal Indrajī as his own. The real issue was, whose original research it was, whether Professor Bhandarkar's or another man's;—it was really comparatively unimportant whether that other man was a German or a swadeshi fellow-countryman of Professor Bhandarkar's.

As nobody has been able to show that what was published by Professor Bhandarkar as his own original research, was really his, what is the use of Sir Asutosh Mookerjee's attempt to obscure the real issue?

E. I. R. Strike and Politics.

Without discussing the general question whether labour strikes should be engineered for political purposes, we may say that we hold that in India the principle, supported by Mr. Gandhi, should be followed that labourers should strike, and that when that is the last resource left, only for the redress of their own grievances as employees and that they should not be used by anybody as pawns in the political game, nor should they strike to gain any political objects of their own.

While we are thus of the opinion that in India industrial strikes should not be mixed up with politics, because, for one thing, our labourers are yet unorganised, do not understand the game of politics, and have no strike fund worth the name, we also hold that the railways in India, whether state-managed or company-managed, are staffed and manned in a particular way for political reasons. To be more precise, Europeans and Anglo-Indians are employed by the railways in such unnecessarily large numbers and on such unnecessarily high salaries, not because either efficiency or economy demands it, but because the British bureaucracy and the British non-official exploiters in India want that in days of what they consider trouble, should they

come and whenever they come, the railway system should remain in the hands of men whom they can trust. Economy can be effected and higher dividends can be declared if Indians are more largely employed. At the same time efficiency will certainly not suffer if training be given to Indians and properly trained Indians be appointed to fill the higher and highest offices.

The non-employment of Indians to the extent that they ought to be employed being thus due to a political motive, neither Government, nor the railway authorities, nor the European commercial public can with any decency complain, whether truthfully or falsely does not matter, that Indian political agitators engineer strikes for political purposes. The railway management being itself political is certainly justifiably open to attacks by all legitimate methods for gaining political ends. That we oppose the mixing up of industrial strikes with politics, is for reasons of our own, not because our views and attitude are those of the official and non-official European and Anglo-Indian public.

That the railway management is what it is, for political reasons, is also clear from the fact that the government departments and officers connected with labour and industries have not promptly, energetically and effectively intervened to effect a settlement between the strikers and the railway.

Strikers and their dependants number some lakhs, and they are in great distress. The public, the manufacturers, and the merchants have also been put to great loss and serious inconvenience. What have Government done to put an end to this distress and to prevent further loss and inconvenience?

Strike Finance.

It is said that an appeal has been made to the public for giving help to the distressed strikers. Whatever may be the cause of the distress, whenever men are in trouble, they should undoubtedly be helped. But may we ask the strike leaders, why in the absence of a big strike fund

they engineer strikes, and why they do not advise the strikers to accept moderately satisfactory terms seeing that they cannot long hold out without great suffering?

Mr. Montagu's Forced Resignation.

The "Reforms" introduced in the system of the government of India, which Mr. Montagu piloted through parliament with much skill and perseverance, have not been productive of much good to India, nor have they ended India's state of tutelage; though it can be said with accuracy that they have placed some little power in the hands of our countrymen. On the other hand, they have greatly increased the cost of governing the country. Some extra expenditure was inevitable, because the new system involved the creation of some new posts, and the payment of allowances to a much larger number of council members than formerly. But the increased expenditure was also due to the additions made to the salaries and other emoluments of the higher officials. Mr. Montagu, it is believed, readily agreed to these increments in order to buy off the opposition of the European Services to the Reforms. The financial administration of the Indian Empire during Mr. Montagu's incumbency has been productive of great loss to India, the Reverse Councils alone being responsible, according to official admission in the British Parliament, for a loss of thirty-five crores of rupees. Probably the loss would have been equally great, if not greater, if, instead of Mr. Montagu, any other person had held his office. The Punjab martial law reign of terror and atrocities, and repression throughout the country have also synchronised with the period of his rule. O'Dwyer, Dyer and Co. were not adequately punished. But it must be said in fairness, that if anybody else had been the Secretary of State, he would not probably have been able to get even the mild and nominal censure passed on Dyer which Mr. Montagu was able to bring about.

In spite, however, of all that can be said against Mr. Montagu, we are of the opinion that he was a well-wisher of India, and that he succeeded in in-

troducing the thin end of the wedge of popular government into the trunk of a bureaucratic system. He has effected a breach, however small, in the walls of the citadel of bureaucratic rule. He has disturbed the placid apathy and indifference of the mass of the people of India. He wanted to do more for Indians. His achievement must not be measured by what he actually accomplished, but by the amount and the strength of the opposition which he encountered and had to overcome.

It is true that we cannot be free unless we ourselves be determined to be free and make adequate efforts to break our chains. But even the strongest of nations cannot afford to be without friends, far less can any nation afford to alienate friends. We certainly cannot. Believing, as we do, that Mr. Montagu was a friend, we are sorry to lose him. But we need not exaggerate the loss. Our strength lies in the justice of our cause and in ourselves.

As regards the reason why Mr. Montagu was called upon to resign, technically the other members of the British cabinet may have been right. But the doctrine of joint cabinet responsibility need not have been solemnly trotted out. Mr. Lloyd George has often reduced the cabinet to a nullity and other ministers have on some occasions made important official pronouncements without previous consultation with, or the previous permission of, the whole cabinet, without being called upon to resign in consequence. There is, therefore, no doubt in our mind that if the Conservatives had not demanded the head of Mr. Montagu and if Mr. Lloyd George had not felt that his position at the next election would be quite unsafe unless he placated the Conservative party, Mr. Montagu would not have been called upon to resign.

"The Times" Threat.

Sir Malcolm Hailey, the finance member, budgeted for a deficit of more than 30 crores, and wanted to meet it by

increased and fresh taxation. Members of the Legislative Assembly not having agreed to vote all the supplies asked for, there would now be an uncovered deficit of more than nine crores which Government would most probably raise by borrowing.

Even *The Statesman* thinks that the military expenditure budgeted for is excessive and can be greatly curtailed. But as the Assembly have no power to reduce military expenditure they tried to cut down expenditure in other directions. Their labours have resulted in this deficit of nine crores. Thereupon *The Times* of London has hurled the threat that as the members of the Assembly have not behaved well, the Reforms would or should be withdrawn. This is really funny. The British people or Parliament said that they had given us responsible government; which meant that the officials were to be, at least to some extent, responsible to the representatives of the people; which, again, meant that these representatives would not always cry ditto to the official Mr. Burke but might sometimes think independently and want to control the extravagance of the officials. So if the British people or their representatives in Parliament or in the press were not insincere when they said that they had given us responsible government, they ought to have anticipated and expected that the representatives of the Indian people would sometimes seek to control British officials, and might even occasionally, in so doing, make mistakes, as both autocrats and popular representatives have done in all countries. Now that what ought to have been anticipated has happened what is there in it to make one furious? But if *The Times* thought the Reforms were meant to deceive the Indian people and now finds that they had been taken quite seriously, there is undoubtedly sufficient cause for its chagrin. But it ought to know that threats are perfectly useless. The non-co-operators do not care a straw for the Reforms, and the Moderate leaders, too, have not been taken aback by its threats.

"Showing the Teeth".

Some prominent Englishmen in Great Britain and India seem to think that the leaders and mass of the Indian people are confident that they can win freedom because they labour under a delusion; and that delusion is that it is an easy thing to make Englishmen disgorge what they have once made their own. Therefore these Britishers have begun solemnly to assure the Indian public that the British people are the most determined nation in the world, that they have lost none of their hard fibre, and that they possess teeth and will make use of them, as before, whenever necessary. We can assure Englishmen that we know what we are about. We can also assure them that we do not desire in the least to deprive them of what is *their* birthright, but that we want only to get back what is *our* birthright and live on friendly terms with all the world. We know the difficulty of the task, but that, we hope, will not deter us from doing our duty. We are aware of what *The Pioneer* once spoke of as "the tiger qualities of the race"; but we also know that other types of humanity may survive though "the ape and tiger die." As we are not ourselves the most determined nation on the earth, it may seem presumptuous for us to remind Englishmen that in the last great war the French did not show less determination than any other nation; but that is our impression.

Lord Ronaldshay.

We do not usually concern ourselves with the outgoings and incomings of Governors. The reason is not that we think that their statesmanship, virtues and vices, and personality do not count. On the contrary, we think that within certain limits they can do us some good if they are well-disposed, wise and strong, as even the humblest of mortals can. They may even help us to some extent to advance on the path of freedom and manhood. As, however, it is not in the power of Governors, or, for that matter, of any other men, to make men of us—

that lies only in ourselves; and as Governors and Viceroys are only parts of a machine which they cannot scrap, we do not think it is of very great importance who becomes and who ceases to be a Governor so long as the machine remains what it is. But as too much seems to have been made of the departure of Lord Ronaldshay from our midst, it is necessary to comment briefly on the character of his rule.

We are not concerned with his personal worth and his intentions. Of these we are not qualified to speak, not being among his friends or acquaintances. We will consider only his achievements.

His speeches show that he took interest in Indian philosophy, Indian literature, and Indian art,—in one word, in Indian culture. He did some thing for the encouragement of Indian art, as the public grant to the Indian Society of Oriental Art shows. This stands to his credit. We are not aware of anything similar done by him for encouraging the study of Indian philosophy and Indian literature. On more than one occasion he paid graceful compliments to Sir Asutosh Mookerjee, but the Government grant to the post-graduate department of the Calcutta University in the days of its dire need has not been correspondingly increased. (It may be that in this matter Lord Ronaldshay was powerless. But we have said, we will consider only his achievement, in order to judge whether he is entitled to be called the greatest or a great governor of Bengal.

A Governor's administration in India is to be judged mainly by the answers to three questions: (1) Are the people under his care better fed, better housed and better clothed now than when he took charge of his office? (2) Are they a better educated, a more numerously educated, a more cultured and enlightened people than when he took charge of his office? (3) Are they a healthier people, is the death-rate lower among them, are the villages and towns more sanitary, now than when he took charge of his office? In the case of Lord Ronaldshay, the answers to all these

questions, we are sorry to have to say, must in the main be in the negative. Wherein, then, lies his greatestness or even his greatness?

Those who attach great importance to the Reforms would say that it was during his incumbency of office that they were inaugurated. We give him due credit for supporting them before their introduction whatever their value. But it is well-known that as the opposition of some other provincial rulers did not prevent the enactment of the reform act, it would not be unjust to assume that the support or opposition of the British rulers of India did not matter very much; circumstances made it necessary that the Reforms should be inaugurated.

As regards the maintenance of peace and order and the prevention of oppression and widespread misery, we must say that on all crucial occasions he was found wanting. Either he could not or he did not assert himself. During the exodus of tea-garden coolies, he did not display any of the qualities of a humane, just, strong and wise statesman. He could not or did not do anything to punish the outrage on the famished coolies at the Chandpur railway yard at dead of night. Other acts, of plunder, shooting and oppression, of which the police have been accused in the public press, were not properly dealt with by him. Some prominent citizens of Bengal desired to wait on him in deputation, with proofs, in connection with the alleged plunder and violence at Machuabazar by the police. But he refused to receive the deputation.

On account of various causes of unrest, there has been for some years past, rigorous repression in all parts of India. Up to a certain date it stood to the credit of Lord Ronaldshay that he had not adopted severe repressive measures like those resorted to elsewhere. But by the closing months of his rule, he had more than earned the right to be called a strong and efficient ruler, according to the standard of bureaucratic government in India. For, though Bengal has all along remained more non-violent than the other major provinces of India, more men and boys have been sent to jail and more ladies

arrested and beaten in Bengal than in any other province of India ;—perhaps it would be true to say, than in the rest of India.

Lord Ronaldshay's government did not give effect to the resolutions of the Bengal Council *re* repression and alleged violence and plunder, &c., by the police.

We have no reason to think that the hookworm disease does not prevail and do much harm in Bengal. But it has never been the greatest scourge of Bengal. Malaria claims that honour. Lord Ronaldshay, however, talked and wrote a good deal of the hookworm which threw the achievements of malaria into the shade. But in the long run, both the hookworm and the anopheles mosquito remain masters of the situation.

That our governors cannot make us free and self-ruling is not their fault ; for they are not the arbiters of our destiny, and masters of the situation.

Governors may come and governors may go, but Other-rule, Ignorance, Nudity, Malnutrition, and Disease go on for ever. And therein lies the greatestness and greatness of our governors.

Postal Rates.

The postage on letters and post cards has been doubled. Criticism would not now be of any avail. Still we must say that the increased postage on letters would affect only the poorer people ; for the rich users of heavy note paper and envelopes had been already paying one anna postage per letter.

The postage on books was doubled last year. That increased rate remains in force. It would have been worthy of an enlightened government if the postage on books had been reduced to its former level. The present rate is a tax on knowledge. So is the compulsory registration of value-payable book-packets a tax on knowledge. As the registration of v. p. packets has not been found on experience to ensure certain and prompt payment of the value to the sender, registration should be made optional.

Repeal of the Press Act.

The Press Act has been repealed mainly because it has lost its terrors for determined nationalist journalists. They do say frankly and boldly what they want to say in scorn of consequence. So, as it no longer serves the purpose of suppression and repression of opinion, why should Government continue needlessly to incur the odium of gagging the press? At the same time, it must not be supposed that the repeal would make it less easy for the executive to make their displeasure felt by independent journalists. There is the very elastic penal code with its sedition, disaffection and other clauses. There is also the new power given to selected post masters to detain whatever newspapers they please. There is no limit to the number of these postmasters, nor is their qualification to be judges of sedition, &c., fixed. Even a village postmaster may be constituted a judge of newspapers, without trial and without the help of lawyers. Occasionally—we do not know with what frequency, this new clause would result in intolerable tyranny. We are sorry to have to use strong language, but we must say that those members of the Legislative Assembly who agreed to the enactment of this clause, betrayed the cause of freedom and of their country and showed that they were unworthy of their position.

Throughout our journalistic career we have printed our names on the covers of our journals. But we think there may be very reasonable causes for editors in many cases for not publishing their names. Therefore, though by making such publication compulsory, the law makes it easier and more certain to punish offending editors, we do not support this clause of the law repealing the Press Act.

Sir Henry Wheeler's Promotion.

The educated public of India ought not to feel surprised at the appointment of Sir Henry Wheeler to the governorship of Bihar and Orissa. He has been a 'strong' man, according to bureaucratic ideas. Among recent proofs of his

'strength' are his whitewashing report on the Gurkha outrage on famished coolies at Chandpur and his utterances on the public complaints of violence in the part of the military and the police.

No wonder he was marked for a reward.

Sir William Vincent's Elevation.

Another 'strong' man, Sir William Vincent, who gave proof of his strength in the speeches which he made in the Legislative Assembly on the policy of Government having been complained of as repressive, goes to the India Office as a member of the Council of the Secretary of State. That is the modern pyramid for the preservation of Anglo-Indian (old style) mummies. There is, however, this difference between Egyptian and Anglo-Indian mummies, that the former neither help nor hinder, whereas most of the latter are very much in evidence when the progress of India has to be obstructed.

"The Bengalee's" Queer Logic.

From the fact that a royal commission has recommended liberal State grants to be made to the Universities of Cambridge and Oxford to cover their deficits and make future developments possible, *The Bengalee* comes to the conclusion "that the charge of 'criminal thoughtlessness' brought against it [the Calcutta University] for the development of its post-graduate studies is shared by all institutions that have the advancement of learning as its ideal." Obviously, *The Bengalee* thinks that there can be only one cause of deficits, namely, 'criminal thoughtlessness,' and, therefore, wherever there is a deficit there has been criminal thoughtlessness! The chapter on conversion in text-books of Logic ought to be re-written by the editor of that daily. Apart from this queer assumption on its part, has the paper any proof that there has been any criminal thoughtlessness at Oxford and Cambridge? Plead for a grant for the Calcutta University by all means, but why throw mud at others in defiance of published facts? Has not our contemporary read the special telegram to *The*

Englishman stating that "the parlous state [of the Oxford and Cambridge Universities] is mainly due to the change in money values"?

Calcutta Students' Welfare Scheme.

We are pleased to read the following in the *Calcutta Review* :—

It may not be generally known that the Calcutta University under the Vice-chancellorship of our distinguished physician Sir Nilratan Sircar, undertook the responsible duty of examining the 40,000 students reading under the University, and of finding out ways and means to improve the health of our young men. The Students' Welfare Committee began its actual work from 28th March, 1920, and since then with very limited resources in both men and money, have examined more than 3,800 students reading in the (i) University Post-Graduate classes, (ii) The Presidency College, (iii) The Scottish Churches College, (iv) The City College, and (v) The Vidyasagar College.

Details and percentages are given relating to the defects found among the students examined. The proportion of defectives of all kinds is very high.

TOTAL DEFECTIVES		
Scottish Churches College	...	64 per cent
University Classes	...	77 "
City College	...	64 "
Presidency College	...	91 "

General percentage 66

"We thus find," says the report, "that about two out of every three students require attention."

This discloses a very serious state of things. And the University deserves praise for taking timely action and is entitled to support from the public and the Government for the continuance of its good work. But we are not prepared to believe, with the *Calcutta Review* in "the ultimate certain extinction of the cultured manhood of the country." For doing good it is certainly necessary to be watchful and persevering; but it is also necessary to possess hope and a stout heart. Nothing is gained by being alarmists. It is not in Bengal alone that we find two out of three persons physically defective. It will be evident from the following extract from *Munsey's Magazine* for May, 1920, pp. 738—739, that in 1917—18, in Great

Britain, out of every nine men of military age were six unfit and defective, that is, the same proportion as at Calcutta.

One of the last acts of Sir Auckland Geddes before he set out to occupy his post as British Ambassador at Washington was to publish, on behalf of the Ministry of National Service, of which he was until recently the head, a report on the physical examination of men of military age conducted by official medical boards during the war. The appalling evidence there collected forces the chairman of the Manchester Board to exclaim :

"It is not good national hygienic economy to aim at immense commercial and industrial success, if by so doing you produce a race of seniles at forty."

The report covers the period from November 1, 1917, to October 31, 1918—practically the last year of the war. The number of examinations held during that period was 2,425,184 and a summary of the results shows the following facts :

Of every nine men of military age in Great Britain, three were perfectly fit and healthy.

Two were upon a definitely infirm plane of health.

Three were incapable of undergoing more than a moderate degree of physical exertion, and might be described as physical wrecks.

The remaining one was a chronic invalid with a precarious hold on life.

"My first experience in Manchester and Stockport," declares one medical examiner, "led me to the conclusion that most of the industrial classes in this region are, for military purposes, old men at thirty-eight."

The whole report teems with suggestions for the improvement of the health of the nation. In Liverpool it was found that among two hundred youths, eighteen, nineteen and twenty years old, rejected because of poor physique, the height varied from four feet three inches to five feet five inches, the average being four feet nine inches : the weight ranged between sixty-three and ninety-seven pounds, the average being eighty-four pounds ; and the chest measurement ran from twenty-seven to thirty-one and one-half inches, the average being thirty inches.

It is emphasised over and over again in various parts of the report that the prevalence of weak and stunted physique was not due to abject poverty, but largely to the mother's lack of knowledge of proper methods of cooking, especially for young children. Moreover, it is pointed out that the growing boy in the great English industrial centres gets no chance of healthy outdoor exercise to develop his frame. That his physical condition is poor does not trouble him, for he is only like his fellows.

This whole problem is specially acute in

England, but it is of growing importance in almost all civilised countries, in view of the steadily increasing tendency toward urban life.

The standards of fitness and health adopted in Great Britain and at Calcutta may not have been exactly the same, but they must have been substantially equivalent. Therefore Sir Auckland Geddes's report ought to prove a corrective for excessive despondency on our part.

The physique of our boys and young cannot be perfect so long as there is dire poverty in the land. Still, the efforts of the University may result in much improvement.

The Swadeshi Mela.

The Swadeshi Mela was for some years an annual exhibition and did much good to the country. Its revival this year is to be welcomed. Its general secretary, Babu Krishna Kumar Mitra, and his co-workers, are entitled to high praise for their untiring labours to make it a success. But we think they should not have held it under official auspices and given the most prominent places in its committee to the ministers of the Bengal Government. Until the complete nationalisation of the government of the country, our non-official endeavours should be completely non-official in character. Moreover, apart from this general principle, the Bengali ministers have not been responsive to reasonable popular opinion in several important matters, e. g., ministers' salaries, the repressive policy of the Government, etc. ; and, therefore, their prominent connection with the Swadeshi Mela is undesirable as detracting from its national character.

We do not, however, support every kind of criticism of the Mela. For instance, we do not understand why *The Servant* has commented on the following letter in the way it has done :—

Dear Sir,

I shall be obliged if you kindly publish the following news about the Swadeshi Mela in the next issue of your paper as news :—

"One of the objects of the Swadeshi Mela this year is to create a market for Indian goods in the continental markets. The Committee have already made an arrangement through

the kind offices of an Indian merchant who is proceeding home by the end of April to open a house in London with a view to push the sale of Indian arts, industries and manufactures. There will be a great opportunity for the exhibitors this year to advertise their goods in the European market."

Yours truly,
Krishna Kumar Mitra.

From this *The Servant* thinks that "the Mela will eventually help the economic exploitation of the country and therefore we cannot but call upon our countrymen to keep aloof from it." We do not understand how "the sale of Indian arts, industries and manufactures" abroad will eventually help the economic exploitation of the country. Our manufactures are meant for sale in India and abroad. If after meeting our own requirements, we can sell some manufactured goods abroad, that is undoubtedly a profitable transaction. No doubt, as soon as Indian manufactures find a market in foreign countries, foreigners try to produce cheap imitations and undersell us in both Indian and foreign markets. But for that the remedy lies in our being energetic and resourceful. For, whether we send our manufactures abroad or not, foreign traders procure them here somehow and produce cheap imitations.

Though whatever is worth doing is worth doing well, we consider it pedantry and snobbishness to attach exaggerated importance to writing good English. When, therefore, we call attention to the wrong use of the word "home" in Babu Krishna Kumar Mitra's letter, we do not do so by way of literary criticism. We know it would be quite easy to pick holes in our own English. What we are doubtful about is whether London or England is the "home" of the Indian merchant referred to in the letter. Englishmen proceed home when they go to England; but when we Indians start for England we leave home behind.

Lord Ronaldshay on Dr. Rabindranath Tagore.

At the last convocation of the Calcutta University, Lord Ronaldshay, its chan-

cellor, made the following reference to Dr. Rabindranath Tagore:—

The medal under the title of the Jagattarini Medal, has already been awarded for the year 1921 to Dr. Rabindranath Tagore, who is, perhaps, the most brilliant writer in Bengali since the days when the famous novelist Bankim Chandra Chatterji pricked the bubble of its inferiority as a living language, to Sanskrit, and secured for it its rightful place among the cultured languages of the day.

According to many competent judges of literature who possess knowledge of many Asiatic and European literatures, Rabindranath Tagore is the most eminent among Bengali authors both living and dead. We are aware there are Bengalis who do not hold this view. But we are curious to know who has told Lord Ronaldshay—for he is himself not an authority on Bengali literature, that Rabindranath "is, perhaps, the most brilliant writer in Bengali since the days" of Bankim Chandra Chatterji. This "perhaps" was probably the Poet's reward for the easy good nature which allowed him to be exploited by the university boss, or was the award of the Jagattarini Medal felt by some to be so excessive an honour for him as to make it necessary to counteract its effect by this "perhaps"?

Two University Committees.

A special meeting of the Calcutta University Senate was held on March 13 to consider the following resolutions of Dr. Bidhan Chandra Ray:—

(I) "That the Senate consider it "deplorable" that the Hon. the Minister, Department of Education, Government of Bengal, should have adopted the tone he did in his speech delivered before the Legislative Council on March 1, while discussing the educational policy hitherto adopted by the University."

(II) "That the Senate herewith records its opinion that under the Act, this body is the sole authority for outlining the educational policy of the University; although it is the duty of the Senate to submit audited accounts of the money made over to the University by donors for the purpose of carrying into effect the above policy."

Before considering these motions the Senate accepted the following resolutions moved by Sir Nilratan Sircar:—

(1) "That a Committee of seven members

be appointed to draw up a statement on the points arising in connection with the speech referred to in the resolution proposed by Dr. B. C. Ray."

(2). "That such statement be submitted to the Senate within one month from this date and that the consideration of Dr. Ray's motion be postponed, pending the receipt of such statement."

These resolutions are judicious and the Senate did well to accept them. But the personnel of the Committee formed is not unexceptionable. It is composed of Sir Asutosh Mookerjee (Chairman), Sir Asutosh Chaudhuri, Principal H. C. Moitra, Sir P. C. Ray, Dr. Howells, Dr. Bidhan Chandra Ray and Sir Nilratan Sircar.

At the meeting of the Senate held on the 25th March,

A letter from the Government of Bengal dated the 2nd December, 1921, and subsequent correspondence relating thereto inviting the observations of the University on a resolution moved by Mr. Rishindra Nath Sarkar regarding the appointment of a Committee to enquire into the Finance of the Calcutta University, at the meeting of the Bengal Legislative Council held on the 29th August 1921, together with the Proceedings of the Council, were placed before the Senate.

Principal H. C. Maitra then moved the following resolution:

"That the action taken by the Syndicate in the above matter be approved and that further consideration of this matter be referred to a Committee consisting of the following nine members of the Senate, viz.:—Vice-Chancellor (as Chairman), Sir Nilratan Sircar, Principal G. C. Bose, Dr. J. N. Maitra, Sir Asutosh Chaudhuri, Dr. Watt, Dr. Howells, Dr. B. C. Ray and Dr. Hiralal Haldar; and that the Committee, so appointed, be requested to submit their report within a month from date."

This resolution is not objectionable, but the personnel of the committee is not entirely unexceptionable. We will make our comments on the personnel of the two committees in as general a form as practicable.

When Government appoints some committee for some sort of enquiry or other, in response to public criticism, public opinion demands by preference the appointment of a committee of disinterested non-officials, but, if that be not practicable, it wants at least a committee consisting of

a majority of disinterested non-official members. This demand is based on a salutary principle. It does not necessarily assume and mean that any and every official who may be appointed a member is bound to be dishonest and unreliable. The second principle on which we take exception to the composition of the two committees, in part, may be illustrated by what the Vice-Chancellor himself said in the course of the debate on Principal Moitra's motion:—

The Vice-Chancellor said that the charges had been levelled in many instances against the Syndicate and he felt very strongly that if a committee was appointed it should consist in the main of persons who were not in the Syndicate.

As in most or all instances the charges had been levelled directly or indirectly against Sir Asutosh Mookerjee himself, he ought not to have been in any of the two committees. As some of the things complained of in the press took place during the Vice-Chancellorship of Sir Nilratan Sircar, though it is known and admitted that he had little effective power and was, moreover, not president of the council of postgraduate teaching, where Sir Asutosh reigned and still reigns supreme, he, too, should not have been in any of the committees. As regards the remaining members of the two committees, we think unbiassed persons will agree with us in holding that persons belonging to the following classes should not have been chosen members: Salaried employees and paid examiners of the University, persons who have been paid lavishly for compiling books for the university, persons whose very near blood relatives are employees and contractors of the University, members of the Syndicate, and persons who, from their position, have reason to be afraid of the displeasure of the Vice-Chancellor affecting the interests of their Colleges.

The demand in the Bengal Council was for an enquiry into the finance of the Calcutta University. But, so far as our knowledge goes, there is not a single member in either committee who can claim

to be an expert in finance and accountantship. Is not this curious? Could not Babu Krishna Lal Datta, who is a Fellow, have been chosen a member? Or some other equally competent man?

In committees appointed by Government, one or more members are generally appointed to represent the point of view of the critics, that is, the public. May we ask, who in the two University committees are to discharge this important function?

Sir A. Chaudhuri on the Calcutta University.

We quote below some of the replies given by Sir Asutosh Chaudhuri to the questions put by the Calcutta University Commission.

Training depends upon what one is being trained for, but the existing system is without an ideal or a definite ultimate aim.

The country wants education to enable the people to stand on their own legs in every respect, "to prepare them for complete living", to develop their work-power and character-power; to give them all-round strength.

A system originally meant for obtaining efficient clerks and now, to a limited extent, for vocational work, is failing to meet the progressive needs of our people.

Our university has failed to appreciate that it ought to help the process of nation-building. "It is not inspired by motives which answer to deeper things in human nature and the higher things in human aspiration." It is not based upon things which lie close to the hearts of our people.

It has little regard for our permanent environment.

It is a makeshift and without a corporate life.

There is a lack of proper teachers.

Calcutta University Commission Report, Vol. VIII, p. 56.

In my judgment, the existing university system is unduly subordinated to examination. Teaching has become mere coaching to a very large extent. Notes of lectures and frequent exercises are given to prepare students for their examinations.

Calcutta University Commission Report, Vol. X, pp. 140-1.

At the meeting of the Calcutta University Senate held on the 25th March, in seconding the resolution moved by Principal H. Maitra Sir Asutosh Chaudhuri said, according to *The Bengalee's* report,

that the Calcutta University was doing splendid work in India and probably there was no University in the world which could cope with it with regard to its present activity and expansion for the benefit of the country. He thought the time had come when the Senate ought take a strong stand and to show that the allegations were absolutely untrue.

The Statesman's report is as follows :—

Sir Ashutosh Chaudhuri, who seconded the resolution said that he had been an unsparing critic of the Calcutta University. But he now found that his former prejudices had no foundation in fact. The University was doing splendid work. If the Senate was not a perfect body, what adjective could be applied to the Bengal Legislative Council?

On the speaker's own admission, then, there has been as complete a change in him almost as when Saul became Paul. We know how and why Saul was converted. As Sir A. Chaudhuri's criticism and praise of the Calcutta University are both public property, the process and the causes of "an unsparing critic" being converted into an enthusiastic eulogist should also be public property. Sir Asutosh Chaudhuri will greatly oblige the public if he kindly passes in review his former animadversions item by item and explain why they are now considered unjust, wrong, and prejudiced. It is necessary to know in detail the changes which have taken place in the university since he answered the commission's questions, necessitating his change of attitude.

Dacca University.

There were many amendments in the Bengal Council intended to reduce the grant of nine lakhs for the Dacca University, but no reduction could be effected. It would be wrong to think that the expenses of a university should be exactly proportionate to the number of its students or to the university area. At the same time it cannot be denied that some of the Dacca salaries have been fixed on too lavish a scale. Some other items of expenditure also must be pronounced excessive.

Superfluous European Service Men.

His Excellency the late Governor of Bengal made a speech on the occasion of unveiling the marble obelisk which has been erected to commemorate five members of the Indian Civil Service, Bengal, who fell in the last great war. In the course of this speech he said :—

On three occasions urgent requests from the higher authorities reached this Government asking whether it was possible to permit further members of the Services to join up. The first came in May, 1916, and further permission was granted, therefore, to younger members of the Indian Civil Service to volunteer, and intimation was given that those with less than ten years' service would be permitted to

send in applications to join. There were, I think, at that time some 56 members of less than ten years' service and with scarcely an exception they put in their applications for permission to volunteer. It was not found possible to permit all of them to go but some 20 additional members, I think, were permitted to join the forces. A second and more urgent call came in August, 1917, when, I think, 20 further members, not all of the Indian Civil Service, but the superior service in Bengal as a whole, were permitted to go. The final call came in May, 1918, when an additional 25 officers were spared. This brought us in Bengal down to bed-rock and it was impossible to spare a single man more.

If at a critical time like the period of the war the administration could be carried on in Bengal without the services of these sixty-six men, it is clear that during ordinary times they can easily be spared. And if in a single province there are sixty-six highly paid European service men in excess of strict requirements, what must the number be for the whole of India! Cannot retrenchment be effected in this direction?

The Indian Budget.

Without additional taxation, it was estimated that the income of the Indian Government during the year 1922-23 would be 110½ crores of rupees, and it was estimated that the military expenditure would be 62 crores and 18 lakhs of rupees. It is as if a family having an income of 110 rupees were to spend 62 rupees on the pay, equipment, etc., of durwans and chaukidars!

We have criticised the Indian and provincial budgets in detail year after year, and greater men than ourselves had done the same thing for a longer period before us. But with what result? The military expenditure, and the civil expenditure also, have gone on increasing, far outstripping the normal growth of the real wealth of the country. No amount of convincing criticism of the budgets can be of any use unless we have the full power of the purse, and that we cannot have unless we have Swaraj or complete autonomy. It is, therefore, the part of wisdom to leave aside all minor questions and to concentrate attention on the means and methods of winning Swaraj. Besides this the only other questions which ought to engage our attention are those which would require solution even when we had attained freedom. That means a constructive programme for the development, production and conservation of the moral and material wealth of the country,

so that we may become and remain a healthy, strong, righteous, enlightened and happy people.

India's Military Expenditure.

How ruinous, excessive, unnecessary and unjustifiable India's military expenditure is, will appear from the comments of such papers as *The Times* of London and *The Statesman* of Calcutta, which are by no means pro-Indian. *The Times* observes that "the army estimates have been swollen by an unwise attempt to occupy central Waziristan." How unwise this attempt is will appear from an extract made by *The Statesman* from a speech of Lord Lawrence.

At the farewell dinner given in his honour at the Calcutta Town Hall on January 11, 1869, Lord LAWRENCE made a memorable speech. Replying to those who charged him with following a supine policy in Central Asia, the departing GOVERNOR GENERAL declared that he had set his face resolutely against all projects which entailed active interference in the affairs of that obscure region, because interference "would almost certainly lead to war, the end of which no one could foresee, and which would involve India in heavy debt, or necessitate the imposition of fresh taxation, to the impoverishment of the country and the unpopularity of our rule." Read in the light of after events, the words have the ring of a prophecy fulfilled. But two years after Lord LAWRENCE'S departure the DISRAELI administration came into power. Spirited foreign policies became the order of the day, and were prosecuted with so much vigour that India presently found herself entangled in the second Afghan War, with all its humiliations and disasters.

It also quotes a telling passage from *The Times*.

After remarking that there is room for criticism of an administration which devotes £41,000,000 out of a total revenue of £95,000,000 to its Army estimates, it is time, proceeds that journal, that "the Government of India stopped Simla soldiers from adopting a Forward military policy on the North-West Frontier, and reverted to the old cautious method of leaving tribal territory as a 'no man's land.' When the permanent occupation of central Waziristan was first proposed, in 1920, we urged the Government of India to keep out of that hornet's nest and pointed out that the scheme would mean a heavy annual charge on the Indian Exchequer. The policy is now admitted to be a complete failure, but the drain remains, and the Army Department should be told to cut its losses."

It is necessary to make further copious extracts from *The Statesman*.

In the Legislative Assembly there are many men of intelligence and good sense who are just as keenly alive to the importance of maintaining law and order as the Commander-in-chief himself. Granted, then, that the British garrison must not

be reduced by a single man, they ask what the present strength of that garrison is, whether there has been any increase in it as compared with the pre-War establishment, and if so, the reason for such increase. Next as to the equipment of these and other Indian troops with the latest devices of modern scientific warfare, there surely is need for a little clear thinking. It requires no expert tactician to tell us that armoured cars and machine-guns—relatively inexpensive weapons which economize men and enable a few to do the work of many—are eminently suited to the purposes of the Indian Army; whereas tanks and heavy artillery—both very costly—are almost as little likely to be required for fighting on the North-West Frontier as for quelling a riot in the Indian bazaars. Obviously, therefore, the Indian Army should be well-supplied with the cheaper weapons, and may dispense altogether with the others...If heavy artillery, tanks, poison-gas appliances, and so forth are required in order that the British garrison may learn to use them against some possible European foe, the cost of all such weapons should be borne by the Home Government and not by the Indian. In a word, India does not require an army brought to a "high state of modern military efficiency" as measured by European standards, but one which will maintain order within her borders and protect her frontiers against aggression. Such an army should not cost anything approaching 62 crores per annum—possibly not one-half that sum.

Regarding the strength of the British garrison in India, we read :—

The rising tide of public indignation over the prodigal military expenditure of the Indian Government will not be abated by the speech delivered in the House of Commons last Wednesday by the CHANCELLOR of the EXCHEQUER. The bare facts as related by Sir ROBERT HORNE are sufficiently startling and we make no apology for reproducing in extenso the relevant passages from Reuter's report of his speech :—"Sir ROBERT HORNE said that the Committee's recommendation of a reduction of 54,000 men was now reduced to 39,000 owing to the Indian Government changing its mind in regard to the number of British troops it needed. The Army, excluding India and the Colonies, would be reduced by 20,000 men as compared with the pre-War standard." On the face of it, this statement can only mean that the GEDDES Committee originally recommended the reduction of the British Army by 54,000 men, after making due allowance for the requirements of the Government of India. Later on, however, that Government "changed its mind" as to the number of British troops needed for this country; whereupon the GEDDES Committee consented to retain 15,000 men more than they originally intended. By next day, however, Sir ROBERT HORNE seems to have been told that he had been indiscreet, for he explained to the House of Commons that "at the time the GEDDES Committee sat, the post-War establishment of the Army in India had not been decided upon. He gathered that the War Office anticipated that 7,000 men would be surplus to the normal requirements of India, and had informed the GEDDES Committee so, but it had not been found possible to realise the anticipation in the

present circumstances." As not infrequently happens in the case of Parliamentary *eclaircissements*, this explanation is, to say the least of it, incomplete. If the War Office contemplated a reduction, of only 7,000 troops in the Indian garrison, why did the GEDDES Committee put forward a scheme recommending a reduction of more than double that number of men? Whatever may have been Sir ROBERT HORNE's authority for the first of his statements, the source of his subsequent explanation is betrayed by the curtness of its refusal to furnish either details or reasons for the decision said to have been taken by the Army authorities in India. In so far as the Government of India was concerned, it was thought sufficient to state that it had not been found possible "to realise the anticipances in the present circumstances," and Sir ROBERT HORNE obediently passed on this meagre explanation to the House of Commons, judging, shrewdly enough, that that body would be too pleased with the substantial reductions effected in the Home Army to scrutinise too closely the sleight of hand by which a large proportion of the burden apparently had been transferred to Indian shoulders. Now, it is only necessary to imagine the positions reversed—to picture England saddled with as many Indian troops as India did not choose to pay for—to realise the kind of reception that would have been accorded to such a statement. In default of better explanation, the plain man will conclude that the GEDDES Committee demanded the reduction of the British Army by 54,000 men, and that the Army authorities reverted to the familiar device of saving the British exchequer at the expense of the Indian taxpayer. In other words, the Government of India agreed to shoulder the responsibility for 15,000 men over and above its actual requirements, in order that the powerful military element among Mr. LLOYD GEORGE's supporters might not be displeased by too drastic a reduction of the British Army! No wonder the Indian Government had to "change its mind!" If there is any other explanation of the facts, the public will await it with interest. In the meantime, it will draw its own conclusions as to the cat which has so suddenly escaped from Sir Robert Horne's brief bag, and will be strengthened in its determination to hold the Government of India and the Army authorities strictly to account.

In the opinion of the Chowringhee paper,

While the revenues of the country have fallen short of the estimate, the expenditure has increased. Military outlay, to which 62½ crores were allotted in last year's Budget, has risen to 65 crores; and for a miserable little war in Waziristan the taxpayers have to find 3½ crores.

Not that it wants the country to be left undefended :

No sane man will desire that the provision for the defence of the country, whether against foreign aggression or internal disorder, should be reduced below the safety level. But it is difficult to believe that out of a revenue of 110 crores it can really be necessary to expend more than one-half on insurance against military risks. The matter cannot be left where it now stands. It calls for the most careful examination, based on a determination to bring this

unproductive expenditure down to a reasonable relation to the national revenue, and the country looks to the non-official members of the Assembly to take up a firm stand on this question. What is wanted is a comparative statement giving details of Indian military expenditure under the various heads for the last forty years—that is to say, since the date when Lord Dufferin came down from Simla with a bill for £670,000 and an income-tax in his pocket, to pay for the Penjdeh affair, as the first-fruits of his Viceroyalty. That, with the bogey of Russian invasion for ever laid to rest, the Military budget should have reached its present proportions is nothing short of monstrous, and the case calls for the closest investigation.

The Statesman thinks that there is 'no excuse for the inordinate proportion which the military expenditure bears to the total revenue.' It observes that it is a "deplorable feature of Indian finance that once a tax has been imposed or an increase made,.....there is never any going back.....If by any chance a surplus is secured, it is never made a reason for lightening taxation but always for increasing expenditure."

Now that the Central Government as well as all the subsidiary administrations are in sore financial straits, there is need to return to first principles, and to ask of every kind of public expenditure, not "Are these things desirable?" but "Can we afford them?" In particular, the criterion must be applied to the ruinously disproportionate military expenditure of the country. Even the most enthusiastic advocate of preparedness must admit that when a nation devotes some six-tenths of its income to military expenditure, there is imminent peril of a breakdown. In his budget of 1916 Sir William Meyer gave the following table showing the net outlay on all military heads for the preceding four years:—

	£
1912-13	19,505,000
1913-14	19,896,000
1914-15	20,434,000
1915-16	21,842,000

The outlay has now risen to about £42,000,000! No doubt, many plausible explanations can be offered of this doubling of the military bill. The pay and comforts of the soldiers, European and Indian, have been increased—largely in response to popular demands. The cost of armament, munitions, and the many requisites of a modern army has multiplied greatly. New and expensive weapons, with expert technical services to use them, have become necessary. All this is undeniable, but what has it to do with the proposition that no country, India least of all, can afford to devote more than half its income to military expenditure? Means must be found of lightening the burden of such insurance, even at the cost of increasing the risk, and it is the first and most urgent duty of the Imperial Assembly to enforce a stringent examination of the whole position.

It being no longer possible to trot out the Russian bogey, the Afghan bogey has been substituted for it.

The situation in India turns out to be the situation on the Frontier, where, according to Lord Rawlinson, there are "130,000 splendid fighters, all well armed," who made 611 raids in 1919-20, and carried away loot to the value of 21 lakhs of rupees. On the face of it, the statement hardly suggests that residents in the Frontier tracts are receiving any great benefit from the enormous sums lavished upon the Army. Had attempted raids been frustrated, looted property recovered, and ample compensation exacted from the tribes, the balance-sheet might have looked a little less one-sided. If, moreover, the tribesmen are as well armed as they are represented to be, one is tempted to ask why British rifles costing seventy rupees should be worth Rs. 1,250 each across the Frontier. That, however, by the way Lord RAWLINSON claims that the British force in India has been reduced to less than its pre-War strength; but since the Indian Army is costing more than double as much as in the second year of the War, the figures call for the narrowest scrutiny, with a view to the unsparing retrenchment of every questionable item. Unfortunately, investigation is disliked, if not actively discouraged.

We are then told:

It cannot too often be repeated that no nation can wisely allow its army to have the ordering of its Budget—indeed, the disaster that has overwhelmed the three great autocracies of Europe is traceable to no other cause. According to the practice of every modern State, it is first for the nation to decide through its representatives how much it can afford to spend upon its defensive system; it is then for its military advisers to do the best they can within the prescribed limits. If they find the task too difficult, it does not follow that it is impossible, and there is a powerful inducement to efficiency in the knowledge that no particular adviser is irreplaceable. In any event it is the duty as well as the right of the Legislature to insist upon an exhaustive discussion of the Army Budget, and upon wholesale reductions in so far as the COMMANDER-IN-CHIEF fails to justify the items on his list.

The Statesman's exposure of the specious plea that

the excessive military expenditure to which India is committed is to be justified by the perils said to menace the North-Western Frontier, where—to quote a contemporary—"half a million armed and warlike Pathans and Beluchis hang like a cloud along our line from Nowshera to Quetta," makes delightful reading and is quite convincing.

The proportions of the menace appear to grow with the rapidity of Falstaff's men in buckram. At any rate, it is hardly a fortnight since the Commander-in-chief, speaking from the vantage ground of responsibility and with official figures to support him, gave the total aggregate of a possible tribal levy at 130,000 men. But behind the frontier tribes, continues our contemporary, stands Afghanistan, a "country in which the most extraordinary developments take place without warning, and which for many years has been hostile to the British Government." Extraordinary developments—the

phrase is conveniently vague—may mean anything or nothing; but as for the alleged perennial hostility of Afghanistan, the statement, if well founded, is a strange tribute to the results of a Frontier policy to which the *Statesman* has offered strenuous opposition for more than forty years, and of which, by an unhappy coincidence, Lord Rawlinson's father the late Sir Henry Rawlinson was one of the chief official advocates.

The Frontier policy is then described and criticised.

The "Forward" policy, as it was called, was initiated and directed by the military clique at Simla which has always prescribed India's attitude towards her neighbours, and which seems to have profited but little from the experience of a hundred years. For the broad and statesmanlike lines laid down by Lord Mayo the "Forward" school substituted a system of pinpricks and futile interferences which led up to the second Afghan War, and imbued the shrewd mind of Abdur Rahman with an ineradicable suspicion of British good faith. From that day onwards the frontier has known no rest. Military railways have been constructed, roads driven through trackless wildernesses, forts built and garrisoned in the midst of tribesmen jealous of their independence, wars have been fought, punitive expeditions organised and despatched—all at exceedingly heavy cost to the Indian exchequer; and still the cry goes up from Simla for more money to be wrung from the wretched Indian taxpayer and cast into the bottomless pit. The Danaid toiling to fill her sieve with water was engaged in no more hopeless task.

How are the alleged hostility of Afghanistan and the British treaty of friendship with it to be reconciled?

Is it true, is it even politic, to depict Afghanistan as hostile to India or the British Government? Only last November Lord READING, presumably well-informed and habituated by lifelong usage to exactitude in language, described the new Afghan Treaty as "a good treaty," and expressed the hope that it would "mark an era of renewed and ever-increasing friendship between Afghanistan and Great Britain." Sir WILLIAM ROBERTSON, one of our most distinguished soldiers, considers the Treaty "satisfactory." Sir HENRY DOBBS, who conducted the negotiations, and who may certainly claim some little acquaintance with Afghan affairs, told a representative of the *Statesman* in Calcutta last December that the Treaty was a formal consecration of the independence of Afghanistan, and that it would have a pacifying effect upon the border tribes, adding that the British Mission had received the greatest kindness and hospitality throughout its long sojourn at the Afghan capital. If within the past three months the situation has undergone so extraordinary a development as to justify the apologist in describing Afghanistan as hostile to the British Government, what is to be said of the statesmanship represented by the Treaty? Surely, it is time to listen to common-sense. The "forward" policy is nothing but aggression under another name, disguised as prudent precaution for the beguiling of the British public. It is a relic of the megalomania with which BISMARCK's successes of sixty years ago inoculated every military school in

Europe, and which have since brought shame and destruction upon his country. But those bred in the false tradition are naturally slow to abandon it, and meanwhile India, whose elementary needs of pure water and protection against plague and famine have yet to be supplied, is called upon to pay for this mad extravagance!

The Afghan wars and the Frontier expeditions can be defended from one point of view. They afford excellent training in whole actual warfare to "the army in India". There is no other similar training ground in the British Empire. Can *The Statesman* point out any other training ground which can be substituted for the one which borders on India? As "the army in India" has been and can be used for Imperial purposes, India's training ground serves the needs of the whole Empire.

"Rupavali."

Mr. Nanda Lal Bose, the great Indian artist, has brought out a beautiful and useful work named "Rupavali", showing types of ancient Indian drawing. It has been published by the Indian Society of Oriental Art, Samavaya Mansions, Calcutta. The brief introduction by Dr. Abanindranath Tagore quoted below will serve as a sufficient introduction to the public also.

It will not do to consider the beautiful drawings and reproductions comprised in the *Rupavali* as so many models to be placed in the hands of art students, for being copied exactly as they are. What is chiefly wanted is to make students of art acquainted with the beauties of line and form and attitude, and beautiful things generally; and for this purpose the *Rupavali* should serve admirably, for it is not a mere drawing book with lifeless pictures built up of dead lines. This production of the great artist, Nandalal Bose, will serve not only as a teacher for art students, but also as a helpful companion for his fellow artists."

We may be permitted to add that for those also who are not artists or art students but who love art, this thing of beauty is sure to be a joy for ever.

Treatment of Tolstoy and Gandhi.

It is well-known that Mr. Gandhi is a Tolstoyan to some extent. It is interesting to compare the treatment accorded to Tolstoy by the unenlightened Czarist government of Russia with the treatment which Gandhi has received at the hands of the enlightened British government. The Czarist government forbade many of Tolstoy's stories "on account

of their Socialistic tendencies," but left him untouched. It exiled many of the leaders of the Doukhobors, whose cause Tolstoy had espoused, but left the great socialist teacher himself undisturbed.

Tolstoy and Gandhi on "The People" and on Education.

There is a similarity between the views of Tolstoy and Gandhi on education and on "the people," which has not, perhaps, been sufficiently noticed. According to *The Encyclopedia Britannica*, in Tolstoy's view,

The people were everything, the higher classes nothing. The latter had misinterpreted the meaning of 'progress', imagining it to be synonymous with education; and hence compulsory teaching had been resorted to, with harmful results. Reading and writing played but a small part in forming a man's mind and fitting him for life. They merely rendered him articulate. These questions should be left to the people themselves. Their demands were very clearly expressed. They knew what they wanted, and were thoroughly convinced that 'in the great question of their spiritual development they would neither take a wrong step nor accept that which was false.' Such was in substance Tolstoy's doctrine. "The people," he affirms, "are stronger, more independent, more just, more human, and, above all, more necessary than the upper class. It is not they who should come to our schools; we should learn of them."

These views are only partially true, being mixed up with some errors due to a revulsion of feeling caused by the corruptions, artificialities, and sophisticated condition of 'civilised' society.

The Khilafat and the Proposed Turkish Settlement.

Bombay, March 30.

The Central Khilafat Committee of India has passed resolutions protesting against the proposals of the Near East Conference as being in direct variance with the Moslem religious obligations and British Premier's pledges to Indian Muslims and with the Allied promise during the war.—*Associated Press*.

We are not surprised. For the terms of the proposed Turkish treaty which can be gathered from Reuter's telegrams are not satisfactory, as the following extracts will show:—

The demilitarised zone on the Asiatic shore of the Straits will be identical with that existing in the Sandual of Bhanak. No further demilitarisation is proposed regarding the southern shores of the Sea of Marmora, except the Peninsula of Artaki. On the Asiatic shore of the Bosphorus the demilitarised zone will be identical with that existing in the neutral zone. All islands in the Sea of

Marmora will be demilitarised, likewise the islands of Lemnos, Imbros, Tenedos, Samothrace and Mitylene.

After weighing strategical considerations, the Foreign Ministers take note that the Greeks effectively occupy Eastern Thrace, which in some places has a preponderating Greek population, and they are unable to assume the responsibility of requiring Greece completely to evacuate both Anatolia and eastern Thrace. Under the suggested European frontier the Greeks would be unable to threaten Constantinople and the Turks would not be in a position to attack the Greeks.

The Powers are willing to enter into friendly communication with the Turkish and Greek Governments with a view to concluding a friendly agreement and guaranteeing a fair share to non-Turkish and non-Greek elements in the administration of Adrianople and Smyrna.

Allied troops will be withdrawn from Constantinople after ratification of the Peace Treaty and Turkey will be invited to garrison the city with a larger force than that contemplated in the Treaty of Sevres. The Powers are ready to place foreign officers at the disposal of the Turkish Government for the organisation of gendarmerie.—*Reuter*.

PARIS, MAR., 27,

A French semi-official statement emphasises that no penalties are imposed, and explains that Greece retains Gallipoli, because the population are predominantly Greek, and the Allies lost too many soldiers there to risk returning it to Turkey. Allied forces will be stationed on the peninsula to supervise demilitarisation.

A semi-official statement says that a special regime is provided for Smyrna similar to that under which Adrianople, which is left to Greece, will be placed, but the Vilayet of Smyrna will be restored to Turkish sovereignty.—*Reuter*.

The Porte points out that the evacuation of Thrace including Adrianople is not mentioned in the Allies' Note.—*Reuter*.

Relief for Malabar.

It cannot be urged too often or too emphatically that the widespread and acute distress caused in Malabar by the Moplah rebellion calls for immediate relief on a large scale. The public should respond liberally to the appeals made to their generosity on behalf of the distressed people. Contributions should be sent to Mr. G. K. Devadhar, Servant of India Society, Poona City.

Nari Siksha Samiti.

The Nari Sikshā Samiti, of which Lady J. C. Bose is Secretary, has the following objects:—

To impart, mainly through the Vernacular, such education to girls and women as may make them good and helpful wives and mothers and useful members of society, and enable them to earn an honourable living in case of need.

The establishment of schools in different parts of Calcutta and elsewhere.

The preparation of suitable books in the Vernacular for the instruction and guidance of women.

The development of home industries by helping to establish suitable organisations.

The opening of mothers' classes for conversation and discussion of the art of child rearing and child training.

The training of teachers for instructing girls and women.

The establishment of libraries containing books and periodicals and magazines on education and other cognate subjects.

The society has been registered under Act XXI of 1860. It has already started ten schools managed by local committees and supervised by it. It has also organised courses of lantern lectures on Maternity and Child Welfare for purda ladies. This idea grew out of the lectures organised by the Samiti with the help of the Health Officer of the Calcutta Corporation during the last small-pox epidemic.

This year it desires to extend the scope of its activities in the following directions :—

1. Establishment of new schools for little girls.
2. Extension of Maternity and Child Welfare lectures in places outside Calcutta.
3. Opening of classes for teaching cottage industries.
4. Starting a Home for widows.

For the above purposes it requires the sum of ten thousand rupees towards current expenses. In addition, it is essential that in order to place the activities of the Samiti on a permanent footing there should be a capital fund of at least one lakh, from the income of which the ordinary expenses may in future be met.

We hope and trust the public will materially help the Samiti in its good work.

Reduction of Japanese Military Expenditure.

Tokio, March 27.

The House of Representatives has passed a resolution by a large majority urging army retrenchment by forty-million yen and the reduction of the period of compulsory military active service from two years to sixteen months.—"Reuter".

The equivalent of forty million yen in Indian money is not less than six crores of rupees. If Japan, a first class power with jealous rivals among other first class powers, can reduce her military expenditure by six crores of rupees in the present state of world politics, why cannot India, a dependent country?

Export of Rice.

The re-starting of uncontrolled and unrestricted export of rice has been causing anxiety. Within ten days of the abolition of restrictions on its export there was a rise of one rupee per maund in the price of rice at Magra Hat in the 24 Parganas, which is a big rice mart. If the whole or the greater part of the increased price went to the pockets of the cultivators, and if the quantity exported were a real surplus after feeding the people of Bengal, there would be something to say for unrestricted export. But the total production of rice is not sufficient for our needs, and as the profits due to the rise in prices are swallowed up for the most part by middle-men and exporters, we think control should again be established.

The Irish Situation.

The situation in Ireland continues to be as critical as ever. After a temporary lull fighting has been resumed. Bloodshed is revolting to our feelings.

We have no right to desire that the Irish or any other people should accept a form of government under which they might feel that they would not be quite free, but we do desire that all peoples longing for freedom would try to discover an effective non-violent substitute for war.

The Ram Krishna Home of Service at Benares.

The Ram Krishna Home of Service at Benares has been for years rendering a greatly needed service to afflicted humanity in that centre of pilgrimage, where many Hindus go to die. The Home is greatly in need of money for extending its buildings and for maintenance. It is entirely worthy of support.

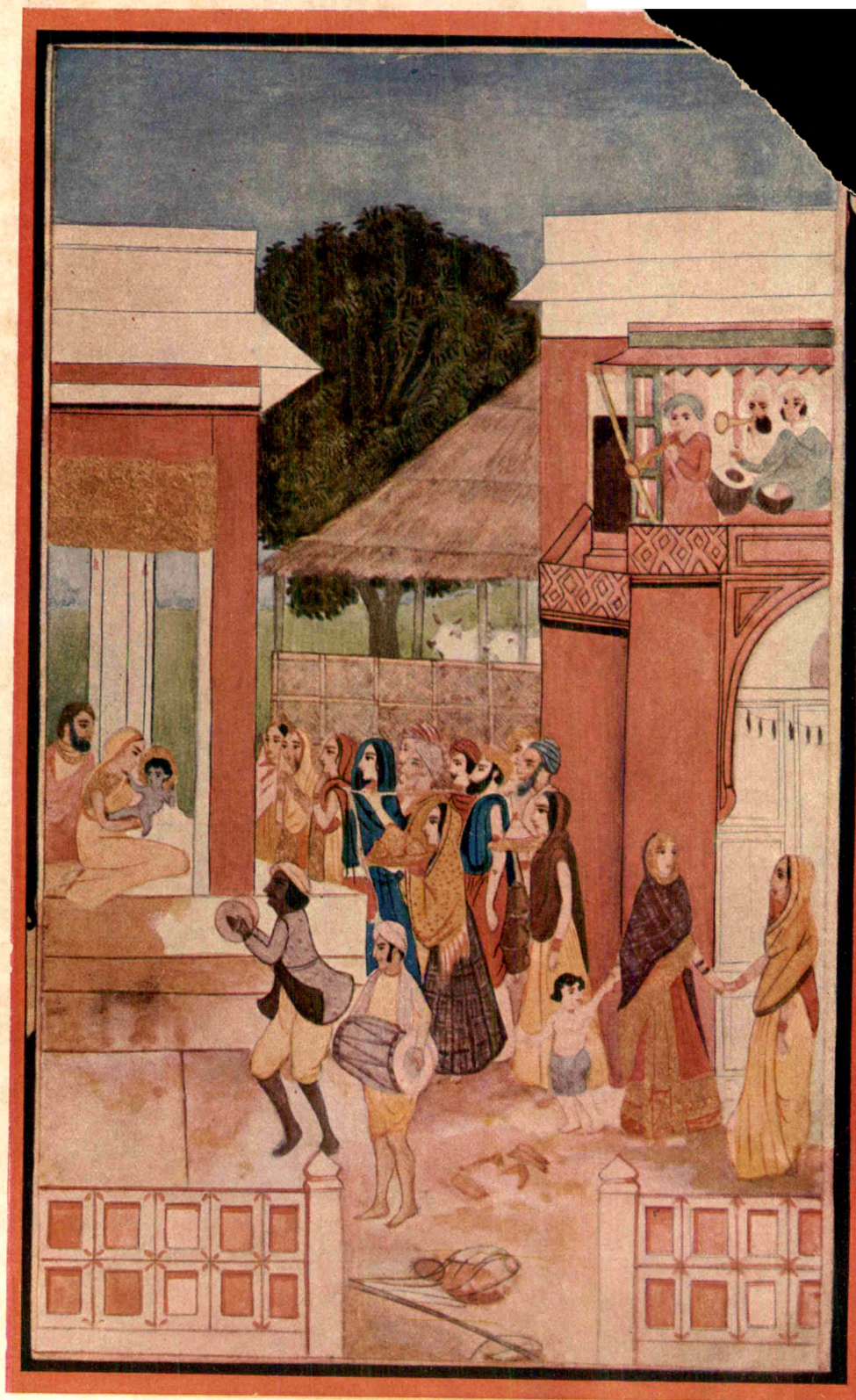
A New Play by Rabindranath Tagore will appear in full in our next issue.



DRINKING AT THE FOUNTAIN.
By the courtesy of the Artist Mr. Sarada Charan Ural.

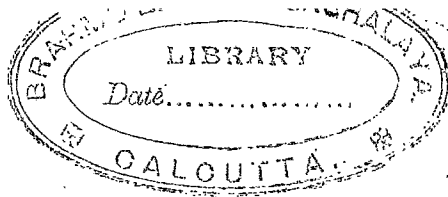


A SHEPHERD LON.



BIRTH OF SHREE KRISHNA.

By the courtesy of the artist, Dr. Abanindranath Tagore, D. Litt., C.I.E.

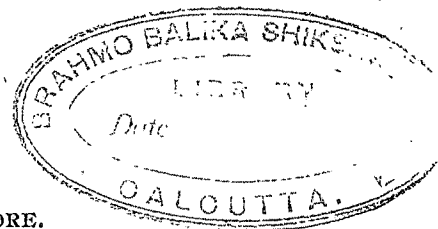


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THE WATERFALL

BY RABINDRANATH TAGORE.

[*Scene.* A mountainous country, with a road leading to the Temple of Bhairava.* (The Scene remains the same throughout the play.)

In the background is represented the upper framework of a big iron machine; opposite to this is the spire of the Bhairava Temple, with its trident.

Ranajit, the king of Uttarakut, has his royal tent in the mango grove by the side of the road. He is resting there on his way to celebrate the evening festival, on the dark night of the moon. After twenty-five years of strenuous effort, his Royal Engineer, Bibhuti, has succeeded in building up an embankment across the waterfall called Muktadhārā.†

The inhabitants of Uttarakut are seen visiting the temple with their offerings and preparing to hold in the temple court-yard the festival, which is to celebrate the achievement of the Royal Engineer, Bibhuti.

* One of the names of the God Shiva, meaning 'The Terrible.'

† The Free Current.

The temple DEVOTEES of Bhairava are in the foreground. They are seen, making a long circuit in religious procession round the Temple. As they sing the praises of the God Bhairava, some are swinging their censers, some are beating the gongs, some are blowing the conch shells.]

THE DEVOTEES sing, in procession,—
Victory to Him, the Terrible,
The Lord of Destruction,
The uttermost Peace,
The Dissolver of doubts,
The Breaker of fetters,
Who carries us beyond all conflicts,
The Terrible, the Terrible!

[*They go in.*

A stranger comes with his offerings of worship and meets a citizen of Uttarakut.

STRANGER. What's that there put up against the sky? It is frightful!

CITIZEN. Don't you know? You're a stranger, I see.—It's the Machine.

STRANGER. Machine! What Machine?

CITIZEN. The Royal Engineer, Bibhuti, has been working at it for the last twenty-five years. It's just been finished. A

festival is now being held in honour of the occasion.

STRANGER. What's the object of the Machine?

CITIZEN. It has bound up the waterfall of Muktheadhārā.

STRANGER. What a monster! It looks like a dragon's skull with its fleshless jaws hanging down! The constant sight of it would make the life within you withered and dead.

CITIZEN. The life within *us* has got a thick hide to protect it! You needn't have any fear for *us*!

STRANGER. All the same, this is n't a thing to put up nakedly before the sun and stars. Can't you see how it seems to irritate the whole sky by its obtrusion?

CITIZEN. But are n't you going to attend the evening worship of Bhairava?

STRANGER. Yes, I've come out for that object. Every year I bring my offering at this time. But I've never seen such a monstrous obstruction in the sky before. Don't you think it's a sacrilege to allow it to overtop the spire of the Temple?

[*He goes.*

Enters a woman named Amba, with a white veil which covers her head and body and trails in the dust.

AMBA. My Suman! My Suman! Won't my son Suman come back to me? You've all returned, but where is he?

CITIZEN. Who are you?

AMBA. I'm Amba of Janai village. Suman, my son, 's the light of my eyes, the breath of my life,—my Suman!

CITIZEN. What's happened to him?

AMBA. I don't know where they've taken him. I'd gone to worship Bhairava, in the Temple; and when I came back, I found that he had been taken away.

CITIZEN. Then he must have been recruited for the work of building up the embankment.

AMBA. I've heard that they've taken him along this road to the west of the Hill of Gauri; and my eyesight does n't reach so far. I can't see the way across it.

CITIZEN. What's the use of grieving? We're going to the Temple. It's a great day for us. You also must come.

AMBA. No, no! From that day, when I lost my son, I've dreaded going to the Temple. Let me tell you, our worship never reaches Him. Someone filches it away, as it's carried to the shrine.

CITIZEN. Who's that?

AMBA. The one who's taken my Suman away from me! I don't know who it is. Suman! My Suman! My darling!

[*They go.*

The messenger from Abhijit, the Crown Prince of Uttarakut, meets Bibhuti, while he is on his way to the Temple.

MESSENGER. Bibhuti! The Crown Prince has sent me to you.

BIBHUTI. What is his wish?

MESSENGER. You have been for a long time building up an embankment across the waterfall of Muktheadhārā. Over and over again it gave way, and men perished, smothered with sand and earth; and others got washed away by the flood. At last, to-day—

BIBHUTI. My object is accomplished; and the sacrifice of their lives has met with its fulfilment.

MESSENGER. The inhabitants of Shiutarai are still ignorant of this fact. They cannot believe, that any man can deprive them of the water, which has been to them the gift of God.

BIBHUTI. God has given them the water ; but He has given me the power to bind that water.

MESSENGER. They don't know that, within a week, their fields—

BIBHUTI. Why talk about their fields ? What have I to do with their fields ?

MESSENGER. Was n't it your object to devastate their fields with drought ?

BIBHUTI. My object was to make Man triumphant over the sands and water and stones, which conspired against him. I had not the time to trouble my mind about what would happen to some wretched maize field of some wretched cultivator in some place or other.

MESSENGER. The Crown Prince asks you, if the time has not come at last for you to trouble your mind about it.

BIBHUTI. No ! My mind is occupied with the contemplation of the majesty of the Machine.

MESSENGER. Cannot the cry of hunger interrupt that contemplation ?

BIBHUTI. No ! the pressure of water cannot break my embankment ; the cry of hunger cannot sway my Machine.

MESSENGER. Are n't you afraid of curses ?

BIBHUTI. Curses ?—When labourers became scarce in Uttarakut, I had all the young men of over eighteen years of age from every house of Pattana village brought out by the King's command, and a great number of them never returned to their homes. My Machine has triumphed against the storm of mothers' curses. He who fights God's own power, is not afraid of man's malediction.

MESSENGER. The Crown Prince says that you have already attained the glory of a creation ; and now it is time for you

to attain a greater glory by demolishing that creation.

BIBHUTI. So long as my work remained unfinished, it was mine. But now that it is finished, it belongs to all Uttarakut. I have no longer the right to demolish it.

MESSENGER. The Crown Prince declares, that he will take this right into his own hands.

BIBHUTI. Are these words from our own Crown Prince himself ? Does he not belong to us ?

MESSENGER. He says, that it has yet to be proved, whether God's Will has found its entrance into the Government of Uttarakut ; the Machine must not stand between.

BIBHUTI. It is my mission to prove, by the force of the Machine, that God's throne is ours. Tell the Crown Prince, that no road is left open to make the Machine slacken its grip.

MESSENGER. The God, who breaks, does not need the broad road for his passage. The smallest holes, which escape our notice, are enough for him.

BIBHUTI. Holes ! What do you know about them ?

MESSENGER. Nothing. But He knows, who makes use of them.

[*Messenger goes.*]

Citizens of Uttarakut, on their way to the Temple, meet Bibhuti.

1ST CITIZEN. Engineer, you're a wonderful fellow ! We never noticed when you got ahead of us !

2ND CITIZEN. That 's ever been his habit. Nobody knows how he wins in the race. That shaven-headed Bibhuti of our Chabua village got his ears pulled along with ourselves at the village school.

And yet he 's done such wonders, surpassing us all!

3RD CITIZEN. Hallo, Gobru! why d' you stand there, basket in hand, with your mouth wide open? Is this the first time you 've seen Bibhuti? Bring out the garlands. Let's garland him.

BIBHUTI. No, no! What's the use of doing that?

3RD CITIZEN. Why do you say 'no'? If the length of your neck could keep pace with your greatness, it'd grow like a camel's and we'd load it up to the tip of your nose with garlands.

2ND CITIZEN. Harish, our drummer, has n't yet arrived.

1ST CITIZEN. That man 's the very prince of the sluggards! He needs a good beating on the drum of his back.

3RD CITIZEN. Nonsense, he can beat the drum far better than we can.

4TH CITIZEN. The idea came to me, that we might borrow the chariot from Samanta, to drive Bibhuti on it to the Temple. But we hear that the king himself 'll go walking to the temple. Let's carry him on our shoulders.

BIBHUTI. No, no! This is too much!

5TH CITIZEN. Not at all! You were born in the lap of Uttarakut, and now you 've got to be raised on its shoulders.

(They all take him up and sing.)

The Song of the Machine.

We salute the Machine, the Machine!

Loud with its rumbling of wheels,

Quick with its thunder flame,

Fastening its fangs

into the breast of the world.

Hurling against obstructions

its fiery defiance

That melts iron, crushes rocks,

And drives the inert from its rest.

We salute the Machine, the Machine!

Now stolidly stable, with timber

and stones,

w light and free, like a storm cloud

Sailing across earth, water and sky.

The Machine, whose claws wrench

bare

The entrails of the earth.

Whose magic net captures in its meshes

The elements elusive and subtle.

We salute the Machine, the Machine!

[They all go out.

Enter the King Ranajit and his Minister from the Camp.

RANAJIT. You ever failed thoroughly to subdue our subjects in Shiu-tarai. And now, Bibhuti has made it possible at last by controlling the waterfall, Mukta-dhārā. But how is it, that you do not show any sign of elation? Is it jealousy?

MINISTER. Pardon me, Your Majesty. It is not our business to wrestle with the clay and stones by the help of spades and pickaxes. Our weapon is diplomacy. We deal with men's minds. It was I who advised you to send the Crown Prince to Shiu-tarai; and the embankment, which could have been built up by this policy, would have controlled a turbulent force with greater security and permanence than this one before us

RANAJIT. Yet what was the result? They have not paid taxes for two years. Famines are not unusual among them, yet in former days they had never left their dues unpaid.

MINISTER. Something more valuable than taxes was being realised at the very moment when you ordered the Crown Prince back. It is not a sound policy to despise the small. When things are intol-

erable, then the small becomes great with the power of their suffering.

RANAJIT. You change the tune of your advice, time after time. I distinctly remember how you have often said to me that it is easiest to put pressure upon those, who are down below you, from the vantage ground of the higher position; and that foreign subjects must always be under that pressure.

MINISTER. Yes, I did say that; but the circumstances then were different; therefore my advice was timely. But now,—

RANAJIT. It was against my wish to send the Crown Prince to Shiu-tarai.

MINISTER. Why, Sire?

RANAJIT. Distance has its dignity. Familiarity diminishes it. You can win the hearts of your own people through love; but aliens must be won over by fear.

MINISTER. You forget, Sire, what was the real reason for sending the Crown Prince to Shiu-tarai. For some days, we had noticed in him a spirit of restlessness, and we suspected that, by some chance, he had come to know that he was not born to the royal house, but picked up near the source of this waterfall. Therefore in order to keep his mind engaged,—

RANAJIT. Yes, I know. He began to visit the source of the waterfall alone, in the night. Once I surprised him, and asked him what was the matter, and why he was there. He said, "I find my mother's tongue in the murmurs of this water."

MINISTER. Once I asked him what had come over him, and why he was so often absent from the palace. He answered, that he had come into the world to open out roads: this was the inner meaning of his life which he must fulfil.

RANAJIT. The prophecy, that he would be the ruler of a great empire, is no longer credible.

MINISTER. But, Sire, it was the *guru* of your *guru* who came here specially for the purpose of telling you this. *He* made that prediction.

RANAJIT. He must have been mistaken. The Crown Prince, in all his moods, has always made me suffer loss. By his last fit of folly, wantonly destroying the wall across the Nandi Pass, he has undone the work in a few days which our forefathers took years to complete. And now there will be nothing to prevent the wool and other products of Shiu-tarai from finding their outlet in markets beyond our own kingdom. This will raise the price of food and clothing in Uttarakut.

MINISTER. You must remember that he is young and takes an one-sided view of his duty, having only the good of Shiu-tarai in view.

RANAJIT. But that is what I call rebellion against his own people. I am sure that Vairagi* Dhananjai, of Shiu-tarai, whose business it is to incite our subjects against us, must have had a hand in this business. We must throttle this man with his own rosary. We must capture him.

MINISTER. I dare not contradict. But I am sure you know, that there are dangers which are better left free, than captured.

RANAJIT. You need not trouble yourself about it.

MINISTER. No Sire! I want you to trouble about it.

Enter Warder.

WARDER. Sire, your uncle, Viswajit, of Mohangarh, has come.

* A mendicant ascetic singer.

RANAJIT. There is another of them ! He is the worst of all those, who have acted their part in spoiling the Crown Prince. The man, who is a relation and yet an alien, is like a hump on the back of a hunch-back. It always follows you. You cannot cut it off, and yet it is a trouble to bear it. What is that ?

MINISTER. The devotees have come out, and are going round the temple in procession.

The DEVOTEES come and sing the rest of their song.

Victory to the fearful flame,

That tears the heart of darkness,
That burns to ashes things that are dead,
Victory to him, whose voice thunders

forth Truth,

Whose right arm smites the unrighteous,
Whose guidance leads mortals across death.
The Terrible !

[They go away.]

Viswajit, the uncle of Ranajit, enters.

RANAJIT. My greeting to you ! I never expected the good fortune of your coming and joining with us to-night in our worship.

VISWAJIT. I have come to warn you that the God Bhairava will reject the worship you bring to him to-night.

RANAJIT. Such words from you are an insult to our great Festival.

VISWAJIT. Festival ? For what ? For shutting up the water, that has ever poured forth from the cup of the God of Gods, so that all who thirst may drink ? Why did you do it ?

RANAJIT. To defeat our enemies !

VISWAJIT. Are you not afraid of making an enemy of your God himself ?

RANAJIT. Our victory is His. He is

the Patron God of Uttarakut. Therefore He has allowed His own boon to be withdrawn for our sake. He will bring Shiu-tarai to the feet of Uttarakut, piercing its heart with the spear of thirst.

VISWAJIT. If that is true, then the worship you offer to Him is no worship at all, but merely wages.

RANAJIT. Uncle, you are partial to the outsiders, and against your own kith and kin. It is through *your* lessons that Abhijit has failed fully to accept the duties of the kingdom of Uttarakut which are to be his hereafter.

VISWAJIT. Through *my* lessons !—Was there not a time when I belonged to your party ? After your actions had caused a rebellion in Pattana, was it not I who crushed it, desolating the whole place ? Then came that boy Abhijit into my heart. He came like a flash of light ; and those whom I had struck, blinded by the darkness of my heart—I could see them, for the first time, in their full humanity. You accepted him into your home, because you found in him the signs of a World Emperor ; and now you try to keep him tied to the limits of the throne of Uttarakut.

RANAJIT. I am sure that it was you, who divulged to him the secret ; it was you, who told him that he was a foundling picked up at the source of the waterfall, Muktheadhara.

VISWAJIT. Yes, I did. It was on the night of the Lamp Festival in my palace. I found him standing alone in the balcony, gazing at the summit of Gauri. I asked him, what he was looking at. He said that he saw the vision of the roads of the future,—the roads which

had not yet been built across the difficult passes of the mountains; the roads that would bring the distant near. When I heard him, I said to myself, that nothing could keep such a child captive, whom some homeless mother had given birth to near the waterfall, which seeks its home in the Unknown. I could not contain myself and I said to him,—‘My child, that bare mountain accepted you in its arms when you were born by the roadside. The welcome music of the home was not for you at your birth.’

RANAJIT. Now, I understand.

VISWAJIT. What do you understand?

RANAJIT. Abhijit has lost his feeling of attachment for our royal house ever since the time he heard this news from you. In order to show this disaffection the first thing he did was to break the wall of the fort of Nandi and open out the road of Nandi Pass.

VISWAJIT. What harm was there in that? The open road belongs to all,—as much to Uttarakut as to Shiu-tarai.

RANAJIT. Uncle, I have borne with you for long, but no more of this! You must leave my kingdom!

VISWAJIT. I have not the power to leave you. But if you leave me, I shall merely suffer it.

[Goes.

Enters Amba.

AMBA. Who are you there? The sun is about to set, but my Suman has n't yet come back.

RANAJIT. Who are you?

AMBA. I'm nobody. He, who was my all in all, has been taken away from me along this path. And has this path no end? Does my Suman walk and ever walk on, into the West, across the

peak of Gauri, where the sun is sinking, the light is sinking, and everything is sinking?

RANAJIT (*to his minister*). It seems that—

MINISTER. Yes, Sire, it must be connected with the building up of the embankment.

RANAJIT (*to Amba*). Set your mind free from all grief. I assure you, your son has received the last great gift of life.

AMBA. If that were true, he would have brought it to my hands in the evening. For I'm his mother.

RANAJIT. He will bring it. That evening time has not yet come.

AMBA. May your words turn out to be true! I shall wait for him on this road leading to the temple.

[*She goes.*

A Schoolmaster enters, with a group of boys.

SCHOOLMASTER. These wretched boys are in for a good caning, I can see. Shout, with your loudest voices boys: “Salve Imperātor.”

BOYS. ‘Salve Im—’

SCHOOLMASTER. ‘—perātor!’

BOYS. ‘—perātor!’

SCHOOLMASTER. ‘Salve Imperātor Imperātorum!’

BOYS. ‘Salve Imperātor—’

SCHOOLMASTER. —‘Imperātorum!’

BOYS. ‘Imperātorum!’

RANAJIT. Where are you going?

SCHOOLMASTER. Your Majesty is about to confer special honour on the Royal Engineer, Bibhuti; and I am taking my boys to the festival, in order to share in the rejoicing. I do not want my boys to miss any opportunity of participating in the glory of Uttarakut.

RANAJIT. Do these boys know what Bibhuti has done ?

THE BOYS. (*clapping their hands and jumping*). Yes ! Yes ! We know. He has shut up the drinking water of the Shiu-tarai people !

RANAJIT. Why has he shut it up ?

BOYS. To give them a good lesson.

RANAJIT. What for ?

BOYS. To make them smart !

RANAJIT. Why ?

BOYS. Because they are bad !

RANAJIT. Why bad ?

BOYS. Oh they are terribly bad. Everybody knows it !

RANAJIT. Then, *you* do not know why they are bad ?

SCHOOLMASTER. Certainly, they know it, Your Majesty. (*To the boys*) What's happened to you, you blockheads ? Have n't you—Have n't you,—in your books ?—Have n't you—in your books ?—(*in a low voice, whispering*) Their religion is rotten !

BOYS. Yes ! Yes ! Their religion is rotten !

SCHOOLMASTER. And they are not like us,—come, answer, boys,—don't you remember (*pointing to his nose*).

BOYS. Yes, they haven't got high-bridged noses.

SCHOOLMASTER. Good ! Of course you know what has been proved by our Professor. What does a high-bridged nose denote ?

BOYS. The greatness of the race !

SCHOOLMASTER. Good ! Good ! And what is the mission of the greater races ?—Speak out ! They conquer—speak out !—They conquer,—the world,—for themselves. Is not that so ?

BOYS. Yes ! They conquer the world for themselves.

SCHOOLMASTER. Is there a single case, in which Uttarakut has been defeated in a war ?

BOYS. No, never !

SCHOOLMASTER. You all know how the grandfather of our king, with only 293 soldiers, put to flight 31,700 barbarians from the South. Isn't that true, boys ?

BOYS. Yes !

SCHOOLMASTER. Your Majesty may rest assured that these very boys will one day be a terror to all those who have the misfortune to be born outside our boundaries. I shall be false to my vocation as a schoolmaster if this does not happen. I never allow myself to forget for one moment the great responsibility which we teachers have. We build up *men* ! Your statesmen merely use them.—And yet Your Majesty should take the trouble to compare the pay, which *they* draw, with what we get.

MINISTER. But those very students are your best reward.

SCHOOLMASTER. Wonderfully uttered ! Indeed, they are our best reward ! Beautiful ! But, Sir, food is becoming so dear nowadays. For instance, the butter from cow's milk was once—

MINISTER. You needn't go on. I shall ponder over this question of the butter from cow's milk. Now you may take your leave.

[*The Schoolmaster, with his boys, departs.*]

RANAJIT. Inside the skull of this schoolmaster of yours, there is nothing but the butter made of cow's milk.

MINISTER. Nevertheless, Sire, such people are useful. He loyally repeats the lesson, day after day, according to the instruction that he has received. If he had

more brains, such a thing as this would not be possible.

RANAJIT. What is that in the sky?

MINISTER. Have you forgotten about it? That is the top of Bibhuti's Machine.

RANAJIT. I have never seen it so clear as it is to day.

MINISTER. The storm this morning has cleared the sky. That is why it is so distinct.

RANAJIT. Don't you see how the sun from behind it looks red with anger, and the Machine appears like the menacing fist of a giant. It has not been at all proper to raise it so high.

MINISTER. The thing appears like a spasm of agony in the heart of the sky.

RANAJIT. It is time for us to go to the temple.

[*They go.*

A second group of CITIZENS of

Uttarakut enters.

1ST CITIZEN. Don't you notice, how Bibhuti seeks to evade us now-a-days? He tries to rub off from his skin the fact that he was bred up along with ourselves. One day he'll realise, that it's not good for the sword to grow longer than the sheath.

2ND CITIZEN. Whatever you may say, Bibhuti has upheld the reputation of Uttarakut.

1ST CITIZEN. Stop that nonsense! You're making too much of him! This embankment, which has cost him all his resources, has given way ten times at least.

3RD CITIZEN. Who knows that it won't give way once again?

1ST CITIZEN. Have you noticed the mound on the northern side.

2ND CITIZEN. What about it?

1ST CITIZEN. Don't you know? Everybody, who has seen it, says—

2ND CITIZEN. What? Tell me.

1ST CITIZEN. You *are* a simpleton! Don't you know, that from one end to the other, it's—Oh, rubbish!

2ND CITIZEN. *Do* explain it to me a little more clearly.

1ST CITIZEN. Wait a while. It'll explain itself, when all of a sudden— (*ends with a gesture*).

2ND CITIZEN. Terrible! All of a sudden?

1ST CITIZEN. Yes! Jagru will be able to tell you all about it. He has measured every inch of it.

2ND CITIZEN. That's the best thing about Jagru. He has a wonderfully cool head. When everybody's delirious with admiration, he quietly brings out his measuring tape.

3RD CITIZEN. Some people say that all the science of Bibhuti—

1ST CITIZEN. Yes, yes! It's stolen from Benkot Varma. *He* was a great man, indeed! Yes indeed, *he* was great! There was nobody like *him*. What brains! What prodigious brain power!—And yet Bibhuti gets all the rewards, and that poor man,—he actually died of starvation.

3RD CITIZEN. Only of starvation?

1ST CITIZEN. Whether from starvation or from some food from some hand,—who knows? But what's the use of discussing it? Someone may overhear what we're saying. There are all kinds of scandal-mongers in this land. Our people can't bear to hear good of others.

2ND CITIZEN. Whatever you may say, he's a—

1ST CITIZEN. What wonder is there in that. Just consider in what soil he flourished. That Chabua village of ours,—don't

you realise, it has given birth to my great grandfather?—Of course you know his name.

2ND CITIZEN. Of course! Everybody in Uttarakut knows him. He's that—what do you call it?

1ST CITIZEN. Bhāskar. There was none in the whole kingdom of Uttarakut, who could come near to him in making snuff. The great Rajah Satrujit could n't pass a day without buying snuff from him.

3RD CITIZEN. Let's hurry to the temple now. We belong to the same village as Bibhuti. Our place will be on his right side.

BATU *from behind the screen cries out* :—
Don't go, friends! Don't go! Turn away from this path!

2ND CITIZEN. There he is,—old Batu!

Batu enters with a torn blanket on his back and a crooked stick in his hand.

1ST CITIZEN. Where are you going, Batu?

BATU. I warn you, friends! Don't take that path! Go back, while there's time!

2ND CITIZEN. Why?

BATU. They'll sacrifice,—sacrifice human beings! They've taken away by force two of my grandsons, who never returned.

3RD CITIZEN. Sacrifice? Before whom?

BATU. Before the Demon Thirst!

2ND CITIZEN. Who's that?

BATU. The Demon whose dry tongue grows and grows, like a flame of fire fed by the oil.

1ST CITIZEN. Madman! We're going to Bhairava's temple. Where's your Demon Thirst there?

BATU. Haven't you heard the news? They're going to dethrone Bhairava to-

day, and the Demon Thirst will occupy his altar.

2ND CITIZEN. Hold your tongue, madman! The people of Uttarakut will cut you to pieces, if they hear you talk like this.

BATU. They're throwing mud at me, and the children are pelting me with stones. Everybody's saying, that my grandsons were fortunate in being able to give up their lives.

1ST CITIZEN. That's true!

BATU. True? If the offer of life does not bring life in return,—if with death you gain death itself,—then Bhairava will never allow such an utter loss! I warn you, friends, never take that path!

[*He goes.*

2ND CITIZEN. I must confess his words seem to send a shiver of cold through my blood.

1ST CITIZEN. Ranju, you're a great coward. Let's go!

[*They all go.*

Enter the Crown Prince Abhijit and the Prince Sanjay.

SANJAY. I cannot understand why you are leaving our palace.

ABHIJIT. You will not fully understand it. For how are you to know that my life is a stream which must have its free course over the stones of the king's house.

SANJAY. We all have noticed, that you have been feeling restless for some time past. It seemed as if the bond that kept you tied to us was slackening every day. Has it snapped at last?

ABHIJIT. Sanjay! Look at that image of the sunset over the peak of Gauri! Some bird of fire has spread its wings and is flying towards the night. The

setting sun has drawn in the sky the picture of my own life's adventure.

SANJAY. To me the picture is different. Look how the top of that Machine has pierced the heart of this evening. It seems like a stricken bird falling head foremost into the valley of night! I do not like this omen! Now is the time for rest. Come into the palace.

ABHIJIT. Where there is an obstruction, there can be no rest.

SANJAY. How have you discovered, after all these days, this obstruction of which you are speaking?

ABHIJIT. I discovered it when I heard that they had bound the waters of Mukta-dhārā.

SANJAY. I do not understand the meaning of these words.

ABHIJIT. Every man has the mystery of his inner life somewhere written in the outer world. The secret of my own life has its symbol in that waterfall of Mukta-dhārā. When I saw its movements shackled, I received a shock at the very root of my being; I discovered that this throne of Uttarakut is an embankment built up across my own life's current. And I have come out into the road to set free its course.

SANJAY. Take me with you as your companion!

ABHIJIT. No! You have to find out your own course. If you follow me, then I shall only obscure it—your own true path.

SANJAY. Do not be so hard! You hurt me!

ABHIJIT. You know my heart; and you will understand me even when I pain you.

SANJAY. I do not wish to question you as to the source from which your call has come. But, Prince, now it is evening,

and the music of the nightfall comes floating from the palace tower. Has not this also its call? All that is stern and strenuous may have its glory. But all that is sweet has also its value.

ABHIJIT. The pursuit of the hard is for paying the price of the sweet.

SANJAY. Do you remember, the other day, you were surprised to find a white lotus before your seat, where you have your prayer? Some one had gathered that lotus early in the morning before you were awake, and you were not told who it was. Can you ignore, at a moment like this, the divine gift which lies hidden in the heart of that little incident? Does not the face of that timid creature haunt your memory, who hid herself, but not her worship?

ABHIJIT. Yes, it does! And for the sake of that very love, which is in this world, I cannot tolerate this hideousness. It kills the music of the earth, and laughs its sinister laughter, displaying its rows of steel teeth in the sky. Because I love the paradise of the Gods, I am ready to fight the Titans who menace it.

SANJAY. Cannot you see the picture of an infinite sorrow in the twilight glow, clinging to that purple hill?

ABHIJIT. Yes, my heart fills with tears. I never boast of harshness as heroic. Look at that tiny bird, sitting on the topmost branch of the pine tree, all alone. I do not know whether it will go to its nest, or take its journey across the night to a distant forest; but the sight of that lonely bird gazing at the last ray of the setting sun fills my heart with a sadness which is sweet. How beautiful is this world! Here is my salutation to all that has made my life sweet.

Enters Batu.

BATU. They would n't let me go on, but turned me back with blows.

ABHIJIT. What has happened to you, Batu? There is a wound on your forehead, from which blood flows.

BATU. I came out to warn them; I cried out to them to leave that path and go back.

ABHIJIT. Why?

BATU. Don't you know, Prince? They're going to instal, upon the altar of the Machine, the Demon Thirst. They will sacrifice human beings to this Demon.

SANJAY. What is this wild talk?

BATU. They've already poured out the blood of my own two grandsons at the foundation of this altar. I'd hoped that this shrine of sin would break into pieces with its own load of evil. But that has not yet come to pass; and the God Bhairava has not yet awakened out of sleep.

ABHIJIT. Yes, the shrine will break in pieces. The time has come!

BATU (*coming close to him, whispers*). Then you must have heard,—heard the call of Bhairava?

ABHIJIT. Yes, I have heard.

BATU. Then there is no escape for you?

ABHIJIT. No escape for me!

BATU. Don't you see how the blood flows from my wound? Will you be able to bear it, Prince, when your heart bleeds?

ABHIJIT. By the grace of Bhairava, I shall bear it.

BATU. When everybody becomes your enemy? When your own people renounce you?

ABHIJIT. I must bear it!

BATU. Then there's no fear!

ABHIJIT. No fear for me.

BATU. Good! Keep me in your mind. I'm also bound for that path. You 'll be able to recognise me, even in the dark, by this mark of blood, which Bhairava Himself has painted on my forehead.

[*Batu goes.*]

Enters the King's Guard, Uddhab

UDDHAB (*to the Crown Prince*). Sire, what made you open out the road along the Nandi Pass?

ABHIJIT. To save the people of Shiutarai from perpetual famine.

UDDHAB. Our King is kind! ~~Is he~~ not always ready to help them?

ABHIJIT. When the right hand in its miserliness shuts out the path of plenitude, the generosity of the left hand is no help at all. For this I have freed the passage of provisions in Shiutarai. I have no respect for that mercy, which keeps poverty dependent on it.

UDDHAB. The King says, that you have taken the bottom out of Uttarakut's food vessel by breaking down the fort of the Nandi Pass.

ABHIJIT. I have set Uttarakut free from remaining for all time a parasite of Shiutarai.

UDDHAB. It was extremely rash of you. The King has heard the news. I dare not say any more. Leave this place at once, if you can do so. It's not safe for me to be seen talking with you on the road.

[*Uddhab goes.*]

Enters Amba.

AMBA. Suman, my darling! Have none of you followed that path, along which they took my Suman?

ABHIJIT. Have they taken your son away?

AMBA. Yes, towards the West, where

the sun sinks, where the days come to their end.

ABHIJIT. My journey is also along that path.

AMBA. Then remember an unfortunate woman like me. When you meet him, tell him that mother is waiting.

ABHIJIT. Yes, I shall tell him.

[*Amba goes out.*

The Devotees of Bhairava enter singing

Victory to Him, who is Terrible!

The Lord of Destruction!

The uttermost Peace!

The Dissolver of doubts,

The Breaker of fetters!

Who carries us beyond all conflicts.

The Terrible! The Terrible!

[*They go.*

Enters a General, Bijaypal.

BIJAYPAL. Princes, accept my humble salutation. I come from the King.

ABHIJIT. What is his command?

BIJAYPAL. I must tell it to you in secret.

SANJAY (*holding Abhijit by his hand*). Why in secret?—Secret even from me?

BIJAYPAL. Such is my instruction. I beg you, Crown Prince, to enter the tent.

SANJAY. I must accompany him.

(*Attempts to do so*)

BIJAYPAL. No! That will be against the wishes of the King.

SANJAY. Then I shall wait for him at this road side.

[*Abhijit, followed by Bijaypal, goes towards the tent.*

Enters a Flower-seller.

FLOWER-SELLER (*to Sanjay*). Sir, who is this man, Bibhuti, of Uttarakut?

SANJAY. Why do you seek him?

FLOWER-SELLER. I'm a stranger coming from Deotali, and I've heard that they

are throwing flowers on his path in Uttarakut. He must be some saint. So I've brought these flowers from my own garden to offer to him.

SANJAY. He is not a saint, but a clever man.

FLOWER-SELLER. What has he done?

SANJAY. He has bound up our waterfall.

FLOWER-SELLER. Is all this worship for *that*? Will the binding of the waterfall serve God's purpose?

SANJAY. No. It will fetter God's own designs.

FLOWER-SELLER. I don't understand.

SANJAY. It is good for you not to understand it. Go back again! (*She starts to go.*) Stay, hear me! Will you sell that white lotus to me?

FLOWER-SELLER. I can't sell this flower, which I had already offered in my mind to some saint.

SANJAY. The saint, whom I venerate more than any one else, shall have this.

FLOWER-SELLER. Then take it. (*He offers money.*) No! No price for this! Give the Father my salutation, and tell him that I'm the poor woman of Deotali, who sells flowers.

[*She goes.*

Enters Bijaypal.

SANJAY. Where is the Crown Prince?

BIJAYPAL. He is a captive in the tent.

SANJAY. The Crown Prince a captive! What arrogance!

BIJAYPAL. Here is the warrant from the King.

SANJAY. Whose conspiracy is this? Let me go to him for a moment.

BIJAYPAL. Pardon me, I cannot.

SANJAY. Then arrest me, also! I am a rebel!

BIJAYPAL. I have not the instructions.

SANJAY. I go myself to force from him the instructions. (*He goes some way, and then returns.*) Give this white lotus to the Crown Prince, in my name.

[*They go out.*]

Enters the Bairagi, Dhananjay of Shiutara with citizens who are his followers from Shiutara.

DHANANJAY (*to one of his followers*). You look as pale as a ghost! Why? What's the matter?

1ST SHIU-TARAI CITIZEN. Master, the blows from Chandapal, the King's brother-in-law, have become intolerable!

The Shin-tara Leader, Ganesh, enters.

GANESH. Father, give me your orders! Let me snatch away the baton from that scoundrel, Chandapal, and prove to him what a blow can really mean.

DHANANJAY. * You had better try to prove what a 'no blow' can really mean! The helm's not for beating the waves, but for conquering them by keeping itself steady.

2ND SHIU-TARAI CITIZEN. Then, what's your wish?

DHANANJAY. Raise your head! Say that nothing hurts you, and then the hurt will receive its death blow.

3RD SHIU-TARAI CITIZEN. It's difficult to say that nothing hurts me!

DHANANJAY. The true man within us is a flame of fire. He consumes all hurts in light. Only the brute beast is hurt. The brute beast is flesh, and it goes whining when it is struck.—Why do you stand

with your mouths gaping wide open? Cannot you follow my words!

2ND S. CITIZEN. Father, we understand you! It doesn't matter if we fail to understand your words.

DHANANJAY. Then it's past cure.

GANESH. It takes a most tedious time to understand words. But when we understand you, we are saved at once.

DHANANJAY. Saved at once? But what about later on?

GANESH. We know that we must come to you for our shelter, and that shows that we understand.

DHANANJOY. No, not in the least. That's why your eyes are still red with passion, and your voice lacks music. Shall I give you the proper tune?

He sings.

Let your hurts come upon me, Master!

More, if you wish, and yet more!

You cowards! In order to avoid being hurt, you either hurt others, or else run away. Both are the same. Both are for the brute beasts.

He sings again.

I hide myself, I run away.

I try to avoid you in fear.

Capture me, and take all that I have!

Look here, children! I am going to make my final reckoning with the great God, Mrityunjay,* the Conqueror of death. I want to say to him, "Try me, and see if blows hurt me, or not." I must not in this voyage burden my boat with those who fear and those who frighten others.

He sings again.

May this be my last stake at the game!

Let me see whether I win, or thou!

* A name of the God Shiva meaning the Death-Conqueror.

* The character of Dhananjay and a great part of the language he utters are taken from an earlier play of the Poet, called 'Prayaschitta,' which was written more than fifteen years ago.

In the markets, in the highways, among
the crowds,
I had my mirth and I laughed.
Let me see if at last you can make me
weep!

ALL (*Crying out together*). Bravo,
Father.—“Let me see if at last you can
make me weep.”

2ND S. CITIZEN. Tell us where are you
going?

DHANANJAY. To the King's Festival.

3RD S. CITIZEN. But the King's Festival
is not for you. Why do you go there
at all?

DHANANJAY. I must make my name
known in the King's Court.

4TH S. CITIZEN. When once he catches
you, then he'll—. But, no! that must
never be!

DHANANJAY. Let it be, man! Let it
be to the full!

1ST S. CITIZEN. You're not afraid
of the King, Master. But we dread him!

DHANANJAY. That's only because, in
your secret hearts, you want to hurt.
But I don't want to hurt, and therefore
I never fear.

2ND S. CITIZEN. Very well then. We
also shall accompany you!

3RD S. CITIZEN. Yes! We shall go to
the King's Court.

DHANANJAY. What will you ask the
King?

3RD S. CITIZEN. There are so many
things to ask. But the question is, which
of them will be granted.

DHANANJAY. Why not ask for the
kingdom?

3RD S. CITIZEN. Father, you're joking!

DHANANJAY. Not at all! If the king-
dom belonged to the king alone and not
also to the subjects, then the hopping

about of that one-legged kingdom
might make you jump with fright; but
it would bring tears to the eyes of
God!—You must claim the kingdom for
the sake of the king himself.

2ND S. CITIZEN. But when they come
to push us out?

DHANANJAY. The push from the king
will come back upon the king himself,
if your claim has truth.

He sings.

I forget, and forget again, my Lord,
That Thou callest us to Thine own seat.
—Shall I tell you the truth, children? So
long as you don't recognise the seat to be
His, your claim to the throne will be futile.

He sings again.

Thy door-keepers do not know us,
They shut the gate against our face.
We stand outside Thy house.

How are the door-keepers to recognise
us? The dust has settled upon the mark
of royalty on our foreheads. We can
show nothing to prove our claim.

He sings once more.

Thou hast given us life with Thine
own hand,

And with it Thy crown of honour,
But greed, fear and shame smudge it
with grimy touch,

And Thy gift is obscured day by day.

1ST S. CITIZEN. Whatever you may
say, we don't understand why you're
going to the King's Court.

DHANANJAY. Shall I tell you why?
It's because I have misgivings in my mind
about you.

1ST S. CITIZEN. Why, Father?

DHANANJAY. The more you cling to
me, while trying to swim, the more you
forget your lessons in swimming, and also
keep dragging me down. I must take my

leave of you and go where nobody follows me.

1ST S. CITIZEN. But the king won't easily let you go!

DHANANJAY. Why should he let me go?

2ND S. CITIZEN. We can never remain quiet, if they molest you!

DHANANJAY. If He, to whom I have dedicated this body of mine, chooses to suffer through me, you also will have to be patient.

1ST S. CITIZEN. Very well, then, Father! Let us also go, and then let happen what may!

DHANANJAY. You must wait here for me. This is a strange place and I must get to know something about the neighbourhood.

[*He goes.*

1ST S. CITIZEN. Have you noticed the features of these men of Uttarakut? They look as if the Creator, when He made them, had begun with a big lump of flesh and had had no time to finish His work.

2ND S. CITIZEN. And do you see how they dress themselves in tight clothes.

3RD S. CITIZEN. They pack themselves up tightly in bundles as though to prevent the least leakage.

1ST S. CITIZEN. They're born to drudgery. They spend their lives in going from market to market, and from one landing place to another.

2ND S. CITIZEN. They've no culture worth speaking of. The books that they have are worth nothing.

1ST S. CITIZEN. Nothing at all. Haven't you noticed the letters in them like lines of white ants creeping across the page.

2ND S. CITIZEN. Well said! White ants indeed! Their culture gnaws everything to pieces.

3RD S. CITIZEN. And heaps up earth mounds. They kill life with their arms and destroy mind with their books.

2ND S. CITIZEN. Sin! Sin! Our *guru* says that even to cross their shadow is a sin. Do you know why?

3RD S. CITIZEN. Tell me, why.

2ND S. CITIZEN. After the nectar had been churned up by the Gods and Titans from the sea, some drops of it were spilt from the Gods' cups. From the clay thus formed the ancestor of the Shiu-tarai was made. And when the Titans licked the nearly empty cups of the Gods and threw them into the ditch, the broken pieces of the cups were fashioned into the ancestor of the Uttarakut people. That's why they are so hard, and faugh!—so unclean!

3RD S. CITIZEN. Where did you learn all this?

2ND S. CITIZEN. From our own *guru*!

3RD S. CITIZEN (*reverently bowing his head*). *Guru*, you're truth itself!

A group of Uttarakut citizens enters.

1ST UTTARAKUT CITIZEN. Everything has passed off so happily, excepting the admission of that blacksmith, Bibhuti, into the Kshatriya order by our king.

2ND UTTARAKUT CITIZEN. That's all a domestic question. We shall deal with that, later on. Meanwhile let's cry "Long live the Royal Engineer, Bibhuti."

3RD UTTARAKUT CITIZEN. He who has united the Kshatriya's weapons with the tools of the Vaishya! "Long live Bibhuti."

1ST U. CITIZEN. Hallo! There are some men from Shiu-tarai.

2ND U. CITIZEN. How d' you know?

1ST U. CITIZEN. Don't you see their ear-caps. How queer they look! They

seem like people suddenly thumped on the head and thus stopped in their growth.

2ND U. CITIZEN. Of all head dresses, why have they chosen this? Do they think that ears are a mistake of the Creator?

1ST U. CITIZEN. They have put an embankment over their ears, lest the precious little intelligence which they have should ooze out.

3RD U. CITIZEN. No, it's rather to prevent any common sense entering in to trouble them.

1ST U. CITIZEN. Some ear-pulling ghost of Uttarakut might haunt them!

(*They all laugh.*)

1ST U. CITIZEN. Hallo! You clodhoppers from Shiu-tarai! What's the matter with you?

3RD U. CITIZEN. Don't you know that to-day's our festival? Come and join us in our cry—"Long live the Royal Engineer, Bibhuti!"

1ST U. CITIZEN. Are your throats dry? Shout "Long live Bibhuti."

GANESH. Why should we cry "Long live Bibhuti"! What has he done?

1ST U. CITIZEN. Just hark at him! "What has he done?" The tremendous news has not reached them yet! That's all the result of their ear-caps!

(*The U. Citizens laugh*)

3RD U. CITIZEN. Do you ask what he has done? Why! The water to quench your thirst is in his hands! If he withholds it, then you will dry up, like toads in a time of drought!

2ND S. CITIZEN. Our water in Bibhuti's hands! Has he suddenly become a God?

2ND U. CITIZEN. He has dismissed God from service. He'll take up God's work himself.

1ST S. CITIZEN. Is there any specimen of his work?

1ST U. CITIZEN. Yes! That embankment across Mukta-dhārā.

(*Shiu-tarai people laugh loudly.*)

2ND U. CITIZEN. D' you take this to be a joke?

GANESH. Why! What else can it be? That son of a blacksmith to snatch away from us the gift that comes from Bhairava Himself!

1ST U. CITIZEN. See with your own eyes there in the sky!

2ND S. CITIZEN. Great heavens! What on earth is that?

3RD S. CITIZEN. Good God! It looks like a gigantic grasshopper just going to jump towards the stars!

1ST U. CITIZEN. That grasshopper is going to stop, with his legs, your water supply!

GANESH. Leave off that foolery, won't you? Some day you will be saying that the son of this blacksmith is riding the grasshopper in order to catch the moon!

1ST U. CITIZEN. That's the beauty of their ear-caps. They refuse to listen and thus they perish!

1ST S. CITIZEN. We refuse to perish!

3RD U. CITIZEN. That sounds well! But who is to save you?

GANESH. Haven't you seen our God, our Vairagi Dhananjay? One of his bodies is in the temple, and one outside.

3RD U. CITIZEN. Listen to these men with their ear-caps on! Nobody can save them from utter destruction.

[*The Citizens of Uttarakut go out.*
Enters Dhananjay.

DHANANJAY. Fools! What have you been saying? Is it in my hand to save

you from death?—Then you're dead thrice over!

GANESH. The Uttarakut people said to us that Bibhuti has stopped the water of Mukta-dhārā.

DHANANJAY. Did they say that an embankment had been raised?

GANESH. Yes, Father!

DHANANJAY. You haven't listened to them carefully!

GANESH. It is not worth listening to!

DHANANJAY. Have you kept all your ears with me alone? Must I hear for all of you?

3RD S. CITIZEN. What is there to hear at all, Father?

DHANANJAY. Is it a small thing, to control the turbulent power, whether it is outside us or within us?

GANESH. That may be; but what about this stoppage of—

DHANANJAY. That's a different matter; and Bhairava will never suffer it to be done. I must go and find out all about it. This world is full of voices. To stop listening to them is to perish.

[*Dhananjay goes out.*]

Another Citizen from Shiu-tarai enters.

4TH S. CITIZEN. Bishan, what's the news?

BISHAN. The Crown Prince has been recalled from Shiu-tarai.

ALL. Impossible!

BISHAN. What are you to do?

ALL. We shall take him back.

BISHAN. How?

ALL. By force.

BISHAN. What about our King?

ALL. We defy him.

Enter King Ranajit and Minister.

RANAJIT. Whom do you defy?

ALL (*to the king*). Long live Your Majesty!

GANESH. We have come to you with our prayer.

RANAJIT. What is it?

ALL. We want the Crown Prince for ourselves.

RANAJIT. You are modest in your demand.

1ST S. CITIZEN. Yes, we must take him back to Shiu-tarai.

RANAJIT. And then triumphantly forget to pay the taxes?

ALL. But we're starving.

RANAJIT. Where is your leader?

2ND S. CITIZEN (*pointing to Ganesh*). Here's our leader, Ganesh.

RANAJIT. No. Where is the Vairagi?

GANESH. There he comes.

Enters Dhananjay.

RANAJIT. It is you who make these people forget themselves.

DHANANJAY. Yes, Sir. And I forget myself also.

RANAJIT. Don't parry words with me! Tell me, are you for paying taxes?

DHANANJAY. No, Sir! Decidedly no!

RANAJIT. You are insolent.

DHANANJAY. I must not give you what is not yours.

RANAJIT. Not mine?

DHANANJAY. A part of our excess food belongs to you, but not the food which belongs to our hunger.

RANAJIT. Do you prevent my people from paying me my dues?

DHANANJAY. Yes, they are timid and ready to submit. But I tell them, "Give your life only to Him, whose gift it is."

RANAJIT. Their timidity you merely repress with your own assurance; but when that bloated assurance is pricked

somewhere, the fear will burst out with double force, and then they will be lost. You have trouble written on the tablet of your fate.

DHANANJAY. I have taken that tablet to my heart. There dwells He, who is above all trouble.

RANAJIT (*to S. Citizens*). All of you go back to your place, and the Vairagi will remain here.

ALL. No, that cannot be !

DHANANJAY. (*Sings*)

"Remain !" You cry.

But, strain hard as you may,

Only that will remain which must.

King ! You can keep nothing by straining. He who gives all, keeps all. That which your greed tries to keep, is a stolen thing. It will have to be given up.

(*Sings*)

"You are wilful, you are strong, in the injuries you inflict,

There is one who suffers,

And only what he chooses to bear,

Shall be borne.

You make a mistake, King, when you think that the world, which you take by force, is your world. What you keep free, you gain. But seize it, and it eludes you ! (*Sings*)

You dream that you make the world dance,

To the tune of your own desire ;

Suddenly your eyes open ; you see,

That things happen which you never wish.

RANAJIT. Minister, keep this Vairagi under custody.

MINISTER. Sire,—(*pauses*)

RANAJIT. This command of mine is not agreeable to you ?

MINISTER. A terrible engine of punishment is made ready. You merely weaken it, by trying to add to its fierceness.

S. CITIZENS. We shall never allow this.

DHANANJAY. Leave me, I tell you ! Leave me and go !

1ST S. CITIZEN. Have n't you heard, Father, that we have also lost our Crown Prince ?

2ND S. CITIZEN. Who is there to sustain our strength if we lose both of you ?

DHANANJAY. I am defeated ! Let me retire.

ALL. Why, Father ?

DHANANJAY. You rejoice to think, that you gain me, and take no heed that you lose yourself ! I cannot make good that loss ! You put me to shame !

1ST S. CITIZEN. Don't say that ! We shall do whatever you wish.

DHANANJAY. Then leave me and go.

2ND S. CITIZEN. But have you the heart to keep away from us ? Do you not love us ?

DHANANJAY. It is better to love you and keep you free, than to love you and smother you by my love. Go ! No more of this ! Go, and leave me !

2ND S. CITIZEN. Very well, Father, we go. But—

DHANANJAY. No 'but' ! Hold your heads high and go !

ALL. Very well, father, we go !

(*They move slowly away..*)

DHANANJOY. Is *that* what you call going ? Quick ! Begone !

GANESH. As you wish. But you must know, that all our hopes and thoughts remain with you.

[*They go.*]

RANAJIT. What are you thinking of, Vairagi ? Why are you so silent ?

DHANANJAY. They have made me anxious, King !

RANAJIT. For what ?

DHANANJAY. I am afraid that I have succeeded in doing what your own Chandapāl has failed to accomplish with his baton.

RANAJIT. What makes you think so?

DHANANJAY. Once I chuckled to myself and said,—“I am strengthening their hopes and thoughts.” But today they brutally threw it in my face, that it was I who had robbed them of their hopes and thoughts.

RANAJIT. How has that been made possible?

DHANANJAY. The more I excited them, the less I matured their minds. By making people run and rush, you do not lighten their load of debts.—They believe me to be greater even than their Providence, and to have the power to write off the debt, which they owe to their God. And therefore they shut their eyes and cling to me with all their might.

RANAJIT. They have taken *you* to be their God.

DHANANJAY. And thus they stop at *me*, and never reach their true God. He, who could have guided them from within, has been obscured by me, who forced them from outside.

RANAJIT. You prevent them, when they come to pay their dues to their king. But do not *you* suffer in *your* mind, when they come to pay *you* the offering which is for their God?

DHANANJAY. I do indeed! I feel as if I could sink through the ground. They become bankrupt in their minds by spending on me all their worship. The responsibility for their debt will be mine; and I shall not be able to escape from it.

RANAJIT. What is your duty now?

DHANANJAY. To remain away from

them. If it is true that I have raised an embankment across the freedom of their minds, then I am afraid the God Bhairava will take both your Bibhūti and me to account at the same time.

RANAJIT. Then why delay? Why not move away?—(*To Uddhab*) Take this Vairagi to my tent and keep him there.

[*Uddhab takes Dhananjay to the tent.*

RANAJIT. Minister! Go and see Abhijit in the guard house. If you find him in a repentant mood, then—

MINISTER. Sire, is it not right, that you yourself should personally—

RANAJIT. No, no! He is a traitor against his own people. I shall not see his face, until he confesses his guilt. I go back to my palace. Send me the news there! [*The King goes.*

Enter the Devotees, who sing,
Victory to the fearful Flame,
That tears the heart of Darkness,
That burns to ashes things which
are dead,
Victory to Him, whose voice thunders
forth Truth,
Whose right arm smites the
unrighteous,
Whose guidance leads mortals
across Death.
[*They go.*

Uddhab re-enters.

UDDHAB. What is this? The King goes away without seeing the Crown Prince!

MINISTER. He was afraid, lest his resolution should fail him. He was prolonging his talk with the Vairagi, because the conflict was going on in his mind. He could not decide to go into the tent, or to leave the tent. I must go and see the Crown Prince. [*They go out.*

Some Citizens from Uttarakut enter.

1ST CITIZEN. We must be firm. Let's go to the King.

2ND CITIZEN. What's the good of it? The Crown Prince is the jewel of his heart. We will never be able to judge him; he will only be angry with us.

1ST CITIZEN. That does n't matter. We must give him a piece of our mind, whatever may happen after. The Crown Prince made such a fine display of his love for us, and is this the end? Shiu-tarai has become greater in importance to him than Uttarakut.

2ND CITIZEN. If this can come to pass, then there's no justice in the world!

3RD CITIZEN. It's impossible to trust anybody merely by his appearance.

1ST CITIZEN. If our king does n't punish him, we must do it ourselves.

2ND CITIZEN. What will you do?

1ST CITIZEN. He'll not find his place here. He must be sent off along the very path he has opened out at Nandi Pass.

3RD CITIZEN. But that man at Chabua village says, that he's not at Shiu-tarai at this moment. And he cannot be found in the palace here.

1ST CITIZEN. I am sure that our King has been hiding him from us.

3RD CITIZEN. Hiding him? We'll break down the palace walls and drag him out!

1ST CITIZEN. We'll set fire to the palace.

Enter the Minister and Uddhab.

1ST CITIZEN (to the Minister). Don't you try to play the game of hide and seek with us! Bring out the Crown Prince!

MINISTER. Who am I, to bring him out?

2ND CITIZEN. It must have been by your advice.—But, I tell you—it won't do! We'll drag him out from his hiding place.

MINISTER. Then take the reins of this government in your own hands, and release him from the King's prison.

3RD CITIZEN. From the King's prison!

MINISTER. The King has imprisoned him.

ALL. Long live the King! Victory to Uttarakut!

2ND CITIZEN. Come, let's go to the prison, and there—

MINISTER. What?

2ND CITIZEN. We'll take the flowers from the garland that Bibhuti has cast off, and put the string of it on the Crown Prince's neck.

MINISTER. The Crown Prince is guilty, you say, because he has broken the Fort. But is there no guilt in it, when you break the laws of the realm?

2ND CITIZEN. That's altogether a different affair.

3RD CITIZEN. But if we *do* break the laws?

MINISTER. You may jump into the void because you are not in love with the ground underneath your feet. But I can assure you, that you won't find yourself in love with that void.

3RD CITIZEN. Then let's go and stand before the Palace and shout, 'Long live the King.'

1ST CITIZEN. Look there! The sun has set, and the sky's growing dark. But that framework of Bibhuti's machine is still glowing. It looks as if it had got red with drunkenness.

2ND CITIZEN. And on that trident, the last sinking light of the day is held aloft. It looks a kind of,—I don't know how to describe it.

[*The Citizens of Uttarakut go out.*]

MINISTER. Now I understand, why

the King has kept the Crown Prince captive in his own camp.

UDDHAB. Why?

MINISTER. To save him from the hands of his people. But things look ugly. The excitement is growing wilder every moment.

Enters Sanjay.

SANJAY. I dare not show my eagerness to the King, because that only helps to make his determination stronger.

MINISTER. Prince, try to keep quiet. Do not add to the complications which are already too great.

SANJAY. I went to talk to the people. I knew that they loved the Crown Prince more than life itself; that they would not tolerate his imprisonment. But I found them flaming with anger at the news of the opening out of Nandi Pass.

MINISTER. Then you ought to understand, that the Crown Prince's safety lies in his imprisonment itself.

SANJAY. I have ever followed him, from my childhood. Let me follow him into the prison.

MINISTER. What good will that do?

SANJAY. Every man is but half a man by himself. He finds his unity only when he is truly united with someone else. My unity I find in my union with the Crown Prince.

MINISTER. But where the union is true, a mere outward meeting is superfluous. The cloud in the sky, and the water in the sea, are truly one, in spite of their distance from each other. Our Crown Prince must manifest himself through you, where he is absent.

SANJAY. These words do not seem like your own. They sound like his.

MINISTER. His words are everywhere

in the air of this place. We make use of them, and yet forget that they are his.

SANJAY. You have done well to remind me of this. I shall serve him by living away from him. I must now go to the King.

MINISTER. Why?

SANJAY. I shall ask the King to give me the Governorship of Shiu-tarai.

MINISTER. But the times are very critical.

SANJAY. And therefore, this is the best time.

[*They go.*]

Enters Vishwajit, the King's Uncle.

VISHWAJIT. Who is there? Is that Uddhab?

UDDHAB. Yes, Sire!

VISHWAJIT. I was waiting for it to grow dark. Have you received my letter?

UDDHAB. I have.

VISHWAJIT. Have you followed my advice?

UDDHAB. You will know within a short time. But—

VISHWAJIT. Have no misgivings in your mind. The King is not ready to give him freedom: but if, by some chance, someone without his knowledge effects it, it will be a great relief to the King.

UDDHAB. But he will never forgive the man who does it.

VISHWAJIT. My soldiers will take you and your guards captive. The responsibility is mine.

A voice from outside, "Fire! Fire!"

UDDHAB. There it is! They have set on fire the kitchen tent, which is near the guard-room. This is the opportunity

for me to release Dhananjay and the Crown Prince.

(*He goes out, and Abhijit comes in later.*)

ABHIJIT (*to Vishwajit*). Why are you here ?

VISHWAJIT. I have come to capture you. You must come to Mohangarh.

ABHIJIT. Nothing will be able to keep me captive today,—neither anger, nor affection. You think that you are the agents who set this tent on fire ? No ! This fire has been waiting for me ! The leisure has not been granted to me to remain in captivity.

VISHWAJIT. Why, child ? What work have you to do ?

ABHIJIT. I must pay off the debt of my birthright. The current of the waterfall has been my first nurse and I must set her free.

VISHWAJIT. There is time enough for that, but not today !

ABHIJIT. All that I know is this, that the time has come ! And no one knows when that time will ever come again.

VISHWAJIT. We also shall join you.

ABHIJIT. No, the quest is mine ; it has never reached you.

VISHWAJIT. The people of Shintarai, who love you and are eagerly waiting to join hands in your work,—will you not call them to your side ?

ABHIJIT. If my call had come to them also, they would never sit waiting for me. My call will only lead them astray.

VISHWAJIT. It is growing dark, my child.

ABHIJIT. The light comes from that direction, from whence comes the call.

VISHWAJIT. I have not the power to turn you from your own path. Though you are taking a plunge into the dark-

ness, I will trust in God to guide you. I must leave you in His hands. Only let me hear one word of hope. Tell me, that we shall meet again.

ABHIJIT. Keep it ever in your mind, that we can never be separated.

[*They go in opposite directions.*

Enter Batu and Dhananjay.

BATU. Father, the day is ended and it grows dark.

DHANANJAY. My son, we have formed the habit of depending upon the light which is outside us, and therefore we are blinded when it is dark.

BATU. I had thought that the dance of the God, Bhairava, would commence from to-day. But has the Engineer, Bibhuti, bound up even His hands and feet with the machine ?

DHANANJAY. When Bhairava begins His dance, it is not visible. Only when it comes to its end, is it revealed.

BATU. Give us confidence, Master. We are afraid ! Awake Bhairava ! Awake ! The light has gone out ! The path is dark ! We find no response ! Lord of all conquering Life ! Kill our fear with something still more dread ! Bhairava, awake ! Awake !

[*He goes.*

Enter Citizens of Uttarakut.

1ST CITIZEN. It was a lie ! He's not in the prison house ! They have hidden him somewhere.

2ND CITIZEN. We shall see how they can hide him.

DHANANJAY. No ! They will never be able to hide him. The walls will break down ; the gate will be shattered. The light will rush into the dark corner, and everything will be revealed.

1ST CITIZEN. Who's this ?—He gave me such a sta t

3RD CITIZEN. All's right! We must have some victim! This Vairagi will serve us quite well. Bind him!

DHANANJAY. What is the use of catching one, who has always surrendered himself?

1ST CITIZEN. Leave your saintliness behind you! We are not your followers.

DHANANJAY. You are fortunate! I know some miserable wretches, who have lost their teacher by following him.

1ST CITIZEN. Who is their teacher?

DHANANJAY. Their true teacher is he, from whom they get their blows.

Enter the Devotees, who sing,

Victory to the fearful Flame,

That tears the heart of Darkness,
That burns to ashes things which are dead,
Victory to Him, whose voice thunders

forth Truth,

Whose right arm smites the unrighteous,
Whose guidance leads mortals across death,

Victory to Him!

3RD CITIZEN. Look there! Look at that! The evening is darkening and that machine is looking blacker and blacker.

1ST CITIZEN. In the day time, it tried to outmatch the sunlight, and now it's rivalling the night itself in blackness. It looks like a ghost!

2ND CITIZEN. I can't understand why Bibhuti built it in that fashion. Wherever we are in the town, we cannot help looking at it. It's like a shriek rending the sky.

Enters 4th Citizen.

4TH CITIZEN. Our King's uncle has carried away by force the Crown Prince along with the guards who guarded his prison.

1ST CITIZEN. What's the meaning of that?

3RD CITIZEN. It shows he has the blood of Uttarakut in his veins. He must have done it, for fear lest the Crown Prince should fail to get his proper punishment from our King.

1ST CITIZEN. Outrageous! Think of it! To encroach upon our right to punish our own Prince ourselves!

2ND CITIZEN. The best thing to do, friend, is to—you understand?

1ST CITIZEN. Yes, Yes. The gold mine which he has in his territory,—

3RD CITIZEN. And I've heard from a most reliable source that he has at least fifty thousand head of cattle in his stall. We must take possession of them, counting every head. This is insufferable!

4TH CITIZEN. And then again, the yearly yield of his saffron field must amount at least to—

2ND CITIZEN. Yes! yes! His State must be made to disgorge it. What an affront!

1ST CITIZEN. Come! Let us inform the King about it.

[They all go.

Enters a Traveller, who shouts out.

1ST TRAVELLER. Budhan! Sambhu! Budha-an! Sambhu-u-u! What a nuisance! They sent me in advance, saying they'd overtake me, following the short cut. But there's no sign of them.—*(Looking up)* That black iron monster over there! It's making grimaces at me! It makes me shiver with fear.—

Enters another Traveller.

Who's there? Why don't you answer? Are You Budhan?

2ND TRAVELLER. I'm Nimku, the lamp-seller. They've got an all night festival in the Capital, and lamps will be needed.—Who are you?

1ST TRAVELLER. I'm Hubba. I belong to a band of strolling players. Did you meet with our party on the way, and their leader Andu ?

NIMKU. There are crowds of men coming up. How could I recognise them ?

HUBBA. But our Andu is an entire man by himself. You don't have to put on glasses to pick him out of the crowd. He's not a mere fraction.—I say ! What a quantity of lamps you have in your basket ! Can't you spare one for me ? Those who are out in the street have greater need of lamps than those who are in their houses.

NIMKU. How much will you pay for it ?

HUBBA. If I could afford to *pay*, I should order you in a loud voice, and not waste my sweet tones on you !

NIMKU. You seem to be a humorist !

[*He goes.*

HUBBA. I failed to get my lamp ; but I got my recognition as a humorist ! That's something ! Humorists have the knack of making themselves felt, even in the dark. Confound this chirping of the crickets ! It is like pins and needles in the limbs of the sky, made audible.—I wish I had used my muscle with that lamp-seller, instead of displaying my humour.

Enters a Recruiter.

RECRUITER. Up ! up !

HUBBA. Oh, goodness ! Why on earth d'you go and frighten me in that way ?

RECRUITER. Get ready to start !

HUBBA. That was exactly my intention, my friend. And now I am trying to digest the lesson how to get stuck, when one tries to go ahead.

RECRUITER. Your party is ready. Only you are wanting.

HUBBA. What do you say ? We, inhabitants of Tin Mohāna are remarkably inept at understanding words, when their meaning is not clear. What do you mean by *my* party ?

RECRUITER. We inhabitants of Chabua village have become wonderful adepts in making our meaning clear by other means than words. (*Gives him a push*) Now you understand !

HUBBA. H'm ! Yes ! The simple meaning is, I must start, whether I wish it or not. But for what place ? Please make your answer a little more gentle this time. That first push of your talk has cleared my mind greatly.

RECRUITER. You have to go to Shiutarai.

HUBBA. To Shiutarai ? On this dark night ? What is the subject of the play there ?

RECRUITER. The subject is 'The rebuilding of the fort of Nandi Pass'.

HUBBA. You mean to rebuild the Fort with *my* help ? My dear friend, it's only because you can't get a good sight of me, in this darkness, that you could ever utter such an absurdity as that ! I'm—

RECRUITER. I don't care who you are ! You've got your two hands.

HUBBA. That's only because I could not help it. But can you call these—

RECRUITER. The proof of the use of of your hands doesn't come from your mouth. We shall discover it at the right time. Come now ! Get up !

Enters 2nd Recruiter.

2ND RECRUITER. Here's another man, Kankar.

KANKAR. Who is he ?

WAYFARER. I'm nobody, Sir ! I am

Lachman. I sound the gong in the Temple of Bhairava.

KANKAR. That means your hands are strong. Come to Shiu tarai!

LACHMAN. But the gong?

KANKAR. Bhairava will sound His own gong himself.

LACHMAN. Pray, have pity on me! My wife's ailing!

KANKAR. She'll either be cured or dead, when you're absent. And the same thing 'll happen if you're present.

HUBBA. Lachman, my good fellow! Don't make a fuss. The work has its risk, I know. But your objection also has its own risk, and I've had some taste of it already.

KANKAR. Listen! I can hear the voice of Narsingh.

Narsingh enters with a gang of men.

KANKAR. Is the news good, Narsingh?

NARSINGH. I've gathered these men for our purpose. And some have already been despatched.

ONE OF THE PARTY. I refuse to go.

KANKAR. Why? What's the matter with you?

ONE OF THE PARTY. Nothing. But I'm not going.

KANKAR. What's his name, Narsingh?

NARSINGH. His name's Banwari. He makes rosaries out of lotus seeds.

KANKAR. Let me settle with him. (To Banwari) Why do you refuse to go?

BANWARI. I've no quarrel with the Shiu-tarai people. They're not our enemies.

KANKAR. But let's suppose that we are *their* enemies! Hasn't *that* also its responsibility?

BANWARI. I'd hate to take part in wrong-doing.

KANKAR. Wrong's only wrong where you've the right to judge. Uttarakut is a great body, you're only a part. Whatever you do as a part of it—you can have no responsibility for that!

BANWARI. There's a greater body, whose part's Uttarakut as well as Shiu-tarai.

KANKAR. I say, Narsingh! This man argues! Nobody's a greater nuisance for the country than the man who argues!

NARSINGH. Hard work is the best cure for that! This is why I'm taking him along with us.

BANWARI. I'll be only a burden to you, and of no use for your work.

KANKAR. You're a burden to Uttarakut, and we're trying to get rid of you.

HUBBA. My dear friend Banwari, you seem to belong to that class of men who are rational and you won't accept the fact that there's another class of men who are powerful. And you two always clash! Either learn their method, or else give up your own and keep quiet.

BANWARI. What's *your* method?

HUBBA. I usually sing. But that would only be useless now, and therefore I keep silence.

KANKAR (to Banwari). Now tell me what you're going to do.

BANWARI. I shan't move a step further.

KANKAR. Oh! Then we'll have to make you move. I say there! Bind him with this rope.

HUBBA (*intervening*). My dear sir, please let me say one word. Don't be angry with me! The force you spend in carrying this man can be better used, if you save it.

KANKAR. Those who are unwilling to serve Uttarakut—we've got our un-

pleasant duty towards them, and we can't neglect it. D'you understand?

HUBBA. H'm, yes! Very clearly indeed!

[*They all go out except Narsingh and Kankar.*

NARSINGH. Here comes Bibhuti. Long live Bibhuti!

Enters Bibhuti.

KANKAR. We've made great progress. Our party's grown strong. Why are you here? They're waiting for you at their Festival.

BIBHUTI. I have no heart for this Festival.

NARSINGH. Why?

BIBHUTI. The news about the Nandi Pass has deliberately been sent to us to-day, in order to take away from the glory of my reception. There is a rivalry against me.

KANKAR. Who's the rival?

BIBHUTI. I do not want to utter his name. You all know it. The problem has become acute with him,—whether he shall have more honour in this country than I. I have not told you one fact. A messenger came to me from the other party, to lure me away, and he also gave me a hint that they are ready to break the embankment.

NARSINGH. What impudence!

KANKAR. How could you bear it, Bibhuti?

BIBHUTI. It is useless to contradict the ravings of madness.

KANKAR. But is it right to feel too secure? I remember how you said once that there are one or two weak spots, which can easily be—

BIBHUTI. Those who have any information about these weak spots also

know, that they themselves will be carried away by the flood, if they meddle with them.

NARSINGH. Wouldn't it be wise to keep guards at those places?

BIBHUTI. Death itself is keeping guard there. There is not the least fear for my embankment. If only I can shut up once again the Nandi Pass, I shall die happy.

KANKAR. It's not at all difficult for you to do that.

BIBHUTI. My appliances are ready. Only the Pass is so narrow, that it can be defended by a very few men.

KANKAR. That means we shall require men who must die.

From behind the scene, the cry comes,
Awake, Bhairava! Awake!

Enters Dhananjay.

KANKAR. This is an evil sight for us at the moment of starting for our adventure.

BIBHUTI. Vairagi, saints like you have never succeeded in awakening Bhairava. But men like myself, whom you call infidels, are on our way to give Him a good rousing up.

DHANANJAY. I have no doubt in my mind, that it's for you to awaken Him.

BIBHUTI. Our process of awakening Him is not through sounding temple gongs and lighting temple lamps.

DHANANJAY. No! When you bind Him with your fetters, he will wake up to break them.

BIBHUTI. *Our* fetters are not easy to break. The evils are innumerable, and there are an infinite number of knots.

DHANANJAY. *His* time comes when the obstacle becomes insurmountable.

The devotees come, singing,
 Victory to Him, the Terrible,
 The Lord of Destruction,
 The Uttermost Peace,
 The Dissolver of doubts,
 The Breaker of fetters,
 Who carries us beyond all conflicts,
 The Terrible! The Terrible!
Enter Ranajit and Minister.

MINISTER. Sire, the camp is deserted and a great part of it is burnt away. The few guards, who were there—

RANAJIT. Never mind about them. Where is Abhijit? I *must* know!

KANKAR. King! We claim punishment for the Crown Prince.

RANAJIT. Do I ever wait for your claim, in order to punish the one who deserves it?

KANKAR. The people harbour suspicions in their minds, when they cannot find him.

RANAJIT. Suspicions? Against whom?

KANKAR. Pardon me, Sire! You must understand the state of mind of your subjects. Owing to the delay in finding the Crown Prince, their impatience has grown to such a degree, that they will never wait for your judgment, when he is discovered.

BIBHUTI. Of our own accord we have taken in hand the duty of building up again the Fort of Nandi Pass.

RANAJIT. Why could you not leave it in my hands?

BIBHUTI. We have the right to suspect your secret sanction to this outrage done by the Crown Prince.

MINISTER. Sire, the mind of the public is excited by their self-glorification on the one hand and by their anger on the other. Do not add to *their* impatience, and make

it still more turbulent by *your* impatience.

RANAJIT. Who is there? Is it Dhananjay?

DHANANJAY. I am happy to find that you have not forgotten me!

RANAJIT. You certainly know where Abhijit is.

DHANANJAY. I can never keep secret, what I know for certain.

RANAJIT. Then what are you doing here?

DHANANJAY. I am waiting for the appearance of the Crown Prince.

From outside, the voice is heard of Amba:

Suman! Suman, my darling! It's dark. It's so dark!

RANAJIT. Who is that calling?

MINISTER. It is that mad woman, Amba.

Enters Amba.

AMBA. He has not yet come back.

RANAJIT. Why do you seek him? The time came, and Bhairava called him away.

AMBA. Does Bhairava only call away, and never restore,—secretly? In the depth of the night?—My Suman!

[Amba goes out.

Enters a Messenger.

MESSENGER. A multitude of men from Shiu-tarai is marching up.

BIBHUTI. How is that? We had planned to disarm them, by falling on them suddenly. There must be some traitor among us! Kankar! Very few people knew, except your party. Then how was it,—?

KANKAR. Bibhuti! You suspect even us!

BIBHUTI. Suspicion knows no limits.

KANKAR. Then we also suspect *you*.

BIBHUTI. You have the right! But

when the time comes, there will be a reckoning.

RANAJIT (*to the Messenger*). Do you know, why they are coming?

MESSENGER. They have heard that the Crown Prince is in prison, and they have come to seek him out and rescue him.

BIBHUTI. We are also seeking him, as well as they. Let us see who can find him!

DHANANJAY. Both of you will find him. He has no favourites.

MESSENGER. There comes Ganesh, the leader of Shiu-tarai.

Enters Ganesh.

GANESH (*to Dhananjay*). Father, shall we find him?

DHANANJAY. Yes.

GANESH. Promise us!

DHANANJAY. Yes, you shall find him.

RANAJIT. Whom are you seeking?

GANESH. King! You must release him.

RANAJIT. Whom?

GANESH. Our Crown Prince! You do not want him, but we do! Would you shut up everything that we need for our life,—even him?

DHANANJAY. Fool! Who has the power to shut him up?

GANESH. We shall make him our King.

DHANANJAY. Yes, you shall! He is coming with his King's crown.

Enter the devotees, singing.

Victory to the fearful Flame,
That tears the heart of Darkness,
That burns to ashes things
which are dead.
Victory to Him whose voice
thunders forth Truth,

Whose right arm smites
the unrighteous,
Whose guidance leads mortals
across Death.

From outside there is heard the cry of Amba.

AMBA. Mother calls, Suman! Mother calls! Come back, Suman! come back!

(*A sound is heard in the distance.*)

BIBHUTI. Hark! What is that? What is that sound?

DHANANJAY. It is laughter, bubbling up from the heart of the darkness.

BIBHUTI. Hush! Let me find out from what direction the sound comes.

*In the distance, the cry is faintly heard,
"Victory to Bhairava!"*

BIBHUTI (*listening with his head bent towards the ground*). It is the sound of water.

DHANANJAY. The first beat of the drum in the dance—

BIBHUTI. The sound grows in strength!

KANKAR. It seems—

NARSINGH. Yes! It certainly seems—

BIBHUTI. My God! There is no doubt of it! The water of Muktaghāra is freed!—Who has done it?—Who has broken the embankment? He shall pay the price! There is no escape for him!

[He rushes out.

Kankar and Narsingh rush out, following him.

RANAJIT. Minister! What is this!

DHANANJAY. It is the call to the Feast of the Breaking of Bondage—(*Sings*)

The drum beats;

It beats into the beatings of my heart.

MINISTER. Sire, it is—

RANAJIT. Yes, it must be his!

MINISTER. It can be no other man than—

RANAJIT. Who is so brave as he ?

DHANANJAY. (*Sings*)

His feet dance,

They dance in the depth of my life.

RANAJIT. I shall punish him, if punished he must be. But these people, maddened with rage,—O my Abhijit ! He is favoured of the Gods ! May the Gods save him !

GANESH. I do not understand what has happened, Master !

DHANANJAY. (*Sings*)

The night watches,

And watches also the Watchman.

The silent stars throb with dread.

RANAJIT. I hear some steps !—Abhijit ! Abhijit !

MINISTER. It must be he, who comes.

DHANANJAY. (*Sings*)

My heart aches and aches,

While the fetters fall to pieces.

Enters Sanjay.

RANAJIT. Here comes Sanjay !—Where is Abhijit ?

SANJAY. The waterfall of Mukta-dhārā has borne him away, and we have lost him.

RANAJIT. What say you, Prince ?

SANJAY. He has broken the embankment.

RANAJIT. I understand ! And with this he has found his freedom ! Sanjay ! Did he take you with him ?

SANJAY. No ! But I was certain he would go there. And so I preceded him, and waited in the dark.—But there it ends. He kept me back. He would not let me go.

RANAJIT. Tell me more !

SANJAY. Somehow he had come to know about a weakness in the structure, and at that point he gave his blow to the monster Machine. The monster returned

that blow against him. Then Mukta-dhārā, like a mother, took up his stricken body into her arms and carried him away.

GANESH. We came to seek our Prince ! Shall we never find him again !

DHANANJAY. You have found him for ever !

Enter the Devotees of Bhairava, singing.

Victory to Him, who is Terrible,

The Lord of Destruction,

The Uttermost Peace !

The Dissolver of doubts,

The Breaker of fetters,

Who carries us beyond all conflicts,

The Terrible ! the Terrible !

Victory to the fearful Flame,

That tears the heart of Darkness !

That Turns to ashes things that are dead !

Victory to Him, whose voice thunders

forth Truth,

Whose right arm smites the unrighteous,

Whose guidance leads mortals across

death !

The Terrible ! the Terrible !

(*The End.*)

Note by the Author.

[The waterfall round which the action of this play revolves is named Mukta-dhārā—the Free Current. Such a descriptive name may sound strange in English, but those who are familiar with geographical names prevalent in India, will at once be reminded of the *Pagla-jhora*—the waterfall of Darjeeling, whose meaning is the Mad Stream.

The name Free Current is sure to give rise in the readers' minds to the suspicion that it has a symbolic meaning ; that it represents all that the word 'freedom' signifies in human life. This interpretation

73

4

10

1

I

3

The night is dark ; clouds thunder overhead.
How will he come to me,

Who wait expectantly,
Wistfully seated on my prepared bed?
What other thing, O Friend, could there be
done?

Love brought me all the way,
Taught not to fear or stay :
How without sight of him to endure till
night is run?

My dreams are gone : the lightning scorcheth
sore

My heart ; the thunder roll
Re-echoes in my soul—
But Jñānadāsa sayeth : "Your Love is at the
door."

4
Smile and look, O Radha ; look and smile
to me.
Wouldst thou kill the life in one who loveth
thee?

The moon, nectar-giving, cooleth the worlds
through space.
Why dost thou burn me with the same moon-
shaped face?

Who would not be pleased, seeing dust
turned to gold?
"To wish to touch her foot's dust—is that to
be too bold?"

So saith Jñānadāsa.

5
Nay, since thou flutest, flutest, flutest so,
The damsel doth but yearn the more, the
more ;
And how should she make her feelings not
to show,
Now thy beauty's charm is revealed
unto the core?

Like the waning moon in the day-time glare
She looks, because she keeps awake
night after night ;
And sorrow that is more than any heart
could bear
Pales her with grief, and her breathing
ceases quite.

Everybody says that if you meet her now,
For Gokul 't will be good, 't will be good,
it will ;
And Jñānadāsa saith : "Nay, Syam, but
hearken thou ;
Thy name is panacea for her every every
ill."

6
Only a Lover can understand
The beat of the Loved one's heart.
For me the charms of the world depart :
I lie in my Love's one hand.
Over the household work I start,
And ever my soul is making moan,
And none can prevent it. On my life,
Among the folk, or here alone,
I feel like a tinker's wife.
In the house the elderly people heap
Abuse on my head all day :
Bitter as death are the things they say
From morning till time to sleep.
And my Beloved it is alway
That maketh them do such bane.
There is no soul to take my part :
None knoweth the aching of my heart ;
To whom should I then complain?
Chandidās saith : "The happy way
Is boldly all your love to say."

7
In my pride I built a palace,
And my Lover was to hold me there
In his arms, like wine within a chalice,
All the night long that the moon made fair,
When the cuckoo called with his voice
Unto his mate, I clad myself in robes
Whose colours were to make my Love
rejoice,
And so these ornaments and pearly globes.
Someone unknown hath lured my Love away :
Broken my palace—who could think such
sin?
How shall I live the whole night through
till day,
Outside the joy all others pant within?
These betels spiced and camphored—unto
whom
To give them now? and ye, mālati flowers,
Wreathed to make glad my Lover in this
room,
How shall I breathe throughout the lonely
hours?
Why do I not die quickly? Is there still
Hope in these breasts that only feel their
woes?
"Patience, my Lady ; soon you have your
will!"

So saying, Narottama Dasa goes.

J. A. CHAPMAN,
Librarian, Imperial Library, Calcutta.

A STORY IN FOUR CHAPTERS

BY RABINDRANATH TAGORE.

IV

I, SRIVILAS

THERE was once an Indigo factory on this spot. All that now remains of it are some tumble-down rooms belonging to the old house, the rest having crumbled into dust. When returning homewards, after performing Damini's last rites, the place as we passed by it, somehow appealed to me, and I stayed on alone.

The road, leading from the river-side to the factory gate, is flanked by an avenue of *sissoo* trees. Two broken pillars still mark the site of the gateway, and portions of the garden wall are standing here and there. The only other memento of the past is the brick-built mound over the grave of some Musalman servant of the factory. Through its cracks, wild flowering shrubs have sprung up. Covered with blossoms, they sway to the breeze and mock at death, like merry maidens shaking with laughter while they chaff the bridegroom on his wedding day. The banks of the garden pool have caved in and let the water trickle away, leaving the bottom to serve as a bed for a coriander patch. As I sit out on the roadside, under the shade of the avenue, the scent of the coriander, in flower, goes through and through my brain.

I sit and muse. The factory, of which these remnants are left, like the skeleton of some dead animal by the wayside, was once alive. From it flowed waves of pleasure and pain in a stormy succession, which then seemed to be endless. Its terribly efficient English proprietor, who made the very blood of his sweating cultivators run blue,—how tremendous was he compared to puny me!

Nevertheless, Mother Earth girded up her green mantle, undismayed, and set to work so thoroughly to plaster over the disfigurement wrought by him and his activities that the few remaining traces require but a touch or two more to vanish for ever.

This scarcely novel reflection, however, was not what my mind ruminated over. "No, no!" it protested. "One dawn does not succeed another merely to smear fresh plaster* over the floor. True, the Englishman of the factory, together with the rest of its abominations, are all swept away into oblivion like a handful of dust,—but my Damini!"

Many will not agree with me, I know. Shankaracharya's philosophy spares no one. All the world is *maya*, a trembling dew drop on the lotus leaf. But Shankaracharya was a *sannyasin*. "Who is your wife, who your son?" were questions he asked, without understanding their meaning. Not being a *sannyasin* myself, I know full well that Damini is not a vanishing dew drop on the lotus leaf.

But, I am told, there are householders also, who say the same thing. That may be. They are mere householders, who have lost only the mistress of their house. Their home is doubtless *maya*, and so likewise its mistress. These are their own handiwork, and when done with, any broom is good enough for sweeping their fragments clean away.

* The wattle-and daub cottages of a Bengal village are cleaned and renovated every morning by a moist clay mixture being smeared by the housewife over the plinth and floors.

I did not keep house long enough to settle down as a householder, nor is mine the temperament of a *sannyasin*,—that saved me. So the Damini whom I gained became neither housewife nor *maya*. She remained true to herself and, to the end, my Damini. Who dares call her a shadow?

Had I known Damini only as mistress of my house, much of this would never have been written. It is because I knew her in a greater, truer relation, that I have no hesitation in putting down the whole truth, recking nothing of what others may say.

Had it been my lot to live with Damini as others do in the every-day world, the household routine of toilet and food and repose would have sufficed for me as for them. And after Damini's death, I could have heaved a sigh and exclaimed with Shankaracharya: "Variegated is the world of *maya*!" before hastening to honour the suggestion of some aunt or other well-meaning elder, by another essay at sampling its variety. But I had not adjusted myself to the domestic world, like a foot in a comfortable old shoe. From the very outset I had given up hope of happiness,—no, no, that is saying too much; I was not so non-human as that. Happiness I certainly hoped for, but I did not arrogate to myself the right to claim it.

Why? Because it was I who persuaded Damini to give her consent to our marriage. Not for us was the first auspicious vision* in the rosy glow of festive lamps, to the rapturous strains of wedding pipes. We married in the broad light of day, with eyes wide open. . . .

2

When we went away from Lilananda Swami, the time came to think of ways and means, as well as of a sheltering roof. We had all along been more in danger of surfeit than of starvation, with the hospitality which the devotees of the Master pressed on us, wherever we

* At one stage of the wedding ceremony a red screen is placed round the Bride and Bridegroom and they are asked to look at each other. This is the Auspicious Vision.

went with him. We had almost come to forget that to be a householder involves the acquiring, or building, or at least the renting of a house; so accustomed had we become to cast the burden of its supply upon another, and to look on a house as demanding from us only the duty of making ourselves thoroughly comfortable in it.

At length we recollected that Uncle Jagamohan had bequeathed his share of the house to Satish. Had the Will been left in Satish's custody, it would by this time have been wrecked, like a paper boat, on the waves of his emotion. It happened, however, to be with me; for I was the executor. There were three conditions attached to the bequest which I was responsible for carrying out. No religious worship was to be performed in the house. The ground floor was to be used as a school for the leather-dealers' children. And after Satish's death, the whole property was to be applied for the benefit of that community. Piety was the one thing Uncle Jagamohan could not tolerate. He looked on it as more defiling even than worldliness; and probably these provisions, which he facetiously referred to in English as 'sanitary precautions', were intended as a safeguard against the excessive piety which prevailed in the adjoining half of the house.

"Come along," I said to Satish. "Let's go to your Calcutta house."

"I am not quite ready for that yet," Satish replied.

I did not understand him.

"There was a day," he explained, "when I relied wholly on reason only to find at last that reason could not support the whole of life's burden. There was another day, when I placed my reliance on emotion, only to discover it to be a bottomless abyss. The reason and the emotion, you see, were alike mine. Man cannot rely on himself alone. I dare not return to town until I have found my support."

"What then do you suggest?" I asked.

"You two go on to the Calcutta house. I would wander alone for a

time. I seem to see glimpses of the shore. If I allow it out of my sight now, I may lose it for ever."

As soon as we were by ourselves, Damini said to me: "That will never do! If he wanders about alone, who is to look after him? Don't you remember in what plight he came back, when he last went wandering? The very idea of it fills me with fear."

Shall I tell the truth? This anxiety of Damini's stung me like a hornet, leaving behind the smart of anger. Had not Satish wandered about for two whole years after Uncle's death,—had that killed him? This question of mine did not remain unuttered. Rather, some of the smart of the sting got expressed with it.

"I know, Srivilas Babu," Damini replied. "It takes a great deal to kill a man. But why should he be allowed to suffer at all, so long as the two of us are here to prevent it?"

The two of us! Half of that meant this wretched creature, Srivilas! It is, of course, a law of the world, that in order to save some people from suffering others shall suffer. All the inhabitants of the earth may be divided into two such classes. Damini had found out to which I belonged. It was a compensation, indeed, that she included herself in the same class.

I went and said to Satish: "All right, then, let us postpone our departure to town. We can stay for a time in that dilapidated house on the river side. They say it is subject to ghostly visitations. This will serve to keep off human visitors."

"And you two?" inquired Satish.

"Like the ghosts, we shall keep in hiding as far as possible."

Satish threw a nervous glance at Damini,—there may have been a suggestion of dread in it.

Damini clasped her hands as she said imploringly: "I have accepted you as my *guru*. Whatever my sins may have been, let them not deprive me of the right to serve you."

3

I must confess that this frenzied pertinacity of Satish's quest is beyond my understanding. There was a time when I would have laughed to scorn the very idea. Now I had ceased to laugh. What Satish was pursuing was fire indeed, no will-o-the-wisp. When I realised how its heat was consuming him, the old arguments of Uncle Jagamohan's school refused to pass my lips. Of what avail would it be to find, with Herbert Spencer, that the mystic sense might have originated in some ghostly superstition, or that its message could be reduced to some logical absurdity? Did we not see how Satish was burning,—his whole being aglow?

Satish was perhaps better off when his days were passing in one round of excitement,—singing, dancing, serving the Master,—the whole of his spiritual effort exhausting itself in the output of the moment. Now that he has lapsed into outward quiet, his spirit refuses to be controlled any longer. There is now no question of seeking emotional satisfaction. The inward struggle for realisation is so tremendous within him, that we are afraid to look on his face.

I could remain silent no longer. "Satish," I suggested, "don't you think it would be better to go to some *guru* who could show you the way and make your spiritual progress easier?"

This only served to annoy him. "Oh do be quiet, Visri," he broke out irritably. "For goodness' sake, keep quiet! What does one want to make it easier for? Delusion alone is easy. Truth is always difficult."

"But would it not be better," I tried again, "if some *guru* were to guide you along the path of Truth?"

Satish was almost beside himself. "Will you never understand," he groaned, "that I am not running after any geographical truth? The Dweller within can only come to me along my own true path. The path of the *guru* can only lead to the *guru's* door."

What a number of opposite principles have I heard enunciated by this same mouth of Satish. I, Srivilas, once the

favorite disciple of Uncle Jagamohan,— who would have threatened me with a big stick if I had called him Master,— I had actually been made by Satish to massage the legs of Lilananda Swami. And now not even a week has passed, but he needs must preach to me in this strain! However, as I dared not smile, I maintained a solemn silence.

"I have now understood", Satish went on, "why our scriptures say that it is better to die in one's own *dharma* rather than court the terrible fate of taking the *dharma* of another. All else may be accepted as gifts, but if one's *dharma* is not one's own, it does not save, but kills. I cannot gain my God as alms from anybody else. If I get Him at all, it shall be I who win Him. If I do not, even death is better."

I am argumentative by nature and could not give in so easily. "A poet," said I, "may get a poem from within himself. But he who is not a poet needs must take it from another."

"I am a poet," said Satish, without blenching.

That finished the matter. I came away.

Satish had no regular hours for meals or sleep. There was no knowing where he was to be found next. His body began to take on the unsubstantial keenness of an over-sharpened knife. One felt this could not go on much longer. Yet I could not muster up courage to interfere. Damini, however, was utterly unable to bear it. She was grievously incensed at God's ways. With those who ignored Him, God was powerless,—was it fair thus to take it out of one who was helplessly prostrate at His feet? When Damini used to wax wroth with Lilananda Swami, she knew how to bring it home to him. Alas, she knew not how to bring her feelings home to God!

Anyhow, she spared no pains in trying to get Satish to be regular in satisfying his physical needs. Numberless and ingenious were her contrivances to get this misfit creature to conform to domestic regulations. For a considerable space, Satish made no overt objection to her endeavours. But one morning he waded

across the shallow river to the broad sand-bed along the opposite bank, and there disappeared from sight.

The sun rose to the meridian: it gradually bent over to the West; but there was no sign of Satish. Damini waited for him, fasting, till she could contain herself no longer. She put some food on a tray, and with it toiled through the knee-deep water till she found herself on the sand bank.

It was a vast expanse on which not a living creature of any kind was to be seen. The sun was cruel. Still more so were the glowing billows of sand, one succeeding the other, like ranks of crouching sentinels guarding the emptiness. As she stood on the edge of this spreading pallor, where all limits seemed to have been lost, where no call could meet with any response, no question with any answer, Damini's heart sank within her. It was as if her world had been wiped away and reduced to the dull blank of original colorlessness. One vast "No" seemed to be stretched at her feet. No sound, no movement, no red of blood, no green of vegetation, no blue of sky,—but only the drab of sand. It looked like the lipless grin of some giant skull, the tongueless cavern of its jaws gaping with an eternal petition of thirst to the unrelenting fiery skies above.

While she was wondering in what direction to proceed, the faint track of foot-steps caught Damini's eye. These she pursued and went on and on, over the undulating surface, till they stopped at a pool on the further side of a sand-drift. Along the moist edge of the water could be seen the delicate tracery of the claw marks of innumerable water-fowl. Under the shade of the sand-drift sat Satish.

The water was the deepest of deep blue. The fussy snipets were poking about on its margin, bobbing their tails and fluttering their black and white wings. At some distance were a flock of wild duck quacking vigorously and seeming never to get the preening of their feathers done to their own satisfaction. When Damini reached the top of the mound which

formed one bank of the pool, the ducks took themselves off in a body, with a great clamour and beating of wings.

Satish looked round and saw Damini. "Why are you here?" he cried.

"I have brought you something to eat," said Damini.

"I want nothing," said Satish.

"It is very late—" ventured Damini.

"Nothing at all," repeated Satish.

"Let me then wait a little," suggested Damini. "Perhaps later on—?"

"Oh, why will you—" burst out Satish, but as his glance fell on Damini's face, he stopped short.

Damini said nothing further. Tray in hand she retraced her steps through the sand, which glared round her like the eye of a tiger in the dark.

Tears had always been rarer in Damini's eyes than lightning flashes. But when I saw her that evening,—seated on the floor, her feet stretched out before her,—she was weeping. When she saw me, her tears seemed to burst through some obstruction and showered forth in torrents. I cannot tell what it felt like within my breast. I came near and sat down on one side.

When she had calmed herself a little I inquired: "Why does Satish's health make you so anxious?"

"What else have I to be anxious about?" She asked simply. "All the rest he has to think out for himself. There I can neither understand nor help."

"But consider, Damini," I said. "When man's mind puts forth all its energy into one particular channel, his bodily needs become reduced correspondingly. That is why, in the presence of great joy or great sorrow, man does not hunger or thirst. Satish's state of mind is now such, that it will do him no harm even if you do not look after his body."

"I am a woman," replied Damini. "The building up of the body with our own body, with our life itself, is our *dharma*. It is woman's own creation. So when we women see the body suffer, our spirit refuses to be comforted."

"That is why," I retorted, "those who are busy with things of the spirit

seem to have no eyes for you, the guardians of mere bodies!"

"Haven't they!" Damini flared up. "So wonderful, rather, is the vision of their eyes, it turns everything topsy-turvy."

"Ah, woman," said I to myself. "That is what fascinates you. Srivilas, my boy, next time you take birth, take good care to be born in the world of topsy-turvydom."

4

The wound which Satish inflicted on Damini, that day on the sands, had this result that he could not remove from his mind the agony he had seen in her eyes. During the succeeding days he had to go through the purgatory of showing her special consideration. It was long since he had freely conversed with us. Now he would send for Damini and talk to her. The experiences and struggles through which he was passing were the subject of these talks.

Damini had never been so exercised by his indifference as she now was by his solicitude. She felt sure this could not last, because the cost was too much to pay. Some day or other Satish's attention would be drawn to the state of the account, and he would discover how high the price was; then would come the crash. The more regular Satish became in his meals and rest, as a good householder should, the more anxious became Damini, the more she felt ashamed of herself. It was almost as if she would be relieved to find Satish becoming rebellious. She seemed to be saying: "You were quite right to hold aloof. Your concern for me is only punishing yourself. That I cannot bear!—I must," she appeared to conclude, "make friends with the neighbours again, and see if I cannot contrive to keep away from the house."

One night we were roused by a sudden shout: "Srivilas! Damini!" It must have been past midnight, but Satish could not have taken count of the hour. How he passed his nights we knew not, but the way he went on seemed to have cowed the very ghosts into flight.

We shook off our slumbers, and came

out of our respective rooms to find Satish on the flagged pavement in front of the house, standing alone in the darkness. "I have understood!" he exclaimed as he saw us. "I have no more doubts."

Damini softly went up and sat down on the pavement. Satish absently followed her example and sat down too. I also followed suit.

"If I keep going," said Satish, "in the same direction along which He comes to me, then I shall only be going further and further away from Him. If I proceed in the opposite direction, then only can we meet."

I silently gazed at his flaming eyes. As a geometrical truth what he said was right enough. But what in the world was it all about?

"He loves form," Satish went on, "so He is continually descending towards form. We cannot live by form alone, so we must move on towards His formlessness. He is free, so His play is within bonds. We are bound, so we find our joy in freedom. All our sorrow is, because we cannot understand this."

We kept as silent as the stars.

"Do you not understand, Damini?" pursued Satish. "He who sings proceeds from his joy to the tune; he who hears, from the tune to joy. One comes from freedom into bondage, the other goes from bondage into freedom; only thus can they have their communion. He sings and we hear. He ties the bonds as He sings to us, we untie them as we hear Him."

I cannot say whether Damini understood Satish's words, but she understood Satish. With her hands folded on her lap she kept quite still.

"I was hearing His song through the night," Satish went on, "till in a flash the whole thing became clear to me. Then I could not keep it to myself, and called out to you. All this time I had been trying to fashion Him to suit myself, and so was deprived.—O Desolator! Breaker of ties! Let me be shattered to pieces within you, again and again, for ever and ever. Bonds are not for me, that is why I can hold on to no bond for long. Bonds are yours, and so are you kept eternally bound to

creation. Play on, then, with our forms and let me take my plunge into your formlessness.—O Eternal, you are mine, mine, mine.—" With this cry Satish departed into the night towards the river.

After that night, Satish lapsed back into his old ways, forgetful of all claims of rest or nourishment. As to when his mind would rise into the light of ecstasy, or lapse into the depths of gloom, we could make no guess. May God help her, who has taken on herself the burden of keeping such a creature within the wholesomeness of worldly habit. . . .

5

It had been stiflingly oppressive the whole day. In the night a great storm burst on us. We had our several rooms along a verandah, in which a light used to be kept burning all night. That was now blown out. The river was lashed into foaming waves, and a flood of rain burst forth from the clouds. The splashing of the waves down below and the dashing of the torrents from above played the cymbals in this chaotic revel of the gods. Nothing could be seen of the deafening movements which resounded within the depths of the darkness, and made the sky, like a blind child, break into shivers of fright. Out of the bamboo thickets pierced a scream as of some bereaved giantess. From the mango groves burst the cracking and crashing of breaking timber. The river-side echoed with the deep thuds of the falling masses of the crumbling banks. Through the bare ribs of our dilapidated house the keen blasts howled and howled like infuriated beasts.

On such a night the fastenings of the human mind are shaken loose. The storm gains entry and plays havoc within, scattering into disorder its well-arranged furniture of convention, tossing about its curtains of decorous restraint in disturbing revelation. I could not sleep. But what can I write of the thoughts which assailed my sleepless brain? They do not concern this story.

"Who is that?" I heard Satish cry out all of a sudden in the darkness.

"It is I,—Damini," came the reply. "Your windows are open and the rain is streaming in. I have come to close them."

As she was doing this she found Satish had got out of his bed. He seemed to stand and hesitate, just for a moment, and then he went out of the room.

Damini went back to her own room and sat long on the threshold. No one returned. The fury of the wind went on increasing in violence.

Damini could sit quiet no longer. She also left the house. It was hardly possible to keep on one's feet in the storm. The sentinels of the revelling gods seemed to be scolding Damini and repeatedly thrusting her back. The rain made desperate attempts to pervade every nook and cranny of the sky.—If only Damini could give outlet to her agony in just such a world-drowning flood!

A flash rent the sky from end to end with terrific tearing thunder. It revealed Satish standing on the river brink. With a supreme effort Damini reached him in one tempestuous rush outvying the wind. She fell prone at his feet. The shriek of the storm was overcome by her cry: "At your feet I swear I had no thought of sin against your God! Why punish me thus?"

Satish stood silent.

"Thrust me into the river with your feet, if you would be rid of me. But return you must!"

Satish came back. As he re-entered the house he said: "My need for Him whom I seek is immense,—so absolutely, that I have no need for anything else at all. Damini, have pity on me and leave me to Him."

After a space of silence Damini said: "I will."

6

I knew nothing of this at the time, but heard it all from Damini, afterwards. So when I saw through my open door, the two returning figures pass along the verandah to their rooms, the desolation of my lot fell heavy on my heart and took me by the throat. I struggled up from

my bed. Further sleep was impossible that night.

The next morning, what a Damini was this who met my gaze? The demon dance of last night's storm seemed to have left all its ravages on this one forlorn girl. Though I knew nothing of what had happened, I felt bitterly angry with Satish.

"Srivilas Babu," said Damini. "Will you take me on to Calcutta?"

I could guess all that these words meant for her, so I asked no questions. But, in the midst of the torture within me, I felt the balm of consolation. It was well that Damini should take herself away from here. Repeated, buffeting against the rock could only end in the vessel being broken up.

At parting, Damini made her obeisance to Satish, saying: "I have grievously sinned at your feet. May I hope for pardon?"

Satish with his eyes fixed on the ground replied: "I also have sinned. Let me first purge my sin away and then will I claim forgiveness."

It became clear to me, on our way to Calcutta, what a devastating fire had all along been raging within Damini. I was so scorched by its heat that I could not restrain myself from breaking out in revilement of Satish.

Damini stopped me frenziedly. "Don't you dare talk so in my presence!" she exclaimed. "Little do you know of what he saved me from! You can only see my sorrow. Had you no eyes for the sorrow he has been through in order to save me? The hideous thing tried to destroy the Beautiful and got well kicked for its pains—Serve it right!—Serve it right!—" Damini began to beat her breast violently with her clenched hands. I had to hold them back by main force.

When we arrived in the evening, I left Damini at her aunt's and went over to a lodging house, where I used to be well-known. My old acquaintances started at sight of me. "Have you been ill?" they cried.

By next morning's post I got a letter from Damini. "Take me away," she wrote. "There is no room for me here."

It appeared that her aunt would not have her. Scandal about us was all over the town. The Poojah numbers of the weekly newspapers had come out shortly after we had given up Lilananda Swami. The instruments for our execution had been kept sharpened. The carnage turned out to be worthy of the occasion. In our *shastras* the sacrifice of she-animals is prohibited. But, in the case of modern human sacrifice, a woman victim seems to add to the zest of the performers. The mention of Damini's name was skilfully avoided. But no less was the skill which did away with all doubt as to the intention. Anyhow, it had resulted in this shrinkage of room in the house of Damini's distant aunt.

Damini had lost her parents. But I had an idea, that one of her brothers was living. I asked Damini for his address, but she shook her head saying they were too poor. The fact was, Damini did not care to place her brother in an awkward position. What if he also came to say there was no room?

"Where will you stay, then?" I had to inquire.

"I will go back to Lilananda Swami."

I could not trust myself to speak for a time,—I was so overcome. Was this, then, the last cruel trick which Fate had held in reserve?

"Will the Swami take you back?" I asked at length.

"Gladly!"

Damini understood men. Sect-mongers rejoice more in catching adherents, than in gaining truths. Damini was quite right. There would be no dearth of room for her at Lilananda's, but—

"Damini," I said, just at this juncture. "There is another way. If you promise not to be angry, I will mention it."

"Tell me," said Damini.

"If it is at all possible for you to think of marrying a creature, such as I am —"

"What are you saying, Srivilas Babu?" interrupted Damini. "Are you mad?"

"Suppose I am," said I. "One can sometimes solve insoluble problems by becoming mad. Madness is like the wishing carpet of the Arabian Nights. It can

waft one over the thousand petty considerations which obstruct the every-day world."

"What do you call petty considerations?"

"Such as: What will people think?—What will happen in the future?—and so on, and so forth."

"And what about the vital considerations?"

"What do you call vital?" I asked in my turn.

"Such as, for instance: What will be your fate, if you marry a creature like me?" said Damini.

"If that be a vital consideration, I am reassured. For I cannot possibly be in a worse plight than now. Any movement of my prostrate destiny, even though it be a turning over to the other side, cannot but be a sign of improvement."

Of course I could not believe that some telepathic news of my state of mind had never reached Damini. Such news, however, had not, so far, come under the head of 'Important'—at least it had not called for any notice to be taken. Now action was definitely demanded of her.

Damini was lost in silent thought.

"Damini," I said. "I am only one of the very ordinary sort of men,—even less, for I am of no account in the world. To marry me, or not to marry me, cannot make enough difference to be worth all this thought."

Tears glistened in Damini's eyes. "Had you been an ordinary man, it would not have cost me a moment's hesitation," she said.

After another long silence, Damini murmured: "You know what I am."

"You also know what I am," I rejoined.

Thus was the proposal mooted, relying more on things unspoken than on what was said.

Those who, in the old days, had been under the spell of my English speeches had mostly shaken off their fascination during my absence; except only Naren, who still looked on me as one of the rarest

products of the age. A house belonging to him was temporarily vacant. In this we took shelter.

It seemed at first that my proposal would never be rescued from the ditch of silence, into which it had lumbered at the very start; or at all events that it would require any amount of discussion and repair work, before it could be hauled back on the high road of 'yes' or 'no'.

But man's mind was evidently created to raise a laugh against mental science, with its sudden practical jokes. In the spring, which now came upon us, the Creator's joyous laughter rang through and through this hired dwelling of ours.

All this while, Damini never had the time to notice that I was anybody at all; or it may be that the dazzling light from a different quarter had kept her blinded. Now that her world had shrunk around her, it was reduced to me alone. So she had no help but to look on me with seeing eyes. Perhaps it was the kindness of my fate, which contrived that this should be her first sight of me.

By river and hill and sea shore have I wandered along with Damini, as one of Lilananda's *kirtan* party, setting the atmosphere on fire with passionate song, to the beat of drum and cymbal. Great sparks of emotion were set free as we rang the changes on the text of the Vaishnava poet: *The noose of love hath bound my heart to thy feet*. Yet the curtain which hid me from Damini was not burnt away.

But what was it that happened in this Calcutta lane? The dingy houses, crowding upon one another, blossomed out like flowers of paradise. Verily God vouchsafed to us a miracle. Out of this brick and mortar, he fashioned a harp-string to voice forth His melody. And with His wand He touched me, the least of men, and made me, all in a moment, wonderful.

When the curtain is there, the separation is infinite; when it is lifted, the distance can be crossed in the twinkling of an eye. So it took no time at all. "I was in a dream," said Damini. "I wanted this shock to wake me. Between

that 'you' of mine and this 'you' of mine there was a veil of stupor. I salute master again and again, for it is he who dispelled it."

"Damini," I said. "Do not keep your gaze on me like that. Before, when you made the discovery that this creator God is not beautiful, I was able to baffle it; but it will be difficult to do so now."

"I am making the discovery," replied, "that this creation of God has beauty."

"Your name will go down in history," I exclaimed. "The planting of the explorer's flag on the South Pole heights is a child's play to this discovery of you. 'Difficult' is not the word for it. You will have achieved the impossible!"

I had never realised before how short our spring month of Phalgún is. It is only thirty days, and each of the day is not a minute more than twenty-four hours. With the infinite time, which God has at his disposal, such parsimony failed to understand!

"This mad freak that you are becoming,—," said Damini, "what will your people have to say to it?"

"My people are my best friends. They are sure to turn me out of the house."

"What next?"

"Next it will be for you and me to build up a home, fresh from the very foundations. That will be our own special creation."

"You must also fashion afresh the mistress of your house, from the very beginning. May she also be your creation with no trace left of her old battered condition!"

We fixed a day in the following month for the wedding. Damini insisted that Satish should be brought over.

"What for?" I asked.

"He must give me away."

Where the madcap was wandering was not sure. I had written several letters, but with no reply. He could hardly have given up that old haunted house, otherwise my letters would have been returned as undelivered. The chance

were, that he had not the time to be opening and reading letters...

"Damini," said I, "you must come with me and invite him personally. This is not a case for sending a formal invitation letter. I could have gone by myself, but my courage is not equal to it. For all we know, he may be on the other side of the river, superintending the preening of the ducks' feathers. To follow him there is a desperate venture of which you alone are capable!"

Damini smiled. "Did I not swear I would never pursue him there again?"

"You swore you would not go to him with food any more. That does not cover your going over to invite him to a repast!"

8

This time everything passed off smoothly. We each took Satish by one hand, and brought him along with us, back to Calcutta. He was as pleased as a child receiving a pair of new dolls!

Our idea had been to have a quiet wedding. But Satish would have none of that. Moreover, there were the Musalman friends of uncle Jagamohan. When they heard the news, they were so extravagantly jubilant,—the neighbours must have thought it was for the Amir of Kabul, or the Nizam of Hyderabad, at the very least. But the height of revelry was reached by the newspapers in a very orgy of calumny. Our hearts, however, were too full to harbour any resentment. We were quite willing to allow the blood-thirstiness of the readers to be satisfied, and the pockets of the proprietors to be filled—along with our blessings to boot.

"Come and occupy my house, Visri, old fellow," said Satish.

"Come with us, too," I added. "Let us set to work together, over again."

"No, thank you," said Satish: "My work is elsewhere."

"You won't be allowed to go, till you have assisted at our house-warming," insisted Damini.

This function was not going to be a crowded affair, Satish being the only

guest. But it was all very well for him to say: "Come and occupy my house." That had already been done by his father, Harimohan,—not directly, but through a tenant. Harimohan would have entered into possession himself; but his worldly and other-worldly advisers warned him, that it was best not to risk it,—a Musalman having died there of the plague. Of course the tenant, to whom it was offered, ran the same spiritual and physical risks, but then why need he be told?

How we got the house out of Harimohan's clutches is a long story. The Musalman leather-dealers were our chief allies. When they got to know of the contents of the Will, we found further legal steps to be superfluous!

The allowance, which I had all along been getting from home, was now stopped. It was all the more of a joy to us to undertake together the toil of setting up house without outside assistance. With the seal of Premchand-Koychand, it was not difficult for me to secure a professorship. I was able to supplement my income by publishing notes on the prescribed text-books, which were eagerly availed of as patent nostrums for passing examinations. I need not have done so much, for our own wants were few. But Damini insisted that Satish should not have to worry about his own living while we were here to prevent it.

There was another thing, about which Damini did not say a word, and which, therefore, I had to attend to secretly. That was the education of her brother's son and the marriage of his daughter,—both matters beyond the means of her brother himself. His house was barred to us; but pecuniary assistance has no caste to stand in the way of its acceptance. Moreover, acceptance did not necessarily involve acknowledgment. So I had to add the sub-editorship of a newspaper to my other occupations.

Without consulting Damini, I engaged a cook and two servants. Without consulting me, Damini sent them packing the very next day. When I objected, she made me conscious how ill-judged was my attempted consideration for her. "If I

am not allowed," she said, "to do my share of work, while you are slaving away, where am I to hide my shame?"

My work outside and Damini's work at home flowed on together like the confluent Ganges and Jumna. Damini also began to teach sewing to the leather-dealers' little girls. She was determined not to take defeat at my hands. I am not enough of a poet to sing how this Calcutta house of ours became Brindaban itself, our labours the flute strains which kept it enraptured. All I can say is, that our days did not drag, neither did they merely pass by,—they positively danced along.

One more springtime came and went; but never another.

Ever since her return from the cave temple, Damini had suffered from a pain in her breast, of which, however, she then told no one. This suddenly took a turn for the worse, and when I asked her about it she said: "This is my secret wealth, my touchstone. With it, as

dower, I was able to come to you. Else, I would not have been worthy."

The doctors, each of them, had a different name for the malady. Neither did they agree in their prescriptions. When my little hoard of gold was blown away between the cross fire of the doctors' fees and the chemists' bills, the chapter of medicament came to an end, and change of air was advised. As a matter of fact, nothing else of changeable value was left to us except air.

"Take me to the place from which I brought the pain," said Damini. "It has no dearth of air."

When the month of Magh ended with its full moon, and Phalgun began; while the sea heaved and sobbed with the wail of its lonely eternity; Damini, taking the dust of my feet, bade farewell to me with the words:

"I have not had enough of you. May you be mine again in our next birth."

THE END.

RAM-LEELA*

BY MISS SEETA CHATTERJEE.

THE hot and sultry evening was drawing to a close. It was still insufferably warm, and the leaves of the guava tree which stood by the house, were unstirred by a single whiff of air and looked like the creation of a painter's brush, so motionless they were.

The house stood at the extreme end of a small town of the United Provinces, but one look sufficed to tell that the inhabitants came from Bengal. On the small verandah in front two children sat playing. One was about five years of age, another about three. The elder was clad in a dirty and ragged cloth, which ill became his beautiful and fair

appearance. The younger was not good looking at all. But he was dressed in a frock of gaudy pink silk, profusely decorated with black lace, whose pristine glory had become somewhat tarnished through constant contact with the oily body of the child.

A voice cried out shrilly from the inner apartments: "Sheolal, why don't you bring in baby here? I have been shrieking for about half an hour; are you deaf, that you cannot hear?"

Being thus addressed, in atrocious Hindustani, the boy servant, Sheolal, had reluctantly to come down from the guava tree where he had been hunting for edible fruits. The voice acted like a storm signal, and with two half-ripe guavas in his hand, he picked up the rebellious child and proceeded to enter the

* The annual festival in Upper India to celebrate the deified hero Ram's victory over the Rakshas king Ravan of Lanka or Ceylon.

house. The elder one followed voluntarily, having been thus deprived of his playmate.

As soon as he had reached the kitchen the child wriggled himself free of his servant's arms and tumbled upon the back of the lady, who was busy cooking there. He scented something extra good and so at once tried to secure a share. The elder child, too, after a bit of hesitation came and stood behind.

The mistress of the house tried to shake off the greedy child and cried out impatiently: "Now get down, it is too hot and I cannot endure it. Here, take this."

But the gift which her outstretched arm offered, did not reach the proper quarter. Before the smaller child could get off her back and take it, the eager hand of the elder had already grabbed it and bitten a large piece off. And then the fat was in the fire.

The shrill cries of the defrauded child filled the room. The mistress of the house sprang up in a tearing rage and cried out: "You burnt-faced child, how dare you snatch things off the hands of my own child? You beggar, we have spoilt you too much;" with this she dealt him two or three blows with the hot frying iron.

But this child, too, had a mother. As soon as she heard her child crying she arrived on the scene. She was the widowed cousin of the master of the house and this was her only child. She snatched up the child in her arms and said sharply: "Why, how is this, sister? You, too, are a mother, then how could you beat this child so unmercifully? what if he had taken a sweetmeat?"

The quarrel promised to be a good one, but it ended untimely. Mohinee was only a cousin, and a poor dependant moreover. So of course she had to give up soon and resorted to tears. The rest of the family soon gathered and after a period of fierce abuse and heated words, all agreed that never in their lives had they come across such a piece of wickedness as that Dulal, son of Mohinee, and to think that Mohinee should take the part of that boy of hers and quarrel with her protectress! Here was ingratitude, if you like.

Mohinee had to retire, discomfited from the scene. After dealing out two or three smart slaps on the back of Dulal, who was the centre of the strife and cause of all her sufferings, she flung herself down on the damp floor of her room and began to weep.

Dulal was now in a fix. To snatch things off from other persons' hands and to eat them was all right. And if in consequence he received blows with heated iron implements he minded them very little. To beat the weak and to be beaten by the strong came quite natural to him and if one was the party beaten, a bit of howling cleared the sky again and one need not think more about it. But it was too hard for his child's heart to bear the silent anger and indifference of the whole household. He did not mind the beating at all, but why did not they speak to him? He wandered about disconsolately all over the house and at last came and stood by his mother's door. His face wore a depressed look. But his mother also took no notice of him. He stood there for a long time, then moved off slowly. He had to pass a solitary evening, while sorrow took gradual possession of his little heart. Even when he went to sleep, his troubles had no ending. On other nights he used to clasp his mother tight in his arms and so fall asleep on the poor bed, but to-night his mother pushed away his hand and said: "Get away from me, you wretched child. Why must you be so greedy, you beggar's brat? What insults had I not to suffer for your sake?"

Every morning the youngest child was sent out for an airing in a perambulator. The child's mother washed him and dressed him in fine clothes and Sheolal brought out the perambulator and took away the child. Dulal sometimes accompanied them on foot, but more often he did not. He usually sat by his mother while she cut up the vegetables with the knife, and he played with the potatoes. But to-day he was angry with his mother. Why should everyone treat him so unkindly? He had only taken a bit of a sweetmeat. He, too, would no more speak to mother, let her remain silent. Dulal would go away to the old man, who sat by the ruined temple selling sweets, and he would not come back any more, no, never. The old man was very good, he always gave Dulal sweet things to eat, and never asked for a pice. But the place was very far off, how to reach it? He did not know the road well. Sheolal, too, had started long ago, otherwise Dulal could have followed him easily. But no matter. Sheolal would go again in the evening and then Dulal would follow him unseen, and so go away from these bad people. He would sit by the side of the old man and help him

sell sweets. Would not that be great fun? Let mother sit alone; he did not want her any more.

The evening came apace. Dulal ran home in a hurry, scarcely finishing his play with the gardener's boy. Sheolal might have already gone. He could see no signs of the perambulator or of Sheolal. Dulal ran along the road, expecting to see him in front every moment. He went on and on. The last rays of the setting sun were then filtering through the thick leaves of the wayside trees. A single 'ekka' would now and then jingle past, or a passenger pass singing on. But where had Sheolal gone with baby's perambulator? But was not this the way which led to the ruined temple? Dulal turned into it with great glee. He would soon reach his old friend, and then farewell to sorrows and cares.

As soon as it became dark, Sheolal came back wheeling the carriage. The child in it was drooping with sleep. Mohinee ran out anxiously. "Sheolal, where is Dulal?" she asked.

Sheolal was dragging the heavy perambulator up the verandah and he replied in his imperfect Bengali: "I don't know aunt, I have not seen him."

The house was thoroughly searched, the usual haunts of Dulal were all visited, but in vain. Sheolal even went to the length of disregarding the frowns of his mistress. Distressed at the sight of the poor widow's tears, he went and looked up and down all the neighbouring streets. But no Dulal anywhere. The master of the house heard nothing of his nephew's disappearance that night, because his wife thought it foolish to trouble him after his day's work.

But on the next morning, the foolish Mohinee could no more be restrained. Her weeping and wailing disturbed the whole household. The police were informed; Mohinee offered twenty rupees as a reward—it was all that she possessed—to anyone who would find Dulal for her. But none turned up to claim it. But the days passed on. Time regards not sorrow or joy. So six years went past.

II

The deep joy which throbs through the heart of autumn, constantly reminds man of the source of all joys. So this is the season, in which every part of the country holds its

chief religious festival. In Bengal there is heard the music which accompanies the worship of the goddess Durga. The upper provinces, too, do not remain behindhand. Old and young look forward eagerly to the celebration of Ramleela. It seems as if their god Ramchandra really does come down from his celestial abode to dwell for a few days with his devout worshippers. They see again enacted those scenes, which first had taken place in a forgotten age, in the magnificent capital of King Dasaratha, in the green forest glades of Panchabati, and in the city of Lanka, overcast with the grim shadow of death.

Today the big procession of Ramleela was to parade the streets of the city. Groups of children dressed in gay attire went about in every direction accompanied by servants. A thousand rainbows seem to have appeared together on the streets. In these parts of India, there must be found a coloured cap for the little boy, and a coloured scarf for the little maid, even if you don't find anything else. The road along which the procession was to pass was full to overflowing. The noise was enough to tear down the very heavens. The large buildings on both sides of the road were gaily decorated and eager black eyes darted through every door and window, every chink and crevice. The sight-seers, though come to pay their respects to the ancient ages, were yet fully alive to the demands of the present one. The stalls of the sweetmeat sellers, the betel-leaf venders and sherbet sellers looked like beehives from the number of eager customers. More enterprising traders were hawking about their dainty merchandise, shouting in stentorian voices to attract attention. A large house stood on the left side of the street, and all its verandahs, terraces and cornices were crowded with Bengalis. The children were playing and shouting on the wide verandah in front. Some five or six girls sat immovable amidst this joyous clamour, their young faces unnaturally grave and their braided hair covered with gold lace. They were not more than ten or twelve years of age, but they already thought themselves too old to play. The inner apartments, too, were full of lady guests. Whether they had a good sight of the procession or not, mattered little to them, the joy of getting out of their homes for once, was enough. Laughter, jokes, and criticism of one another's new dress and ornaments

flowed unrestrained. Malicious remarks about one another's manners and conduct, too, were not wanting. The ladies of the household could not sit and enjoy their tempting conversation, they had to go about serving refreshments to the guests, mostly uninvited. The green fields of Bengal and the joyous autumnal festival were far away; but man cannot live without joy, so these exiles were trying their best to make the festival of this province their own.

The ladies had small hopes of seeing the procession, so they contented themselves with talking. But the others were visibly getting impatient. There was no sign whatever of the procession and meanwhile the dust and heat were stifling them.

But what was that? The expectant crowd heaved a sigh of relief. The procession must be really coming this time. The sounds of music drew nearer and nearer and shouts proclaiming the victory of Ramchandra grew louder every moment.

First appeared a band of horsemen. The sunlight flashed like fire upon their dress of rich brocade and on the caparisons of the horses, profusely decorated with gold work. These were the heralds of the procession, the mere sight of them chased away all fatigue and impatience, and an immense shout went up from the populace, "Victory to the Lord Ramchandra."

The main body of the procession now swung into sight. It was a huge concourse of elephants, horses, chariots and richly dressed attendants. These carried flags of various colours and sizes, some of them were small and worked with gold thread, others were huge banners of dark coloured cloth, gaily streaming in the breeze. Some also carried long rods of silver. Four or five white stallions were seen very gaudily caparisoned walking in the procession with their beautiful heads proudly held high, as if conscious of their importance. They had no riders on their backs. The elephants had howdahs of gold and silver, and caparisons of red and velvet hung down their backs. They carried the gods and goddesses and went on their stately way without paying any attention to anything. Each carried on its back one celestial couple, Shiva and Durga, Vishnu and Lakshmi, or Indra and his queenly consort. The crowd bowed down to each with folded hands. To them they were real gods and goddesses.

Suddenly a ludicrous strain mingled in this stream of pious fervour. The undulating motion of the elephant caused the wig of false hair to fly off the head of the charming queen of heaven, disclosing the shaved head beneath. She hastened to cover her shame by drawing a veil over her head.

But there were others, too, taking part in the stately pageant, who did not properly belong either to the Ramayana or to any of the Puranas. A girl was seen riding a spirited horse. She carried a drawn sword in her hand and had a bow and quiver slung on her shapely shoulder. She was meant to represent the heroic Queen of Jhansi, who died defending her kingdom.

Clowns, too, appeared in numbers. The small children gaped in dismay and wonder at their frightful appearances. The elephant carrying Ram, Lakshman and Seeta were to come last. All looked expectantly in that direction.

The procession now became thin and straggling. The elephants and horses no longer crowded upon one another's heels. A tree made of silver was borne past. From each of its branches, hung a splendidly dressed nymph. When all eyes were turned to it with wonder, the elephant of Ram heaved into sight. Again the shout went up from countless throats, "Victory to the great god Ram!" All began to bow down with folded hands to the beautiful youths seated on the elephant. Flowers showered down upon them like rain, from the roofs and balconies of the houses and were thrown up to them from the bystanders. The monkey god Hanuman, the chief votary of Ram, also came in for a share of the shouts and flowers of the populace. The procession thus came to an end and the crowd now began to stream towards the field, where scenes representing the abduction of Seeta and the burning of Lanka were to be enacted.

At one end of the large field, a number of houses had been set up, built of bamboo frames and covered with coloured paper. This was intended to represent the city of Lanka. On the other side was set up the forest of Panchabati. Surpanakha, the demon princess, and Jatayu, the king of birds, were waiting in the forest, but the band of Rakshases could not yet be seen. Here, too, was the same immense crowd and the same tremendous clamour. The purdah ladies had appeared in closely shut up

carriages, to witness the festivities. The horses had been taken off, the children hoisted up on the roof of the carriages, while the fair occupants of the carriages tried to satisfy their curiosity by looking over one another's head through the partially opened shutters of the windows.

The play had begun. People could not clearly see the abduction of Seeta, but immediately after, they caught sight of an immense bird, made of wood, which gave furious chase to Ravan, the king of demons, and struck him repeated blows on the head; with a pair of beaks made of bamboo. But alas, a few minutes after, the sword of Ravan cleft off his head, which rolled down to the ground. The forest of Panchabati stood desolate and deserted, while the king of the demons fled away taking its presiding goddess.

Then began the burning of Lanka. The energy and enthusiasm of Hanuman the great monkey, knew no bounds. He flourished his immense tail and soon had the whole city of Lanka in flames. The architects had concealed a large number of rockets, bombs and crackers within the bamboo frameworks. These now went off with awful noise. The glare of the flames, the noise of the fireworks and the shouts of the populace made the scenes quite realistic.

The affair now came to an end. Ram and Lakshman had now to retire from the scene on their elephant. Their attendants made

way for them through the thick crowd with the help of their sticks and succeeded in bringing them close to the elephant. It had not been brought in amongst the crowd for fear of accidents, but had been kept outside. The shower of flowers again began and shouts rent the air once more.

But suddenly something strange occurred in front. The crowd began to shower abuses upon someone. A tussle ensued; some one was trying to force a way to the divine pair, but the attendants would not allow it. Terrible shrieks rent the air; someone was fighting a way to Ram.

Suddenly a Bengali woman, dressed in the white garments of a widow, tore herself from the detaining hands of the crowd and flung herself before Ram. "Oh my darling, oh my Dulal," she cried and clasped the bejewelled form of the youthful Ram to her breast.

For a moment amazement robbed the crowd of speech and motion. The next moment, the attendants of Ram, roughly pushed her back. The face of the young boy, the object of worship to so many thousands, expressed marks of deep disgust. He hastily walked to the elephant and mounted up.

"Victory to Lord Ram!" cried the crowd and the huge elephant passed slowly out of it.

His mother had once pushed Dulal away from her. And Dulal now pushed her away from him more completely.

AN AMERICAN SAVANT AT CALCUTTA UNIVERSITY

BY DR. SUDHINDRA BOSE, M.A., PH.D., LECTURER IN THE DEPARTMENT
OF POLITICAL SCIENCE, STATE UNIVERSITY OF IOWA.

FOR the first time in the history of the University of Calcutta, an American has been chosen as the next Tagore Lecturer of International Law. The name of this savant is Dr. James W. Garner.

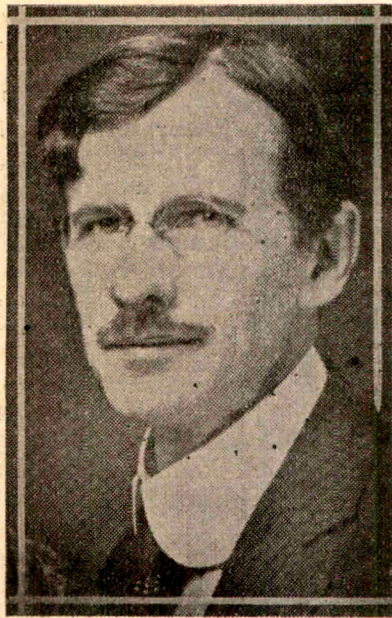
He is a man of international fame. As the head of the Department of Political Science at the State University of Illinois for the past seventeen or eighteen years, he has ranked among the foremost political thinkers

of this continent. During the year 1921, he was exchange professor in the universities of France, lecturing in the University of Paris, and nine of the provincial universities. He also lectured in the Universities of Brussels, Ghent, and Cambridge. His lectures in the French universities have been published at Paris under the title, *Idees et Institutions Politiques Americaines*. Recently Professor Garner has been elected a Fellow of the

Royal Historical Society of England.

The fact that he is going to Calcutta next fall has won the kindly expressions of opinion from the students of political science all over the United States. India needs a scholar of his proportions.

Dr. Garner is a sound political thinker, a deep historical philosopher. His sympathies, as the writer can recall when he in his undergraduate days used to attend Professor



DR. JAMES W. GARNER.

Garner's lecturers at Illinois, are democratic. He despises moral torism. He is a born liberal and progressive. He is in world politics an optimist, whose American enthusiasm is tempered by his practical wisdom and tactful ability. He is, however, a man of strong convictions—and what is more—he has to the full the courage of those convictions.

Professor Garner has made many valuable

contributions to the enrichment of historical and political studies. He has published more than two hundred articles on political and legal questions in American and European scientific journals, and in 1910-1911 was editor in chief of *The Journal of American Society of Criminal Law and Criminology*. He has also contributed various articles to *New International Encyclopaedia*, *Encyclopaedia Americana*, and the *Encyclopaedia of American Government*. He is the author of a long list of books, among them, *History of the United States* in four volumes (in collaboration with Senator Henry Cabot Lodge), *Government of the United States*, *Introduction to Political Science*, and *International Law and the World War* in two volumes. Besides, he is the translator, from the French, of Brissand's *History of French Public Law*. In 1921 he published through an Indian firm in Calcutta a book entitled *Civil Government for Indian Students* (in co-operation with Sir William Marris, Governor-designate of Assam).

Though a scholar by instinct, and a keen analyst of abstruse governmental theories and systems by profession, Dr. Garner is a man's man. He is a very gracious person to meet. He has none of that snobbishness which is frequently associated with European professors in India. Indeed, Dr. Garner has about him a magnetic quality which makes a centre of human interest.

Professor Garner is a real, successful teacher, because he can not only teach his subjects admirably, but he can inspire his students to greater efforts. Though always in touch with the realities of the matter-of-fact world, he is fresh in mind and young in sympathy. To have this hundred-percent American scholar at Calcutta would go a long way toward a careful study of political science in general, and international law in particular.

TEERE IS NO NIGHT

There is no night ; it is not true ;
The world is one vast dawn of blue
Wherein the stars are faintly seen,
Wandering dreamland that has been.

The is no dark ; it cannot be ;
I know in every lovely tree
The joy of souls that passed along
Unshadowed pathways into song.

E. E. SPEIGHT

THE LAST OF THE PEISHAWAS

III

MR. Elphinstone and the British Government complained of Baji Rao's conduct because he asserted that he had the right to nominate the Guicowar's Diwan and also of enquiring into the Guicowar's domestic concerns. In fact Baji Rao looked upon the Guicowar as his feudatory.

"This policy of the Peshwa met with the strong disapproval of the British Government who considered that the only power left to the Peshwa of all his old connections with the Guicowar was that of granting investiture to the legal successor to the Baroda *Gadi*."

The British Government was not going to acknowledge the suzerainty of the Peishawa over the Guicowar, for it considered that the Peishawa had lost his right by the Treaty of Bassein. To the Peishawa's mind this point was not so very clear and decisive, for we are told by Colonel Wallace that

"the assistance given to the Guicowar by the Honorable Company had been timely, and it had been efficacious; but none was deceived into the idea that it had been disinterested or gratuitous. The Guicowar state had been the utensil of the Honorable Company; it had been embraced as an ally when required, and dismissed when no longer wanted; treaties had been made respecting it, in which it was not consulted; treaties had been made with it which had been abrogated when it suited the Company's convenience; *sometimes it had been induced to wage war with the Peishwa as an independent state and then again, on the return of peace, it had been acknowledged as a vassal merely of the Maratha Empire; thus its external policy had been altogether dictated.*"

From the words put in italics in the above extract it is obvious how uncertain were the relations between the Peishawa and the Guicowar. We cannot find fault with the Peishawa for trying to clearly define his connections with the Guicowar.

But it was not the policy of the British

Government to help the Peishawa now in any way in their power. They took no steps to settle his claims on the Guicowar or clearly define his relations with him.

The course which the British Government now adopted towards the Peishawa must be admitted by all candid historians to be nothing short of treachery. The war with Nepal was now over and so the British had time now to turn to other affairs. The Marquess Hastings considered the Peishawa an easy game, and so he decided that the British arms should be turned against him. All the benefits which the British had obtained by their connection with him were now forgotten, and as he was no longer of any use to them, so he should be sacrificed now to gratify their ambition.

The territorial revenue of the Bombay Presidency was not at this time enough to support its civil, marine, and military establishments. All the costly establishments of the English, who had been always seeking ways and means to make themselves rich at the expense of the natives of this country, required money to fill the pockets of their employees. The provinces which formed the Satrapy of the Peishawa were very fertile and the revenue which the Peishawa derived from these provinces amounted to a crore and a half of rupees every year. The eyes of the wordly-minded, ambitious English naturally turned to them. Perhaps this might account for their not trying to compose the differences between the Peishawa and the Guicowar and always trying to find pretext for a quarrel with Baji Rao, through whose instrumentality they had so enormously benefited.

The English made every preparation for going to war with the Peishawa.

"On the 7th of April, 1817, Lord Moira warned Sir Evan Napier that war between the British and the Peshwa was imminent..... and that he was to hold himself in readiness, to seize the Peshwa's portion of Gujrat and the Northern portion of the Konkan." (Bombay Gazetteer, Baroda volume, page 225.)

Thus it was not the Peishawa but the English who wanted war. And if the Peishawa was found to make warlike preparations, we cannot blame him, for knowing the sentiments of the English towards him, and seeing their preparations for war, Bajji Rao naturally, as a precautionary measure and in self-defence, tried to amass troops.* But no one could

* If we are to believe the testimony of two English officers, it would seem that it was never the intention of Bajji Rao to go to war with the English. This will be evident from the following extract from a paper of Lieut. General Briggs published by Colebrooke in his life of Elphinstone:—

"The doctor, who was in the habit of passing an hour every day with Mr. Elphinstone reading Greek and Italian, was supposed to be in his (Peshwa's) confidence, though he was only treated as a common friend. The Peshwa begged that the doctor might be sent to attend some members of his family; and the kindness that he there received, and the manner in which the Peshwa spoke of his fidelity and attachment to the English deceived the doctor till the day when the war was declared. In the same manner he gained over the services of the English commandant of the contingent who, to the last hour, professed to believe that the Peshwa would never make war with us."

The following account penned by General Briggs shows the feelings of gratitude which the Peshwa entertained for the British. General John Briggs writes:—

".....At length, one day—it was in April 1817—the Peshwa sent a message by his Minister that he desired to see Mr. Elphinstone, to confer on state affairs.

.....On the arrival of Mr. Elphinstone and suit, the Peishwa was found sitting in a small private apartment, from which, after the usual compliments, he dismissed the attendants, and said, 'I have requested this meeting, Mr. Elphinstone, to endeavour to disabuse your mind of some injurious impressions you seem to have formed as to my feelings and intentions towards your Government. Remember that I have been connected with you from my childhood. Let me go back to the time when a cabal united against my father, now in heaven, on the death of his nephew, who was assassinated by his own guards in his palace; and when he, the next heir, came forward to claim his rights, you are aware how he was persecuted, and driven by the rebellious nobles out of his country. At this crisis there were the great chiefs, Holkar and Scindia and Gackwar to whom it would have been natural for him to apply for aid against his own sub-

overreach the English diplomatists because of their wonderful capacity for intrigues. Elphinstone's capacity for intrigues was notorious.

The chief among the intriguers whom Elphinstone looked upon as his friend and on whose information he acted was Balajee Pant Natoo, a name which should be held in detestation by every Indian. His conduct was fully exposed to the world by the agent of the deposed Raja of Satara, Rango Bapoojee. Balajee Pant Natoo was capable of every dishonest and mean act in order to curry favour with the English. And yet he was the confidential friend of Mr. Elphinstone

jects, but he passed them by, and placed himself under the protection of the British Government and made a treaty with it. Scarcely had I reached the age of manhood when an accident left the Masnud again vacant, and my enemies deprived me of my claim of succession. Your Government interfered, and I eventually obtained my rights. But my opponents were too strong, and, having marched an army to Poona, defeated my troops. I fled, not to seek assistance from my countrymen, but from the English at Bombay, and by your armies I was restored to my capital and my throne. How can you believe that, with all this load of obligation to your Government, I should ever have a design to make war against it? My whole body, from my head to my feet, has been nourished by the salt of the English. Look at the situation, however, from another point of view. I am not so ignorant of the history of British power in this country as not to know that whosoever has engaged in war with it has been defeated, and his sovereignty has passed away. In former times, when Hyder Ally, aided by the French, made war against the English, he could gain no ground; and it is said that on his death-bed he urged his son, Tippu Sultan, to keep at peace and to cultivate the friendship of the English. He was too proud and too confident. In two great wars, although assisted by the French, Tippu was beaten, his territories divided, and at last he was destroyed. Since my re-establishment at Poona, have I not witnessed the defeat of those regular troops of infantry and artillery, trained under European officers for the great Mahratta chiefs, Holkar and Scindia, who carried everything before them in Hindustan, but who, when they ventured to oppose the English, were beaten time after time with heavy losses, and eventually reduced to make peace at great sacrifices of territory and treasure? In my case, however, I ask, where are the regular troops? Where are my infantry or my guns to cope with your enemies? Yet, I am suspected of desiring to engage in war against my best friends.'

'During the whole of this speech' which was delivered in his native tongue, Mahrattée, the Peishwa was perfectly cool, nor did he exhibit any symptoms either of agitation or resentment."

Memoir of John Briggs, pp. 44-45.

who followed his advice and acted on his information.*

Another confidential friend of Mr. Elphinstone was Yashvantrav Ghorepade. Regarding this man, the author of the Poona volume of the Bombay Gazetteer writes :—

"Yashvantrav Ghorepade, a friend of Mr. Elphinstone and of many British officers, was at this time in disgrace with Mr. Elphinstone on account of some intrigues."

But Yashvantrav knew the royal road to favor with Mr. Elphinstone. The latter hated the Peishawa like anything and so any cock and bull story against Baji Rao would not only please Elphinstone but certainly secure his favour and goodwill. So all the evidence of the so-called treachery of the Peishawa rests on Mr. Elphinstone's correspondence, who depended for information on such men as Balaji Pant Natoo and Yashvantrav Ghorepade.

* Balaji Pant Natoo was a menial employed on 5 or 6 rupees a month at Bhore in the Satara District. From Bhore he went to Poona and was in the service of the Rastia Sardars. These Sardars were not in the good graces of the Peishawa Baji Rao. Balaji Pant Natoo was introduced into the British Residency at Poona as an agent of the Rastia Sardars. In that capacity he used to tell the successive British Residents, tales and fibs against the Peishawa, for he thought that by so doing he would further the cause of his masters, the Rastia Sardars. He so far ingratiated himself with Mr. Elphinstone that the latter looked upon him as his right-hand man, and depended upon him for all informations regarding the Peishawa and his doings.

After the overthrow of the Peishawa, Balaji Pant Natoo was highly praised and recommended to the Governor-General of India by Mr. Elphinstone for the grant of a jaghire. In his letter to Mr. John Adam, Chief Secretary to Government, Fort William, dated camp at Corygaum, 5th September, 1818, Mr. Elphinstone wrote :

".....The services of Balaji Pant have been before brought to the notice of His Excellency the most noble the Governor-General; he has since conducted himself with exemplary fidelity notwithstanding the Peishwa's frequent attempts to corrupt him. His services were of the greatest use both during the war and the period which preceded it and he is at present employed under Captain Grant with the Raja of Satara, the most confidential situation held by any native in this part of the country. I therefore beg leave earnestly to recommend the villages mentioned in the enclosed should be confirmed to him by a regular Enam grant under the seal of the Governor-General or under mine by His Excellency's authority.

We have said before that Baji Rao's preparations were in their very nature indicative of self-defence. Elphinstone knowing that the English Government wanted to go to war with the Peishawa, made some extraordinary demands on him.† Trimbakji Danglia had been confined at Tannah under the guard of British troops. But he escaped from his place of confinement and was again at large. It did not reflect much credit on the English vigilance, that one of their prisoners escaped from their prison without their knowing anything about it. Trimbakji was said to be in the Peishawa's territory. Without showing much respect or courtesy to the Peishawa, Elphinstone

"His present salary is calculated on the principle of his receiving the pension formerly granted to him. I would therefore not recommend his pension being reduced in consequence of his new grant. It is indeed desirable to make the grant in a spirit of liberality, as it is the first reward yet made to any of our immediate dependants, and as the zeal with which we are served must depend on those rewards. The grant will of course be included in the one I have recommended for rewards to adherents."

Of course the Governor-General approved of the recommendation of Mr. Elphinstone. When the latter left India for good he gave the following certificate to Balaji Pant Natoo written with his own hand.

"Balaji Pant Natoo was connected with the Poona Residency from the time of Sir Barry Close in 1803 or 4. He entered into the residency employments about 1816 and in the troubles that followed and in the settlement of the country showed himself an able, zealous, and trustworthy public servant. He was my principal native agent during most of the time I was commissioner in the Deccan, was consulted by me on all subjects and gave me every reason to be satisfied with his judgment and fidelity.

Bombay, 13th November, 1829.

(Sd.) M. Elphinstone."

† How Elphinstone was anxious for the sight of a war will be evident from the following extract from his diary :

"Active employment, bodily or mental, here or in a camp; enlarging my knowledge, keeping awake my imagination; enterprising journeys; *the sight of a war if possible*; bustle at Calcutta; applause for zeal and energy—these must be the grand objects of my desires, and must not be longed for, but prized or worked for."

Again, under April 6th, 1817, he entered in his diary :—

"I think a quarrel with the Peishwa desirable, and therefore look on everything with perfect security, except the prospect of undecided conduct on the part of Lord Moira. Even on the 31st I did not feel the slightest anxiety."

taxed him in a very offensive manner to deliver up Trimbakji or war with the English must follow. He demanded the surrender of Trimbakji within a month and the immediate delivery of the three hill forts of Sinhgad, Purandhar and Raigad as a pledge that Trimbakji would be surrendered. Elphinstone was going to invest Poona with British troops when on the 8th May 1817 Baji Rao issued an order for the surrender of the three hill forts. With the humiliation inflicted on the Peishawa, one would have thought that the English would have been quite content. But the English were quite prepared for the war. So to add insult to injury, the Brahman chief was obliged to sign the treaty known as Treaty of Poona dated 13th June, 1817. This was forced on him in a manner which he could not resist. The English wanted a pretext for this new treaty and so it was alleged to be necessary as a compensation for the murder of Gangadhar Shastree. Two years had elapsed since the murder of that Brahman ambassador, and it would be remembered that it was convenient for the English Government to affect to believe that the Peishawa was not a party to the murder. But circumstances had now altered, and so the English raked up the old matter and made the Peishawa confess at the point of the bayonet that he had a hand in the murder of Gangadhar Shastree. The Peishwa was a weak man and as repeatedly said above, he was false to himself. To him power was sweet, and, the friendship with the English was sweeter still. To maintain the show of authority and also the friendship of the Christian English, he was ready to do anything. So there was not much difficulty for Elphinstone to extort the so-called confession of the murder of the Shastree from the Peishawa. Baji Rao did not possess that metal of which Pratap Singh, the Raja of Satara, was made. When the English charged the Raja of Satara with conspiring against them, the Raja was told that if he would sign a paper admitting his guilt, all differences then existing should fall into oblivion. It is well known how the Raja lost his kingdom but did not

sign that paper. The Raja was true to himself, which the Peishawa was not. For reasons already adduced before it is impossible to believe that the Peishawa was guilty of the murder. But supposing that Baji Rao was a party to the murder, why were two years allowed to expire before any reparation was demanded of him?

By this new treaty of Poona, Baji Rao lost most of his fertile provinces and his resources were seriously crippled. The British Government did not arbitrate to settle the pecuniary demands of the Peishawa on the Gaikwar but by this treaty the Peishawa was made to part with his share of the revenue of Gujrat in settlement of all his claims on the Gaikwar. Of course the English had all along an eye on the fertile provinces of Gujrat, and the Peishawa and Trimbakji Danglia incurred their displeasure because the lease of the Ahmedabad Farm was not renewed in favor of the Gaikwar but was given to Trimbakji.

The blow dealt to the Peishawa by this new Treaty was one from which it was difficult for him to recover. He was so much disgusted with all these transactions that he left Poona and went to Pandarpur and thence to Mahuli in the vicinity of Satara at the junctions of the two rivers Kristna and Yena and hence a place regarded as sacred by all devout Hindus. It was at this place that he requested Sir John Malcolm to see him—a request, which Malcolm complied with. Baji Rao complained of his crippled state under the Treaty of Poona and of the loss of the friendship of the English, and declared his longing to have the friendship renewed. Sir John Malcolm advised him to collect troops and send a contingent to the aid of the English in the coming war with the Pindaris. Sir John Kaye, the biographer of Malcolm writes:—

“When, in August, Malcolm was importuned to visit him, he (Baji Rao) had appeared to be really sincere in the expression of his desire to stand fast by the British alliance, but he had then been much exasperated by recent transactions—an unwelcome treaty had been forced upon him—and it was not difficult, in this frame of mind, to persuade him that the sovereignty of the Mahrattas was threatened;

and that his true interest lay in hostility to the British Government. So the troops that he had collected avowedly with the intention of aiding our operations, were now held together for the purpose of resisting them.

"Such a gathering of troops at Poonah could have but one result. A large body of ill-disciplined Maharatta soldiers were little likely, under any circumstances, to remain quiescent in the neighbourhood of the capital. It was necessary that they should commit excesses of some kind; and the temper which they manifested in the autumn of 1817 rendered certain the direction in which excesses would be committed. Their minds had been inflamed by false (?) representations of the hostile designs of the British. They believed that their very existence, as a military body, was threatened and that there would soon be nothing but 'Company's service from one end of India to the other.'"

When such were the feelings of the Mahrattas in general against the English, we cannot reasonably blame Baji Rao for his inability to send any contingent to the aid of the English. Vengeance sleeps long but it never dies. Baji Rao, though a weak man and false to himself, tried to get rid of the halter which had been tightened round his neck by the English. He was their prisoner and he tried to break out of the prison house. It is true, as observed by Kaye, that Baji Rao "had been much exasperated by the recent transactions." Seeing the faithlessness of the English, he could not easily believe that they had not some ulterior motives in requesting him to send a contingent of troops to their aid. What he probably suspected was that the English meditated treachery. By denuding his territories of troops, it would be an easy task for the English to force another unwelcome treaty on him and to further cripple his state. This thought was not unnatural for him to indulge in, seeing the treatment he had been subjected to.

His subjects also seeing the state of affairs cried loudly for war. Bapu Gokhla pledged his honor and offered his services

* In an official despatch, Mr. Elphinstone wrote:—

"The openness and vigor of His Highness's preparations, joined, perhaps with some pity for his losses, and to some hope of the restoration of the Mahratta greatness, render His Highness's cause more popular than it used to be."

to lead the troops against the English. No British author has a word to say against this Mahratta chief. He had no selfish motive to serve by siding with the Peishawa.

Bapu Gokhla was not an enemy of the English. The dispatches of the Duke of Wellington bear testimony to the assistance which he rendered to them. He was instrumental also to a certain extent in getting the Treaty of Bassein signed by the Peishawa. Taking all these facts into consideration it cannot be said that he was a bitter enemy of the English. No, he was disgusted with the 'grasping policy' of the English and sincerely believed that they were bent upon the destruction of the Mahratta nation.

Bapu Gokhla was now appointed as the Peishawa's commander-in-chief. But Elphinstone was not idle. The exaggerated reports as to the Peishawa's doings and the lies as to his movements which the emissaries and confidential friends like Balajee Pant Natoo whispered into Elphinstone's ears led him to ask the British Troops to come to his assistance at once.* Two English commanders,

* From the procrastination and delay on the part of the Peishawa and his commander-in-chief it is not reasonable to suppose that they did not seriously think of going to war with the English. They would have also in all probability sent the contingent to the aid of the English, but Mr. Elphinstone's doings provoked the war. His biographer, Sir T. E. Colebrooke writes:—

"The cantonment had been placed in the immediate vicinity of the city by Sir Arthur Wellesley, with a view to its defence; but it was surrounded by enclosures, and owing to the close proximity of the Peishawa's army an attack might have been made without a moment's warning."

"To withdraw the troops from their dangerous position was to provoke the hostility for which the court was preparing.....The precautionary step, however, admitted of no delay, and Mr. Elphinstone quietly intimated to the Peishwa that Sir Thomas Hislop's orders to move the troops to Kirkee would be acted upon immediately. Orders were sent to hasten the march of a European regiment from Bombay, and General Smith was requested to send back a light battalion to the cantonment at Siroor."

It does not appear from the official records that Mr. Elphinstone ever asked the Peishawa to send his contingent to the aid of the British; he never remonstrated with him for levying such a large number of troops. But, on the contrary, we find Elphinstone himself making every preparation for war and thus

General Smith and Colonel Burr, came with their troops to Poona and on the 5th November, 1817 was fought the memorable battle of Kirkee in which the Peishawa's troops were defeated. The Peishawa watched the battle from the celebrated Parvati Temple. The defeat did not cast any reflection on Bapu Gokhla's military skill, for not having worthy generals under him, he had to plan and conduct every movement of the

provoked the Peishawa and the Mahrattas, to go to war against the English. His biographer writes :—

"On the afternoon of October 30th, the British battalion marched into the cantonment, and Mr. Elphinstone hesitated no longer to order the withdrawal of the whole force to a well chosen position four miles from the city, an act which both parties understood as a preparation for war. This seasonable reinforcement, and the additional security we obtained by the position of the troops, put an end to the motives which made Mr. Elphinstone desire to anticipate hostilities, and he now calmly awaited the attack, knowing the moral importance which belongs to the fact of not appearing to be the aggressor in such a conflict."

Thus it is evident that Mr. Elphinstone did everything in his powers to provoke the war.

The want of plan of campaign also shows that the Peishawa and his ministers never contemplated seriously to go to war with the English. Bapu Gokhla was credited with possessing a thorough knowledge of the tactics of European warfare. Hence had he strong and good grounds to believe that the Peishawa meant war with the English, it is not likely that he would have committed those fatal mistakes which cost him his life and the Peishawa his kingdom. In all probability he would have made his plan of campaign such as would have led him to success, victory and glory, had the Peishawa been determined on war with the English. The author of "Fifteen Years in India" writes :—

"Thoughtless, in reflecting upon what he saw and heard, was much at a loss to account for the conduct of the Peshwa, who considering it a hopeless undertaking again to attack Colonel Burr, nevertheless remained near Poona in a position backed by a chain of high hills, affording no retreat but through difficult passes, while an enemy, flushed with success and inflamed with resentment, was approaching to attack him. In short, Charles expected that the force would have been immediately led against the enemy, with the certainty of complete success; he inferred that the Peshwa had committed a fatal error by awaiting the junction of General Smith's division with that of Colonel Burr, and that after his failure at Kirkee, his real interests demanded a retreat from Poona into the plains of the Deccan, where his numerous cavalry would have been useful in harassing a pursuing enemy, and in keeping up the spirit of his confederates."

It seems that the Peishawa had no intention to go to war with the English, but seeing the threatening position of the English, there was no other alternative for him than to attack the English, without forming any definite plan of campaign.

troops. Besides there were traitors in his camp who not only supplied information to the Resident, Mr. Elphinstone, but did everything in their power to defeat Bapu Gokhla's undertaking. Moreover, his advice to attack the English before the junction of the troops under General Smith and Colonel Burr could take place, was not attended to. All these points satisfactorily account for the defeat of the Peishawa at Kirkee. The author of "Fifteen Years in India", who was an officer and took part in the battle at Kirkee, thus bears testimony to the high military skill possessed by Gokhla.

"Gokhla's men were individually brave, and as he was an experienced and able general, well acquainted with our tactics, for he had fought as an auxilliary under Sir Arthur Wellesley, and seen some of the most dashing service in India; but his troops being in a disorganised state, and without that mutual dependence upon each other which discipline ensures, he never could actuate them with his own brave spirit, and they invariably deserted him in the hour of trial."^{*}

The same author in another place of his work thus speaks of him :—

"His (Gokhla's) person was large, his features fine and manly, and his complexion nearly fair.....It is impossible not to respect the spirit of Gokhla. The judgment with which he prepared to receive General Smith was only equalled by his valour and skill in bravely endeavouring to retrieve the day..... and the muse of history will encircle his name with a laurel for fidelity and devotion in his country's cause."[†]

After the battle of Kirkee, the Peishawa left Poona as a fugitive, still at the head of a large army under command of Bapu Gokhla. Several battles were still fought with varying fortunes so inseparable from war. But the death of his able commander-in-chief Bapu Gokhla seemed to have damped his spirit and there being no other general who could have properly taken his place, and he himself being of a timid nature and possessing no military training, the Peishawa was now anxious to sue for peace and accordingly he made overtures to Sir John Malcolm.

* Fifteen Years in India; or, Sketches of a Soldier's Life. From the journal of an official in His Majesty's service. London 1823, p. 492.

† Ibid : pp. 504 & 505.

Mr. Elphinstone knew fully well how unpopular the English were in the Deccan and even the death and capture of the Peishawa would not crush their spirit of independence. The Maharattas were not going to part with their liberty. To pacify them he commenced intriguing with the Raja of Satara. That prince was at that time in the camp of the fugitive Peishawa. Mr. Elphinstone by means of his emissaries succeeded in getting hold of his person and used him as a trump card in this political game.

But the timid Baji Rao lost all heart to any longer resist the English. He made overtures to Malcolm which were very favourably received, the reasons for which Malcolm thus wrote to the Chief Secretary to Government. He wrote:—

"The opportunities I have had of judging the state of feeling of every class, from the prince to the lowest inhabitant of this extensive empire, now and formerly subject to the Maharattas, makes me not hesitate in affirming that so far as both the fame of the British Government and the tranquillity of India are concerned, the submission of Baji Rao and voluntary abdication of his power are objects far more desirable than either his captivity or death. Should he be slain, his fate would excite pity, and might stimulate ambition, as the discontented would probably, either now or hereafter, rally round a real or pretended heir to his high station. If he were made prisoner, sympathy would attend him and the enemies of the English Government would continue to cherish hopes of his one day effecting his escape. But if he dismisses his adherents, throws himself upon our generosity and voluntarily resigns his power, the effect, so far as general impression is concerned, will be complete, and none will be found to persist in defending a cause which the ruler himself has abandoned."

These considerations prompted Malcolm to obtain as soon as possible the voluntary submission of Baji Rao. He tempted Baji Rao with a large pension of 8 lakhs of rupees a year. The bait was tempting to the timid Peishawa and he was very easily netted, thus sealing the doom of the line of the Peishawas.

It was not from any spirit of generosity but from sheer selfishness that Malcolm was prompted to grant the pension of 8 lakhs to Baji Rao. This will

be apparent from his letters, a few extracts from which are given below. To Sir Thomas Munro he wrote afterwards:—

"I have not been so happy in this case as to anticipate the wishes of the Governor General. He expected Baji Rao would get no such terms; that his distress would force him to submit on any conditions; and that his enormities deprived him of all right either to princely treatment or princely pension. I think the lord will, when he hears all, regret the precipitation with which he formed his judgment. In the first place he will find, that in spite of the report made by every commanding officer, who ever touched Baji Rao that he had destroyed him, that the latter was not destroyed, but had about six thousand good horses and five thousand infantry, and the gates of Asseer wide open, all his property sent in there, and half his councillors praying him to follow it, while Jeswant Rao Lar was passionately ambitious of being a martyr in the cause of the Marhatta sovereign; add to this the impossibility of besieging Asseer till after the rains—the difficulty of even half blockading it, and the agitated state of the country—and then let the lord pronounce the article I purchased was worth the price I paid; and he will find it proved I could not get it cheaper."

Again in a letter to Mr. Adam, dated 19th June 1818, Malcolm declared, in the first place, that the condition of Baji Rao was not so desperate at the beginning of June but that he might have protracted the war, with no hope assuredly of eventual success, but with the certainty of keeping our armies for some time in the field at a ruinous expense to the State.

Baji Rao made his submission in June 1818 and was sent to Bithoor, near Cawnpore, on the river Ganges, where he died at an advanced age in 1850. He was the last of the Peishawas and his political career terminated in 1818.

English writers have described him as addicted to all sorts of debauchery, and a cruel, oppressive and tyrannical sovereign. The falsity of these statements will become evident when we remember the fact of the old age which he attained and the vigorous physical constitution which he always maintained—quite impossible for any man addicted to debauchery.

But even assuming that he was a debauched prince, was he worse off than many of the sovereigns of that period? Why do English writers take delight in

painting him in the blackest colours possible, forgetting that the members of their own royal family of that period were not immaculate saints? What about the secret history of the Georges and the mysteries of the court of London?

If it be true that he was cruel and oppressive to his subjects, then it would have been quite impossible for his subjects to have attained that material prosperity which they undoubtedly did, under his *regime*. The population of Poona at that time was much larger than it is now and as to its prosperous condition an Englishman has borne testimony as follows:—

"On a late excursion into the Deccan I was exceedingly pleased and surprised to observe the great appearance of prosperity which the city of Poona exhibited, and which was the more remarkable after the scenes of desolation, plunder and famine, it had been so lately subjected to: all the principal streets and bazars were crowded with people, whose dress and general appearance displayed symptoms of comfort and happiness, of business and industry, not to be exceeded in any of our own great commercial towns. The whole, indeed, was a smiling scene of general welfare and abundance. On noticing this to the Resident, he informed me that the Peishawa, since his return, with a view of promoting the prosperity of Poona, had exempted it and the surrounding country from every description of tax; and to prevent the possibility of exactions unknown to himself, had even abolished the office of Cutwal. This fact is at least one proof, among various others, of the practicability of introducing what are termed the European principles of economy into Indian societies, with the same happy effects as have been experienced elsewhere."*

But it must be admitted that Baji Rao was a timid man and false to himself, for he tried to curry favour with the English. Had he not done so, he would have met with treatment far different from what he did.

He was an unlucky man, and though possessing the sweetest of tempers and most fascinating manners, the times were against him and he was a victim of base intrigues and foul conspiracies on the part of the English in general and Elphinstone in particular. From the analysis of the facts

* R. Richards, 23rd July 1808. Quoted by Mr. William Digby, C. I. E., in his *Prosperous British India*—a Revelation, page 450.

which have been set forth above, it will be gathered that Elphinstone all along treated him with scant courtesy and defied his authority, and by forcing on him the unwelcome treaty of 1817 provoked him to war, which certainly was not of Baji Rao's own seeking. Then it should be remembered how Elphinstone surrounded the Peishawa with spies and paid emissaries and intriguers to calumniate him and keep himself informed of all his doings.* An upright Resident of the type of Sir Barry Close would have certainly prevented those occurrences which brought the Peishawa to ruin and would have made the English name famous for justice and fair play. But in all the acts of Mr. Elphinstone are to be seen his meanness of spirit and selfish motives for aggrandisement at the expense of the Peishawa.†

* "So complete was our information, that one of the charges made by Baji Rao to Sir J. Malcolm, at Maholy against Mr. Elphinstone, was, that he was so completely watched that the latter knew "the very dishes that were served at his meals."

(Lieut. General Briggs's memorandum quoted by Sir T. E. Colebrooke in his *Life of Mountstuart Elphinstone*. Vol. I, p. 303.)

† It was the policy of the British Government of India of the day to bring about the ruin of the Peishawa, for he was considered to be the main link, which had held together the Mahratta Confederacy, and by his being struck out of the chain that confederacy was disunited for ever.

In order to effect the ruin of the Peishawa, he was ill-treated and provoked to hostilities by the British authorities. Some color is lent to this view by the Parliamentary Papers relating to the Raja of Satara, ordered by the House of Commons to be printed, 18th August, 1843. On page 904 of these Papers it is stated:—

"The dispute between the Peishwa and the English might have been adjusted after having been investigated, through Gangadhar Shastree, had the mutual agreement in question not been pledged."

What "the mutual agreement" was is described as follows in these Papers:—

"In consequence of Baji Rao's conduct, the disaffection of the people, and the opposition he had caused to His Highness the Maharaj, and, in order to adjust the irregularity, His Highness the Maharaj considered that a man of great riches will of course have weight with a great one; and Baji Rao was reconciled with the English, and their business commenced forthwith.

"Chutoorsing Raja Bhoslay, who deputed Jaderow Dadrou and Bapoo Phurnees to the Governor General while he was at Delhi, requested an order to the governor, Mr. Duncan, at Bombay, for the management of the country, who, in reply, stated that the

request cannot be acceded to until any differences are brought into the treaty which has been made between the English Government and Baji Rao Peishwa ; and if such should happen, His Highness should rest assured that he being the possessor of the dominion, it shall then revert to him.

"Afterwards Mr. Elphinstone, the late Governor of Bombay, who for the purpose of obtaining information relative to the affair of Kolapoorkur, invited Balwantow Malahar, the Chitnees Pundit Soomunt, and his father, when they both satisfied Mr. Elphinstone of

the supreme power of His Highness over the chieftains as the Peishwa pretended to be independent of His Highness. Mr. Elphinstone, on having been explained by them the fact, stated, that when any differences occur in the treaty between the English and Baji Rao, or should he anywhere levy war, then His Highness the Maharaj should be confident of my word which I have just pledged, for the restoration of his Government....."

MARATHA.

(Concluded.)

ABANINDRANATH TAGORE : THE MAN AND HIS ART

BY SURESH CHANDRA BANERJEE.

IN the history of the spiritual renaissance of Bengal, revival of Indian Art occupies a place of surpassing importance. It is a vital movement fraught with immense possibilities. Ushered into being not much over a decade ago by Abanindranath Tagore, it has drawn into its folds a devoted band of artists and critics, mainly from Bengal, some of whom have already attained striking success in interpreting the ideals of India through the medium of an Art which combines in itself the freshness and glow of Mughal and Rajput painting with the masterly technique and fine fervour of Buddhist art so eloquently depicted in the frescoes of Ajanta.

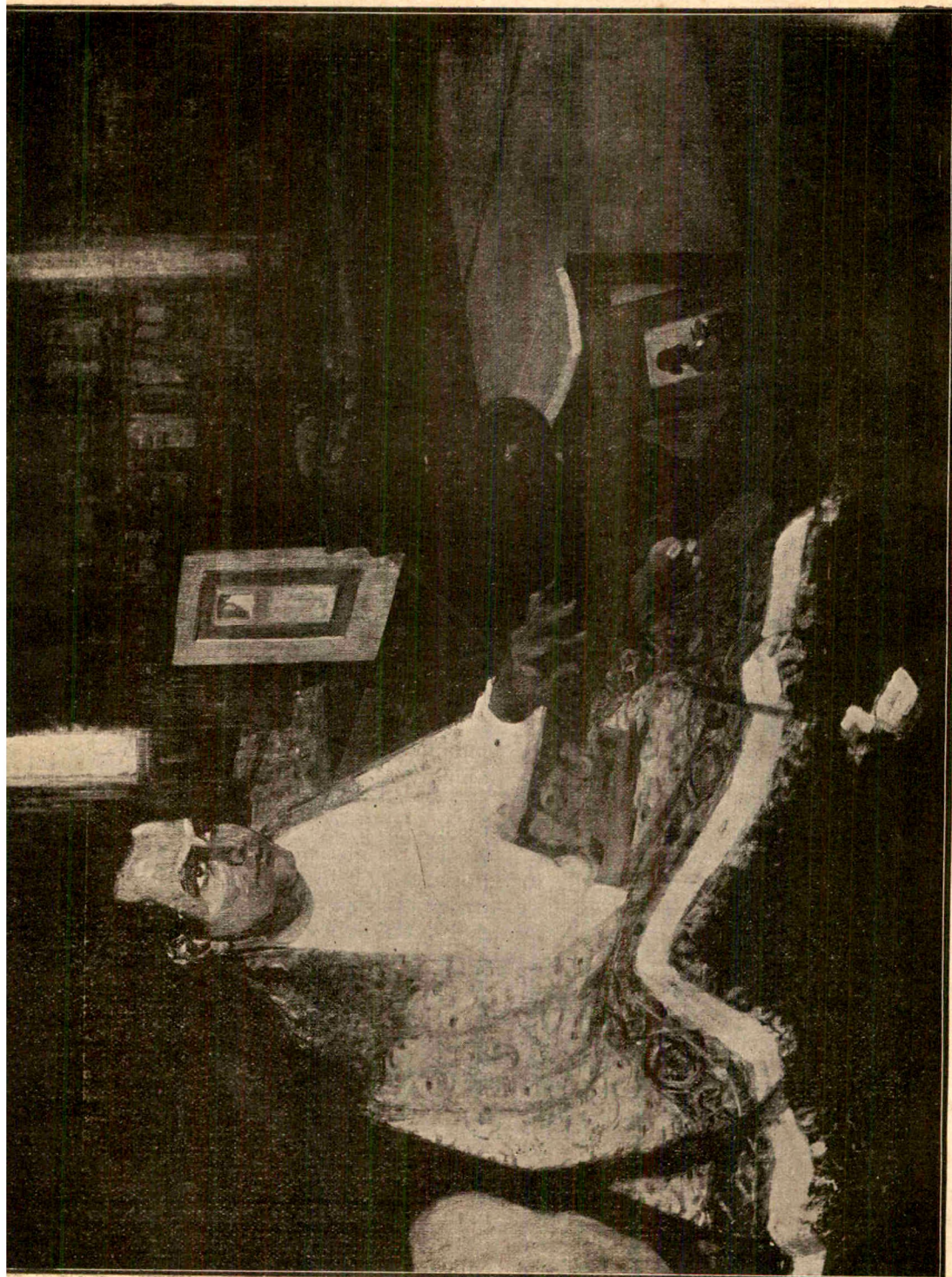
I. THE MAN.

Abanindranath Tagore was born of princely parents in the year 1871. He belongs to the Tagores of Calcutta, noted far and wide for their refinement, wealth and, above all, for their deep and uncommon culture, who have contributed so lavishly towards building up the fine spiritual edifice of the India of to-day. He is not the product of any modern university, but in the manner of all true geniuses has drawn his inspiration from the hidden springs of his soul. In this respect he is not unlike his uncle, Rabindranath Tagore, the far-famed poet of *Gitanjali*.

Picture a plain looking man of simple habits, unostentatious and unconventional, clean shaven, with a merry twinkle in his eyes and happy under all circumstances ;—you have the subject of our study. Bald-headed, fanciful, and wrapped up in gorgeous dreams of color, he is one of those men whose bodies grow old but never the minds, one who ever retains the faculty of enthusiasm for ideas. His mastery over the pen is no less remarkable than his skill with the brush. Indeed, the rich imagery and consummate artistry of his writings remind one of a Pierre Loti or a Lafcadio Hearn. He is the possessor of histrionic talents of a rare order and is an ardent lover of music.

If you drop into his stately residence of a morning you will find him at work in a spacious veranda, overlooking a small garden, beautifully green and resonant with the song of many birds. At his right on a low stool stands a bowl of water in which he dips his brush from time to time to wash the color off his small picture which he holds in his hand.

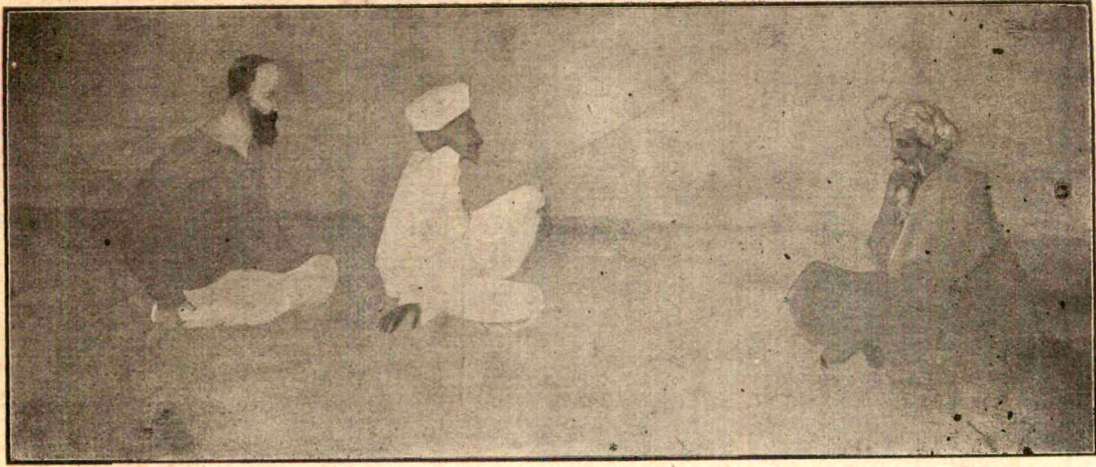
He is a big smoker. In fact, one always finds him with a cigar, a pipe or the mouthpiece of his *hookah* or hubble-bubble between the lips. Friends and visitors call pretty frequently while he is at work. He does not seem to be inconvenienced, on the contrary, he carries on a slow



DR. ABANINDRANATH TAGORE, D. Litt., C.I.E.
As seen By Mlle. Andre Karpelez.
—[From an Oil-Painting.]



DR. ABANINDRANATH TAGORE, D. Litt., C.I.E.
As seen by Mr. Deviprasad Raychoudhuri.—[From a Statue.]



THE POET, PATRIOT, AND PHILOSOPHER.
By Dr. Abanindranath Tagore, D. Litt., C.I.E.

conversation with them with his eyes fixed on the picture and his fingers moving busily.

We shall now let the artist recount the story of his early life in his own piquant and luminous style :

"Close upon ten o'clock in the morning could be heard loud protestations and lamentations of boys unwilling to go to school. In my own case this was a regular fixture. The servant forcefully pulling me up from my prostrate position on the floor and depositing me in the carriage waiting to take us to school was a sight far too common.

"Normal school. That was the name of the school I was in. It was quite close to our place, almost next door. That was a mercy, as we didn't feel being quite transplanted from home. In a dark room, Laxminath Pandit, our teacher, would be dozing on his chair with his pair of canes lying on the desk before him, while we, his pupils, sat huddled up in rows like so many sparrows. Tiffin and romping during the midday recess, drills immediately before closing time, finally, off home with a spirited shout of *Jai Maharani Victoria*, i.e., Victory to Empress Victoria !

"After a whole day thus spent in painful confinement my mind would grow restive and yearn for home and the adjoining garden, where butterflies were on the wing, colored beetles were perched on the walls like bits of emerald, while from hollows in the trees tame squirrels furtively looked out for me from time to time. Sometimes the carriage would be late, then I could scarcely hold my patience and forthwith started for home on foot or seated on the shoulders of the attendant.

"When I had nearly finished my studies at

school and stood at the portals of the university, I drew a long breath and bid my *Alma Mater* good-bye. And let me tell you I was not a whit ashamed to do so."

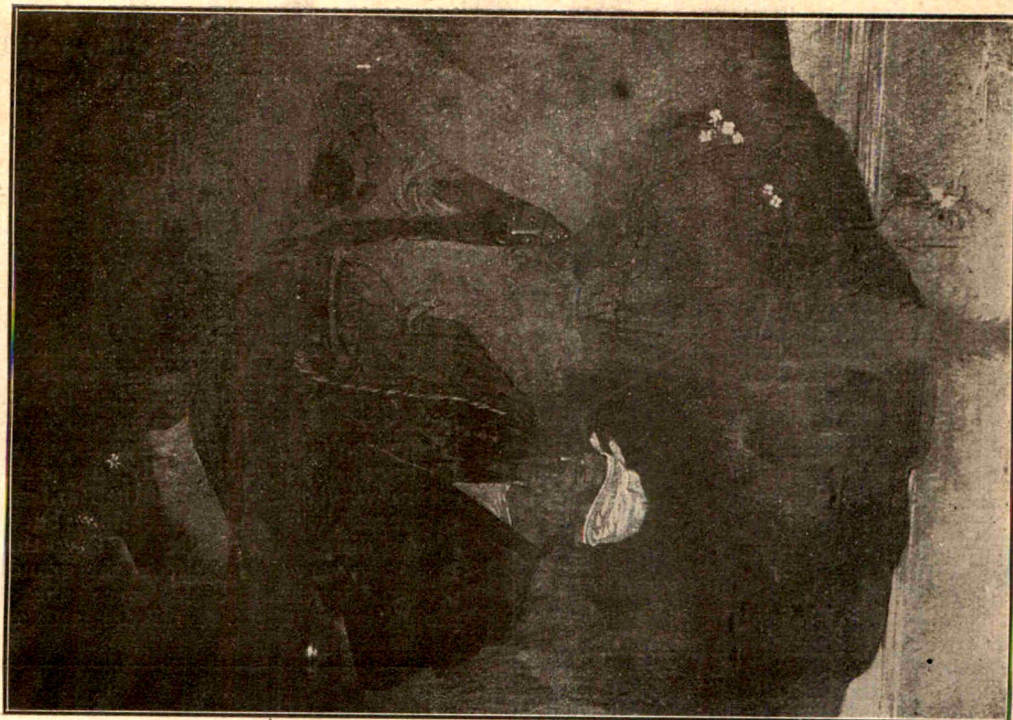
From the age of nineteen to twenty-nine Abanindranath devoted himself to music, after which he started work with the brush. At first he took lessons from an European teacher of Art and exerted himself to master the secrets of western methods of painting. India cannot be too grateful to this Western teacher for pointing out to young Abanindranath the futility of such attempts. He it was who urged him to be true to his traditions, to learn and master the art expressions of his native land instead of wasting himself in vain efforts to master something alien to his nature and environments.

Abanindranath Tagore followed his instructions until he discovered himself, and to-day he is acclaimed as the Master artist who interprets the ideals of his homeland in terms of colour—colour which is subtle and elusive like exquisite music.

II. HIS ART.

The fundamental difference between Indian Art and that of Europe has been very ably enunciated by Mr. Havell. Says he :—

"European art has, as it were, its wings clipped; it knows only the beauty of earthly things. Indian art soaring into the highest



OMAR KHAYYAM.

By Dr. Abanindranath Tagore, D. Litt., C.I.E.



OM MANI PADME HUM.

By Dr. Abanindranath Tagore.
By the courtesy of the owner of the picture Mr. Charu Chandra



THE BUDDHA.

By Dr. Abanindranath Tagore, D. Litt, C.I.E

empyrean, is ever trying to bring down to earth something of the beauty of the things above. Physical beauty was to the Greeks a divine characteristic, the perfect human animal received divine honours from them both before and after death.

"The Hindu artist has an entirely different starting point. He believes that the highest type of beauty must be sought after, not in imitation or selection of human or natural forms, but in the endeavours to suggest something finer and more subtle than ordinary physical beauty. Indian Art is essentially idealistic, mystic, symbolic and transcendental. The artist is both priest and poet."

While subscribing to the above in full, Abanindranath Tagore recognises the basal unity of all great Art, despite differences in treatment and method of expression.

Indian art, he holds, is not something alien to all other arts, but it is an epitome of the art currents of Asia. Beginning from the age of Buddha down to the time when the curtain was rung down on the

Mughal Empire in India, art currents from different lands have flowed into India and merged themselves in the art of the land.

Indian art is the pivot on which rests the vast Art of Asia that stretches from Turkey to the Land of the Rising Sun. And the sum total of Indian Art is meditation. To illustrate which Abanindranath writes :

"For the last fifty years no portrait or statue of my grand-father could be found. But, all the same, I did not feel its want very much. The stories I heard regarding him from his friends and acquaintances helped me to picture a laughing face, soft and pleasant, in my mind. Later on, quite unexpectedly, a portrait in oil colors was discovered in the Burdwan Palace. Of course I was glad at the find, but I confess I was disappointed when I saw the picture. It was so very different from the grandfather of my imagination! Gone were the soft and plump body, the face full of health and smiles,



THE CUPID OF THE INDIA

(A Caricature)

By Dr. Abanindranath Tagore

and the charming abandon of his native garb! In due course the picture found a place in the family parait gallery but this correct material likeness failed to replace the picture I had stored up in my imagination as something vitally real and true. And do not our scriptures say, truth can't be seen, it can only be felt!"

Tagore's standpoint in regard to Art would be further clear from the following extracts from his writings :

"Art is not the imitation of Nature, but its interpretation.

"More than what is seen by the physical eyes, the true artist sees with the light that is within him.

"The doctor knows my anatomy much more perfectly than does my mother. But when it comes to knowing my self, my mother beats the doctor hollow. Why? Because the former sees with his physical eyes while the latter does so with her soul.

"We love Art because in it we discern the soul of the artist.

"Like the Aeolian Harp of the Greeks the mind of the artist should be so set in tune with Nature that it may resound at its slightest touch. It should be so set in tune with the universe that, rejoicing or sorrowing, struggling or aspiring, it may resound to the spiritual waves raised by the vast work-a-day world in which we move and have our being.

"Art schools cannot make artists. You may join an Art school only if you *be* an artist. It sounds paradoxical but it is true none-the-less. If it be true that one has to be brave before one can aspire to wield a sword; one must be imaginative before one can write poetry; it follows as a matter of course that one must be an artist before one can handle the brush.

"You cannot explain what is Art. The artist knows it. Just as mother's love is beyond describing, so is Art. It can be recognised when seen, one can feel it, but you fail when you try to explain it to others."



THE FLOWER-GIRL.

By Dr. Abanindranath Tagore, D. Litt., C.I.E.

The variety and extent of Abanindranath Tagore's works are phenomenal. Mythology, history, satire, life, landscapes, bird studies,—far too numerous to mention. But to whatever class they belong they all bear the stamp of his fine idealism. He has also illustrated in color *Omar Khayam*, Rabindranath Tagore's *Crescent Moon* and Sister Nivedita's *Myths and Legends of India*. The *Omar Khayam* pictures are superb specimens of idealistic painting.

INDIA IN SHELLEY'S POETRY

SHELLEY, the poet of revolutionary idealism, found something congenial to his inquiring spirit, in this land of spiritual visions and ideals, and his poetry contains many references, direct or indirect, to India and her people. It is true there are other English writers who have treated about Indian subjects in their works or who have

been deeply influenced by Indian thought and philosophy. Tennyson's *Akbar's Dream* and *Defence of Lucknow*, or Kipling's *Barrack-room Ballads* or *The Jungle Book*, do not take us by surprise, nor does the striking resemblance between the teachings of Emerson or Schopenhauer and the philosophy of the Vedanta strike us with

wonder, for India's political connection with England has made such free interchange of ideas and opinions possible in recent times. But is it not somewhat remarkable that Shelley, who died nearly a century ago, should have felt some irresistible fascination towards this far off land?

It should be admitted that the knowledge of India his poetry reveals is neither wide nor deep, but rather shadowy and ill-defined. But he has somehow intuitively perceived the truth about India and has clearly expressed it in some of his poems. By piecing together the many references scattered in his poetry, we might even attempt to reconstruct the vision of India as it lay embodied in the imagination of Shelley. It is India,—the vast country of mighty mountains and streams, of tropical plains and forests, the land of mystery and enchantment, the home of beauty and variegated flowers, above all, the mother of many gods and religions—that had taken firm hold of his fancy and found glowing expression in many a jewelled phrase and inspired line.

II

The frequent references to Indian scenery that occur in his poems cannot escape the observation of any careful reader. Himself a passionate lover of the Alps, and living in Italy as an exile from his unsympathetic country, the majestic sublimity of the snow-crowned Himalayas and the ineffable beauty of the mountain valley of Kashmere and her sister the Punjab watered by the mighty Indus and her tributaries, exercised a mysterious and spiritual influence on his soul. In one of his charming lyrics opening 'I would not be a king,' dwelling on the fickleness of fortune and the transient nature of mundane power, he exclaims:

"Would he and I were far away
Keeping flocks on Himalay!"

Again in an unfinished drama, whose scene is laid on an island in the Indian Archipelago, in which an Enchantress falls in love with an Indian prince, and his devoted wife goes in search of him accompanied by a faithful youth, he asks:

"Fairest stranger, when didst thou depart
From the far hills where rise the springs of India?"

In another place he speaks of the scene being

"Brighter than the morning light, and purer than
The water of the springs of Himalay."

But what seems to have haunted his imagination is the richness, delicacy and fragrance of the lovely flowers with which Mother Nature has luxuriantly beautified our enchanting land. He has fallen in love with the tuberose, the champak and jasmine. In the mystic poem, *The Sensitive Plant*, the angelic Lady is represented as bearing:

"In a basket of Indian woof,
Into the rough woods far aloof,

* * * * *
The jessamine faint, and the sweet tuberose,
The sweetest flower for scent that blows."

Towards the close of the poem he says:

"And Indian plants, of scent and hue
The sweetest that ever were fed on dew,
Leaf by leaf, day after day,
Were massed into the common clay."

In the melodious lyric, *The Indian Serenade*, occur these two lines:

"The Champak odours fail
Like sweet thoughts in a dream."

Again, *The Woodman and the Nightingale* contains the following imagery:

"As a tuberose
Peoples some Indian dell with scents which lie
Like clouds above the flower from which they rose."

Occasional similes, suggested on the spur of the moment by a recollected idea, indicate how the poet's receptive mind had been stored and impressed with images derived from the sights and sounds of this tropical continent. The supernatural spirit in the *Witch of Atlas*, playing sportive pranks on a lake is compared to this:

"Even as a tiger on Hydaspes' banks
Outspeeds the antelopes which speediest are,
In her light boat."

In the *Triumph of Life*, a mystic poem in which the panorama of life is symbolized in the form of the Life Spirit riding in a chariot at the head of a triumphal pageant, the air is represented as being peopled with dim forms,

"As when there hovers
A flock of vampyre bats before the glare
Of the tropic sun, bringing ere evening,
Strange light upon some Indian isle."

The following simile forms part of one of the songs in *Prometheus Unbound*:

"As the flying-fish leap
From the Indian deep,
And mix with the sea-birds, half-asleep."

Though the references to Indian scenery are more numerous, there are a few touching on the life of the people which tend to show

how he instinctively knew and appreciated the simple, faithful and self-sacrificing nature of Indian character. In the *Hellas*, a lyrical drama, an Indian slave, sitting beside the couch of the Sultan Mahmud and singing him to sleep, expresses her loyal sentiment in the following lines:

"I breathe my soul on thee!
And could my prayers avail,
All my joy should be
Dead, and I would live to weep
So thou mightst win one hour of quiet sleep!"

How truly do the words embody the selfless devotion and love of the Indian wife and mother in their daily domestic life! The much-injured and maligned Rosalind in *Rosalind and Helen*, vindicating her steadfast love for her departed husband, compares herself to the unfaltering Satee:

"The Indian on the pyre
Of her dead husband, half consumed
As well might there be false as I."

Shelley's information about India might have been partly derived from some globe-trotter's superficial account of his travels or a not unprejudiced version of some self-interested missionary. Living as he did in the times of Clive and Hastings, who had grown immensely rich by shaking the pagoda tree in India, he believed in the traditional rumours of the fabulous wealth of our country and incidentally speaks in *Hellas* of 'ten camel-loads of Indian gold.' Probably he had also read stories about the inhuman sacrifice of innocent babies under the car at Jagannath; for in *Queen Mab* he writes:

"Whether hosts
Stain his death-blushing chariot wheels, as on
Triumphantly they roll, whilst Brahmins raise
A sacred hymn to mingle with the groans."

There is also a passing reference in one of his juvenile poems to the unfortunate Pariah:

"Not the swart Pariah in some Indian grove,
Lone, lean and hunted by his brother's hate,
Hath drunk so deep the cup of bitter fate,
As that poor wretch who cannot, cannot love."

A somewhat obscure allusion is to be found in Shelley's poetic epistle written in a light and humorous vein from Italy to Maria Gisbourne:

"He you not heard.
When a man marries, dies, or turns Hindoo,
His best friends hear no more of him."

It probably refers to the lot of a convert to Hinduism once he has been absorb-

ed into the conservative fold of Hindu society.

III

What is of abiding interest to us is Shelley's vivid realization of the spiritual significance of India and Indian civilization. He was all his life an incessant seeker after spiritual knowledge and experience. Himself a dreamer and visionary, the soaring philosophical truths of Hindu religion found a genuine response in his heart. Styling himself an atheist, he was one of the purest and most religious of men. Enumerating the various religions and divinities worshipped in different countries, he twice speaks of 'Moses and Buddha, Zerdusht and Brahma and Foh,' 'Siva, Buddha, Foh, Jehovah, God or Lord,' whose names and attributes may vary but are really forms of the one Supreme Being.

Alastor, an allegorical poem, treats of the wanderings of a pure and noble youth in quest of spiritual realization, imbued with 'a thirst for intercourse with an Intelligence similar to itself.' He roams through many countries in the hope of meeting face to face 'the prototype of his conception,' but is sorely disappointed, until he

"O'er the aerial mountains which pour down
Indus and Oxus from their cy caves,
In joy and exultation held his way!
Till in the vale of Cashmir, far within
Its loneliest dell, where odorous plants entwined
Beneath the hollow rocks a natural bower,
Beside a sparkling riverlet he stretched
His languid limbs."

Here for the first time he feels the divine thrill of hopes 'that never yet had flushed his cheeks.' He sees the vision of a 'veiled maid':

"Her voice was like the voice of his own soul
Heard in the calm of thought."

* * *
Knowledge and truth and virtue were her theme,
And lofty hopes of divine liberty,
Thoughts the most dear to him, and poesy,
Herself a poet."

Is it not highly significant that the young poet sage, who had renounced his home and country in search of God had to find the first gleams of spiritual light and peace in holy Cashmere, vouchsafed to him by 'the spirit of sweet human love,' a goddess in the form of a veiled maid?

Another remarkable instance that confirms the above view is found in *Prome-*

theus Unbound. In this sublime allegorical drama, unique in English literature, the hero Prometheus, the 'saviour and strength of suffering man,' is nailed to a steep rock and subjected to manifold tortures of body and mind by the tyrant Jupiter, but conquers over his enemy at the fated hour. Strange as it may seem, the scene of this Greek story is laid in 'A ravine of icy rocks in the Indian Caucasus,' which other evidence shows to mean the Karakoram mountains, the source of many springs and rivers of the Punjab. For in one place Prometheus exclaims:

"Ye icy springs, stagnant with wrinkling frost,
Which vibrated to hear me, and then crept
Shuddering through India," etc.

And a Voice from the springs says in reply:

"Never such a sound before
To the Indian waves we bore."

During the period of his incarceration, his devoted wife Asia (what a characteristic name!)

"Waits in that far Indian vale,
The scene of her sad exile, rugged once
And desolate and frozen, like this ravine," etc.

After the final overthrow of Jupiter, symbolizing the victory of good over evil, Prometheus and Asia contemplate retiring to a beautiful retreat among the mountains to lead a holy and blissful life there. How reminiscent is the picture of some *Asrama* on Mount Kailas or near lake Manasarowar:

"Beyond Indus and its tribute rivers,
And up the green ravine, across the vale,
Beside the windless and crystalline pool,
Where ever his, on unerasing waves,
The image of a temple, built above,
Distinct with column, arch, architrave,
And palm-like capital,
Beside that temple is the destined cave."

In the above sketch, only direct references to India in Shelley's poetry are included, no mention being made of the many striking resemblances between the poet's religious views and the Vedantic philosophy. Truly he is 'the most spiritual of English poets,' and his spiritual home is India.

P. K. ANANT NARAYAN.

RABINDRANATH TAGORE'S BALAKA

By PRINCIPAL EDWARD J. THOMPSON, M.A.

BALAKA, his greatest book of lyrics, was written in 1914, at the height of his world wide recognition. Its title, which means *A Flight of Cranes*, is symbolical, for migratory birds have always stood for the soul, in its passage through these phenomenal skies to Eternity. The title has an especial fitness, for these lyrics are pilgrim-songs, eagerly looking beyond this plane of time and sense to other lives, whether reincarnate here or placed beyond our sun and stars. The poet is over fifty years of age, which to an Indian is old; and to him has come the same experience as to Dryden when over seventy, when thoughts crowded so thick and fast upon him that his only care was whether to versify them or 'to run them into the other harmony of prose.' His favourite imagery is of a river. In this there is nothing new;

but the river is now not always, or even usually, one which flows through these lands of his sojourn. Often it is an aerial river, the magnificent streaming of that space-flood on whose eddies the stars are floating lilies. In these lyrics, his intellectual greatness is revealed. His mind is like a stream, from whose depths thoughts and similes bubble incessantly. The effervescence of ideas is never checked for a moment, and especially notable is the flow of abstract ideas. The gracious life of grass and blossom is as dear as ever, and even more delightfully handled; but the poet is not the slave of his fancy, a sterner, or, at any rate, a stronger mood being in possession of his fleeting moments.

The lateness of many of his developments as Mr. Mahalanobis has pointed out to me is very noteworthy. From one point of view

the most precocious of poets, already voluminous while in his teens, from another he is the most slow and orderly in development. That is why a selection from the work of all his periods would show him as a greater poet than he seems either in the pitiless completeness of his Bengali text or the haphazard mutilation of his English one. In *Balakā*, not only has the more abstract side of his mind found expression at last, but in diction he has struck a balance, after his experiments, between the colloquial tongue and the rich Sanskrit vocabulary. This balance is as perfect as can be a marriage of poise and dignity, of lissom ease and power. The critics have Rabindranath's gracious permission, as once Tennyson's, to blaspheme. 'Let them rave!' As for this undignified *chalita bhāṣā*,

.....let the Sufi flout!

Of this base metal shall be filed a key
That shall unlock the door he howls without.

In the opening poem, an invocation from the 'old poet' to the spirit of youth, of the new age, iconoclastic and rebellious, diction and thought are rollicking. The old are gray parrots, screening their foolish heads under their wings; the young flirt disrespectful tails, to a delighted poet's encouragement.

The form of *Balakā* is extraordinarily free. He can do what he likes with metre and rhythm, and he no longer cares for any rules except those that justify themselves by resultant beauty or force. Sometimes his metres stream and scatter over the page, like fountains making way down a Himalayan height. It is T. E. Brown at his delightful freest. There is practically nothing second-rate. The least important group of lyrics are altogether joy-bringing. There is the song of untimely Spring, of the impetuous flowers that, 'pushing before all with shrill, high laughter, blossomed and fell in heaps.' These, in love with death, 'O crazy ones, O heedless of cost-reckoning! Drunk with the sound of his footsteps from afar you spread your deaths over the dust of his path for that guest! Neither seeing nor hearing, you burst your bonds, you would not wait for vision of your eyes!'^{*} Then there is the dancing lyric† which contrasts the two goddesses of his

imagination, superbly sung by him so often. Here is great praise of Autumn, personified as Lakshmi, seen 'in the fulness of the fruitful gold-beautiful peace of the dewy season.'² Hardly less is the praise of Urbasi, she who 'with both hands scatters the delirium of Spring, in blood-red *palas*-flowers and roses, and in the song of unsleeping youth.'

Another group of poems mirror his religious experience. These are deeper than those of *Gitanjali*; their flights are wider and more sustained. His human love, ever since the 'first, fine, careless rapture' of the pre-*Mānasi* period was finished, showed increasingly a tendency to merge into the divine love. Now we have reached a third stage, in which the human love is never more than a starting point, from which the divine love takes off. Thus, in the *Boatman** lyric we know that the singular figure who ventures out in such a storm with only the burden of a white rose is a symbol. It is one of his fine Padmā storms, finer than ever; but these earthly waters will now carry to the end unearthly voyagers and the flicker of ghostly sails. All his sublimity of imagery crowds the great *Oarsmen* poem.† His exhilaration rises, at this prospect of life upon life, all creation, rushing to apparent extinction. 'In their hundreds they rush to death, like the stars in their myriads to the light of dawn. The blood of heroes, the tears of mothers, will all this worth be lost in the dust of the Earth? Will not Heaven be bought with it?' It is true that he spoils this passage, with its superb rhetoric and its flashing imagination by adding the question, 'Will not the Treasurer of the Universe repay so vast a debt?' But, if he resembles Wordsworth in such occasional prosy interjections amid sublimest beauties, he resembles him also in the way his peaks of lofty thought are tinted with the sunrise of imagination. In these poems winds, 'from lands not quickened by the sun', cast their shadows on verse whose serenity they fail to ruffle.

The 'Oarsmen' poem is written in mid-throe of the Great War, in 1916. To his horror-struck gaze an evil age was breaking

* *Lover's Gift*, no. 52.

† *Ibid*, no. 54.

* *Fruit Gathering*, no. 41.

† *Ibid*, no. 84.

up amid anguish ineffable. He hated the arrogance of the strong. Yet it is characteristic of him that in this poem he insists that 'the cowardice of the weak,' and 'the rancour of the destitute' are equally culpable. He has never been one to console the shrinking and feeble-willed, by casting all blame upon the vigorous and bold.

Yet the profound peace of these poems is the most healing thing imaginable. Even in those which are songs of battle, this central core of rest remains untroubled. He speaks of the glimpses which have come to him here: 'He to whom I shall sing that song on the banks of new light is all day with me, encircling my earth. In the *siuti*-groves of Autumn He walks, veiled with the fragrance of flowers. In *Phalgun* He puts on my head His garland of wooing. In a twist of the path suddenly He shows Himself, though but for a moment! In the twilight He sits alone on the lonely heath. Thus He orders His comings and goings. Thus making blow through the heart's forest His wind laden with pain, He goes, whispering and with murmurs.* A thought on which he insists repeatedly is man's necessity to God. 'Thus, day after day, you buy your sunrise in my eyes', he says.† In some of these poems his extreme theism shows, a theism so much more definite than ordinary Christian theism that it is the harder to reconcile with the pantheism which is the breath of Hinduism and which appears so abundantly in his work. But he is poet, not theologian, and this passionate individualism of his religion, the very heart of his poetic utterance, is his most characteristic contribution on this side. We may be sure this is what he feels and lives by, however passages in prose lectures may seem to contradict. In No. 22‡ he expresses this by the boldest and strangest, yet most natural metaphor in the world: 'When the child leaves the womb it sees its mother. When Thy affection covers me, I lie hidden in its entrails, and then I know Thee not. When Thou dost with violence thrust me far from Thy shelter, in that separation I find consciousness, I see Thy face.'

In no book is there richer reminiscence

* *Fruit Gathering*, no. 44.

† *Ibid.*, no. 77.

‡ *Ibid.*, no. 10.

of lives dimly living at the roots of what is too vague to be called memory. As he puts it, 'the dense crowd of what I have not seen surrounds what I have seen.' Or again,* 'there is a looker-on who sits behind my eyes', a very free rendering of the Bengali, which says, 'In the corner of my heart, at the window of my eyes, thou art gazing in the dawn-light.'

But the texture of *Balākā* is variegated. The Englishman thrills to find in its pages a tribute to Shakespeare, from this unlikelyst of admirers:

'When you arose beyond the distant sea,
And England drew you to her breast, then

she,
O Universal Poet, for her own
Believed you—held you hers, and hers alone!
A space she kept you, kissing your bright

brows,
Hid in the tangles of her forest-boughs,
Screened with her skirts of fog, within the

court
Whither the elvish tribes for play resort,
With dewy grass and full-blown wildwood

flowers
Made bright! Not yet the island's silvan

bowers
Had wakened to your praise, O Poet-Sun!
But, while the ages in calm sequence run,
You, at the signal of Eternity,
Leaving the horizon's lap, by slow degree
Have mounted to the noon's bright blazing

height,
Have taken, filling the world's heart with

light,
Your seat i' the centre! At the ages' end,
Lo, how beside the Indian sea ascend,
Where fronded cocoa-palms sway to the

breeze,
Your praises, crowning the full centuries!

Here is an exquisite image and close observation: 'From a floating cloud suddenly on the river's flow there is the silent walking of a shadow.' One of the loveliest songs, 25, shows how richly he takes the passing of youth, this man whose youth had been so abounding and so blest with good things. The whole song is a jet of beauty, from his showering opulence:

Spring that in my courtyard used to make
Such riot once, and buzzing laughter lift
With heaped drift

* *Lover's Gift*, no. 39.

Of pomegranate-flowers,
Kānchan, pāruḷ, rain of *pālās*-showers ;
 With new twigs stirred the woods awake ;
 With rosy kisses* maddening all the sky ;—
 Seeks me out today with soundless feet,
 Where I sit alone. Her steadfast gaze
 Goes out to where the fields and heavens

meet ;

Beside my silent cottage, silently
 She looks and sees the greenness swoon
and die
 Into the azure haze.

36 is one of his very rare mountain poems, and the unfamiliar scenery heightens its striking freshness. Its opening is superb, and the stanzas which succeed bring out with frosty clearness a noble Himalayan picture. 'The Jhelum's curving stream, glittering in the evening glow, pales with the dark, like a curving scimitar hidden in its sheath. On the day's ebb the tides of night come, bringing their star flowers drifting on the black water. Below the dark mountains the ranks of deodars stand. I feel as if Creation wished to speak in its dream, but cannot find clear utterance, only a confusion of wordless sounds murmuring and sighing in the darkness.' This is the Eponymous *Balākā* poem. He hears a flight of wild swans, winging their way through the skies, 'mad with the wine of tempest.' That rush of their wings, remembering his land's legends of these hills and the events that had taken place among them, he compares to the noise of an *Apsari*, a heavenly dancer, 'breaking the meditation of stillness,' as these beings had broken the sanctity of saints. 'The mountains, plunged in blackness, trembled, the deodar-forest trembled.' This flight of wild lives through the cold skies becomes to the poet the flight of his own and all men's spirits to an unguessed goal, and the message of their sounding wings in the emptiness is : 'It is not here, it is elsewhere, is elsewhere, in other place.'

6,† a most touching poem, adds yet another streak to the variety of this tulip. No poem is richer in superb images and single lines. 'The ebb and flow of light and darkness succeed each other in the

sea of the sky. On either side of the path walk the companies of flowers in their colours with soundless steps.' *Balākā* abounds in single lines too happy to be rendered out of their original. 11* ends with lines of unsurpassably stormy sound. 'O my Terrible One! Thy forgiveness was in the crashing thunder-flame, in the sunset's writing of ruin, in the tempest of blood-rain, in the sudden clash of collision.' 16† gives impressive speech to his confidence of his poems' destiny. 'How many unheard words, leaving the homes of the past, whisper in the empty sky! They seek my words, on the shores where mankind dwell.' It should be added that no poem has a more striking beginning. No less proud and fine is 17, in which he asserts the poet's claim to have part-created the beauty which he praises. 'O World! So long as I did not love thee, thy light did not find all its wealth. The vast sky with lamp in hand, was gazing at its path through space.'

But the greatest poems in *Balākā* attain their rank, not by beauty alone but by sustained power of abstract thought and imagination. The *Tajmahal* poem, of which a truncation is given in the first poem of *Lover's Gift*, is one of these. Its first sixteen lines are represented by three in the English! The poem shows some signs of having been written out of resolve rather than impulse, and its ground-pattern is a magnificent rhetoric. But it far transcends these limitations. Its first paragraph has a bad conceit, 'O Tajmahal, thy white marble is a solitary tear-drop on the cheek of Time!' And later, we find another prosy metaphor: 'Who says that the door of Memory's cage was not opened?' These things are relics from his custom of earlier days; they can be forgotten. For the poem is rich with brooding sense of vanished time, and of the greatness of old days. The Musalman Empire always touches his imagination, and we find an atmosphere as eerie and glamorous as that of *Hungry Stones*. His admiration wins from him the greatest tribute he could give when he calls the Taj the 'Emperor-poet's new *Meghdutt*.' An Englishman might wish that his own Empire could

* The new leaves are red, are the rosy kisses.
 (*Pālās* and pomegranate both have red blossoms.)

† 42 in *Lover's Gift*.

* 36 in *Fruit Gathering*.

† 58 in *Lover's Gift*.

touch his mind with similar fire ; but it never does. 'The jingling of thy beautiful ones' anklets, in a corner of the broken palace, dying away with the c'cadas' cries makes the night-sky weep.' But my English travesties the text. The poem is filled with fine things, is one of the noblest of all his poems, a full tide of imagery. Its finish is splendid. The forms of Beauty remain, forlorn in their perfection ; Life has left them, going its endless way ; 'Today his* chariot has gone, at the call of Night, at the song of the stars, towards the lion-gate of dawn.'

He never wrote a richer or more decorative poem and its fame among his countrymen equals that of *Urbasi*. Yet the poem which follows is greater. *The Stream of Being*,† as it may fitly be called, is the greatest poem in the book—a magnificent *Psalm of Life*. As this was the genesis of *Balākā*, I quote the poet's account of its composition. "I was in Allahabad, at my nephew's house. I used to have a very quiet time there, in the evening sitting on the terrace. One day, I felt the restfulness of the scene, and everything around me. It was a dark evening, and suddenly there came on me the feeling, there is flowing, rushing all round me—that invisible rush of creation—the stars flecks of foam. I could *feel* the flow of that dark evening, with all the stars shining ; and that current of eternity touched me very deeply. I felt in the heart of it. So I began to write. And when I start writing, one thing leads to the next. That was the beginning of *Balākā*—the sweep of this impalpable and invisible stream."

* Shahjehan's.

† *The Fugitive*, no. 1. The English gives next to nothing of the original.

As these words show, and as the poem shows still more clearly, he has launched his boat on its greatest tide, a movement of weighty reflection, of waves iridescent and bubbling with incessant fancy and imagination. The World-Energy pulses in these lines, which make their way in perfect ease and freedom, the metre responding swiftly to the changing thought within it. It is a magnificent picture of the streaming life process, from whose strength and force comes the calm and composure of each individual parts. It has no pattern save the consummate one which is dictated by its internal necessity. Yet even this stream is not without its flowers ; for here is a Muse who knows no deserts. 'Blossoms fall continually in showers ; jasmine, *ch mpā*, *bakul*, *pārul*, fall in thy path from the platter of thy seasons.' Nor does he forget earthly rivers, though he calls them by heavenly names. 'Thy dancing Mandakini, ever-welling, laves the world life, cleansing it with the bath of death. At length the sky has blossomed in crystal-bright azure.' Yet the unseen and the eternal governs his passion for the phenomenal and passing. 'No one knows that in his blood the waves of thy sea dance, the forest-restlessness trembles. This thought fills my mind today that I have come, from age to age dropping silently from form to form, from life to life. I have come, using up in gift after gift, in song after song, whatever my hand has gained in night and morning.' So we go our ways, this poet who on this plane of time and space has charmed and fed our minds so greatly and we who have met him for our little moment—go, drawn to the great stream from the tumult of the past what lies behind, —to the bottomless dark, to the shoreless light !

THE RAILWAY STRIKE

THE time has not yet arrived, when it will be possible to apportion with accuracy the blame, on either side, for the great disaster of the Railway Strike upon the East Indian Railway which is just over. What I propose to do in this

paper is to try to throw some light upon the struggle by quoting a few detached notes taken on the spot. I have not marked them with any dates, but that will not matter. They represent different aspects, which seemed at the time to be important.

They are not to be taken as final opinions.

I must make it quite plain, at the outset, that the strike, as it developed, divided itself into two sections, which corresponded to the upper and lower portions of the long railway line. The dividing point was at Moghal Serai. My own experience lay entirely in the upper section, which had its centre at Tundla. It was there that the strike began, and there the strike first ended. The lower section had its centre at Asansol. The strike went on there for nearly a month longer. But that field I did not touch at all.

My notes run as follows :—

I.

"It has been a sudden and unexpected change for me to come out of the area of the Moplah Revolt in Malabar, in Southern India, straight to this Northern climate with its piercingly cold nights. I wish I had brought warmer things with me. Yet in spite of climatic differences, there is some slight resemblance in the two situations. The soldiers are guarding the railway stations here in Tundla and elsewhere, just as they were guarding the railway in the Moplah area in the South. There is also the same distress and hunger among those who may be called the 'refugees'—especially the women and the children. Hungry little children look up to my face here, as they did in Malabar.

"I have been studying the deeper causes of the revolt in the Moplah area: they need to be studied very carefully here also. The newspapers give all kinds of superficial explanations, summing up lightly the whole situation under such titles as 'political unrest,' 'non-cooperation,' and the like. But it is necessary to get deeper down than this,—just as it was absurd to sum up the whole Moplah revolt under the one word 'Khilafat'.....

"It was manifestly impossible to refuse to listen to the appeal which the strikers made to me, to come up here to their help, though I longed to remain at Shantiniketan. Now, I am so glad I have come. Living with the men in their own quarters and sharing everything with them, it should not be difficult to find out their own version of the causes of the strike. The official version has been presented long

ago in the newspapers, and I can also hear it again from the railway officials whenever I meet them. But the men themselves are very nearly inarticulate; and owing to their complete lack of literary training they have a bad habit of spoiling their own case in the press."

II

"Both at Allahabad and Tundla, I have found intense bitterness among the strikers because of the treatment which the subordinate Indian staff has received at the hands of the highly paid Anglo-Indians and Europeans. This bad treatment seems to be specially prevalent in the Locomotive Department. If only one-sixth of what the railway men have told me is true, then the situation must be very bad indeed. I have had experience of these things on other railways, but the facts then stated were never told me with such intense bitterness and anger as this! It is a new phenomenon, a red danger signal.

"Probably what I now see is due to a new race consciousness. The same assaults were happening before, but no one took any notice. The Indian employee regarded himself, in the past, as an inferior, and therefore expected to be knocked about. But now, he is in revolt; and if the strike had not happened in this way, it would have happened in some other way instead.

"I remember so well two Anglo-Indian railway men, with whom I travelled down in an intermediate carriage from Calcutta. Almost every sentence they uttered was marked by the word 'nigger',—with the British soldiers' favourite adjective in front of the noun. They kept on repeating 'B—nigger'!—No wonder the Indian railway men refuse to stand this any longer in their own country! Yet the moment they openly resent it, the result to them may be something even worse in the way of insult and assault.

"One of the very best men present to-night told me, that the railway workmen had endured passively these incessant insults in the past, but they weren't going to put up with them any longer. He said that the men's thoughts now had become absorbed in this one subject and it stirred their passions more than any other. The only remedy was to get rid of the cause of the irritation."

III

"Certainly there is no sign, up here in Tundla, of the strike being 'political' in origin. I have not heard a single word of politics since I came to this place. There has not even been a shout of 'Mahatma Gandhi-ki-jai.' The talk has been concentrated on the strike itself and nothing else is mentioned. The men are in deadly earnest. The question of bad treatment is always to the fore. It has become very nearly an obsession.

"I have found some highly intelligent railway workmen here, among the clerks and others on the spot and among the delegates, who could give me a fairly dispassionate account. They explained things simply to me and I could follow their argument. It was in the main, they said, an economic problem. For if the Anglo-Indians were once put in open competition with the Indians, on the basis of equal pay for equal work, there would be no trouble at all. But for purely political reasons the foreign British Government had decided that the Indians could not be trusted. Exactly the same policy had been followed on the E. I. Railway as in the Army. In each instance, the proportion of the foreign element had to be kept up in order to check any mutiny up country. The E. I. Railway was the great artery of the North of India. No risk must be run of this artery ever being severed.

"Anglo-Indians, they said, who were in many cases inferior in intelligence, sobriety and diligence, were taken on in superior posts, and Indians were kept out. The European scale of pay, which the Anglo-Indians received, made them socially arrogant and racially intolerant. They wished to show that they were *Sahibs*, and they tried to do this by insulting Indians on every possible occasion.

"If such is really the true state of things, then it is somewhat ridiculous to find the Member for Commerce getting up in the Legislative Assembly, in Delhi, and saying that the strike was a disgraceful one on the part of the men, because it was 'purely political' and 'had stirred up racial hatred'. This is the 'pot calling the kettle black' with a vengeance! It reminds me of a scene I once witnessed in the streets of London, where one boy kicked another

savagely in my presence and then burst out crying with all his might and shouted out, that the boy *whom he had just kicked* had struck him!—The Government of India first puts the East Indian Railway on a political basis and encourages racial arrogance by its own policy, and then cries out against the Indian employees, if they resent being kicked in consequence!"

IV

"For some days now I have been in Tundla with the workmen and I have had their own private opinions on many doubtful issues. I am sorry to find after all that the men themselves have been deceived about Ram Lal.* He is a bit of a fraud, but not quite so much of a fraud as the officials have tried to make out. I have seen him and examined him carefully. He *was* assaulted; there can be no doubt about that. But he is evidently one of those men, who, through lack of education, cannot avoid exaggerating and thus spoiling a story. He gave out that he had been beaten over the head and body with a shovel, and thrown off the foot-plate of the engine. But omitting the evidence of the Railway medical officer, the Civil Surgeon (who saw him two days after the occurrence) could only find one slight injury. His pulse and temperature were normal.—Ram Lal himself has just been in this room where I am writing, and he is in as sound health as I am. He tried to show me some minute marks, but I could not even detect it. He has been quite obviously exaggerating!

"But worse than this, he contradicted his own sworn evidence in my very presence,—after having been told repeatedly to speak nothing but the truth! It is clear to me also, that there has been a good deal of theatrical pretence in order to excite sympathy and pity.

"What a tragic thought it is, that thousands and tens of thousands of strikers must suffer, and poor women and children must die of want and misery, and even of starvation, on account of an assault so feebly testified to as this one!

"On the other hand, I have no doubt whatever, that there was an assault. It appears to me equally certain that Carroll

* Ram Lal was the person assaulted, on account of whom the strike was called.

gave false evidence. It is beyond question, I believe, that assaults far worse than this frequently occur and are hushed up. It is equally beyond question to me, personally, that the root of this present trouble is not political, but essentially due to the bad treatment of Indians by Anglo-Indians and Europeans all over the railway line. And I think I could prove all these things to the Member of Commerce and the Railway Board, if they would take the trouble to come to Tundla and live here with me in this Indian railway quarter for a time.

"So then, as far as I can judge at present, though the strike is a weak one, because it was called entirely without notice, and though the Ram Lal case is a weak one, because he has given false evidence under oath, yet behind all this there is a deep wound,—so deep and painful, that it has forced the men of every centre of the railway line to go out on strike.

"This grievance,—to repeat what I have already written,—lies in the continual hectoring and bullying of the Indian subordinate staff, leading on to definite assaults, especially by the Anglo-Indian railway employees. Such assaults have gone on, it appears, for years and years, and they have recently become intolerable. So all the men inform me. And men, whom I can thoroughly trust, have asserted also that nine out of every ten such cases of assault by Anglo-Indians and Europeans are never reported. Even those that have been reported (so they tell me) have not been dealt with drastically.

"This is the men's story, and I am going to test it very carefully indeed. One thing is quite plain to me here in Tundla,—the two railway quarters are divided by a great gulf—the Indian on one side, and the Anglo-Indian and European on the other. Each side seems to be living in a kind of water-tight compartment,—one might almost call it an 'armed camp', except that externally there are no barriers or weapons. But I can well imagine, what a force of internal resistance there would be to prevent a conviction for an assault, if any assault had occurred. It is significant how, in the ordinary life of India, it is almost impossible to get a conviction, where a European has assaulted an Indian. I have to ask myself—'Is it easier to get justice, in such assaults, under the Law of the Railway, than under the Law of the State?'"

IV

"For the last three days I have been up to Delhi in order to interview the Railway Board. The members received me with every possible consideration, but it was clear to me that the wooden system of ruling all the railways from a single centre in the North of India, and by a single set of rules, will not answer. There must be elasticity and rapid movement. Palpable injustices must not be allowed to go on unchecked simply because regulations for all India will not admit of local exceptions.

"To-day, an instance of this wooden state of affairs came to my notice. Nearly a year ago, I pointed out to the Railway Board the inequity and the folly of the gratuity system on the railways. The men get half a month's accumulated bonus each year as a gratuity, on the one condition that they never strike. This gratuity is only paid up when a man retires from railway service. The whole sum is forfeited, whenever anyone goes out on strike. Though the strike may be a perfectly just one, the gratuity is forfeited all the same. Thus this payment is really a strike insurance policy, not a gratuity at all. The man sells his soul to earn it; because he gives up one of the very few rights which a working man possesses,—the right of refusing to work.

"Now, look at the folly of it all! The older railway men, whose gratuity is nearly due, would not wish to strike; but they are compelled to do so by the younger men, whose gratuity is still far distant. The younger men, who call the strike, promise the older men not to go back to work without getting the gratuity. The strike begins, and very soon everything else might be easily settled. But the gratuity must be forfeited, and so the men hold out. The Railway Board regulation blocks the way to a settlement, and the Railway Board is adamant. Strike after strike has lingered on, owing to this one single regulation made many years ago by the Railway Board. It never stops a strike; for the younger men can always drag the older men in. But it always prolongs a strike; because the younger men promise the older men not to go back without the gratuity, and they try to keep their promise. Thus the men who framed this regulation have been hoist with their own petard. While attempting to bribe the men not to strike, they have really prolonged every single strike almost

indefinitely, and thus cost the Government lakhs upon lakhs of rupees !

"All this was pointed out to the Railway Board long ago ; but instead of immediately changing the regulation itself, as any private company would have done in a few hours,—the Board has been a whole year considering its own action, and even to-day the old injustice lingers on unaltered."

VI

"I have written in these notes a good deal about the official attitude, its wooden character and the inevitable racial injustice due to a foreign government. But there is also a terrible and fatal nemesis, which I have seen again and again overtaking the railway workmen themselves, when they refuse utterly to listen to reason and commonsense and insist on being intoxicated by wild platform speeches. My own experience has been that it is difficult to speak too highly of these railway workmen as individuals, their patience, their reasonableness, and their sense of fairness are remarkable. The courtesy which I have personally received from them has been quite unbroken and their trust has been pathetic in its absoluteness. To sit with them and argue with them in their own homes as individuals has continually led to good results. It has been easy to win acceptance to the plea of reason.

"But to address a mass meeting of strikers is a very different matter. Here, the numbers are often very great indeed. Outsiders mingle with the strikers. The mood of the crowd varies from moment to moment. Very often the meeting itself is swept from end to end by some wild storm of passion. Yet such is the condition of affairs in India today that no strike can be fully settled without a final appeal to the mass meeting. And a single violent speech by an outsider, stirring up passion, may suddenly turn such a mass meeting away from reason to unreason.

"I can remember so well at a certain strike centre, where I was all alone with the strikers, how we had finally agreed to call off the strike. Every hand had been held up in favour of resumption. Then a complete outsider, whom the men did not even know, got up suddenly and made a violent harangue about the injustices, in general, from which everyone in India suffered. It was the merest clap-trap mob oratory, of a vulgar

and offensive type, with no argument in it, no direct reference to the strike, and no appeal to reason. It had no bearing upon the settlement that had just been unanimously accepted, and it was hopelessly out of order. But all the same it did its work among people who were quite illiterate,—as the strikers were, for the most part, in this special instance. The result was, the settlement already reached was abandoned, and the struggle had to begin all over again.

"Every day, I am afraid lest the same thing should happen in the present struggle. There are racial passions, which can be so easily roused, and at times I fear another disaster similar to the debacle of the Assam Bengal Railway strike last year, only on a greatly extended scale."

VII

"It would really seem as though these assaults by Anglo-Indians and Europeans on the subordinate Indian staff are to be never-ending. Only by accident, I have just found out, that there was another assault in Tundla, committed by one of the Anglo-Indian drivers upon an Indian, in the very week in which the Tundla strike began. It would appear that no fear of punishment could keep their itching hands from assaulting Indians who are on an inferior position and are treated as subordinates. There is no chivalry to appeal to ; no shaming then by the cowardice of it ; no rousing their sense of fair play by shewing up the brutality of hitting a man who cannot hit back.

"In this new instance, the Anglo-Indian driver escaped punishment, merely because the man he had assaulted was not a railway servant. What occurred was this. He went to a neighbouring bungalow in a drunken state and asked an Indian servant there to do something for him and he refused. Thereupon the servant was so brutally assaulted that he had to be taken to the hospital. The matter was hushed up and compromised.

"But only think of the insolence of it ! All this happened at Tundla in the very week of the outbreak of the E. I. Railway strike itself. If they can't keep their hands from striking Indians in *that* week, when are they ever likely to learn their lesson ? The fact is that, in nine cases out of ten, 'drink' is at the back of it. And drink plays the very devil with a man.—Even in these few days, I have had to take back from the Railway station to

his bungalow. an young-European who could not stand on his own legs because of intoxication. One of the Indian strikers helped me to take him home."

VIII

"After these notes were written, the news has come through the post of the diabolical act by which the Punjab Mail was wrecked near Madhupur. Words cannot be used strong enough to condemn such a dastardly atrocity. It has brought an indelible stain upon the strikers. For it is practically certain that the deed itself could only have been committed by skilled railway men; and this seems to point to it having been done by des-

perate strikers. If evidence could be brought forward to the contrary, I should be only too thankful; but nothing as yet has been forthcoming, and so the suspicion remains."

These are merely fragmentary notes dealing chiefly with the Tundla section. At some future time I shall hope to review the whole position from a more distant and detached standpoint. For I am certain, that unless the policy of the railway companies in India is altered, there is the danger of fresh strikes occurring in the future.

Shantiniketan.

C. F. ANDREWS.

COMMENT AND CRITICISM

[This Section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions and editorials published in this Review. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of book reviews and notices will be published.—Editor, "The Modern Review."]

Sir B. Fuller's Administration.

An English gentleman, long resident in Bengal, who has every sympathy with Indian aspiration, has taken exception to the word 'atrocity' used by me in the February Number of this *Review* in connection with certain incidents connected with Sir B. Fuller's administration. The incidents I had in my mind were those of organised assault by armed Policemen on unarmed people at Barisal. I admit that the events are too recent to be the proper subject of an unbiassed Historical discussion.

SURENDRANATH SEN.

Benares School of Sculpture: an enlightenment of "an illusion".

My critic Buddhist "Jambhala" has come at last as an archaeological deity. His *critus* (the iconographic symbol in his hand) seems to be abnormally sour this time, as some of his sarcastic lines might betray. What was the good of darting arrows from darkness and from under a cover when nobody was going to rob Jambhala of his untold riches? From his illusion of riches Jambhala sees illusions everywhere, even in plain and indisputable facts. Thus an enlightenment has become necessary to dispel his "illusion". Now, one by one:

1. In the first paragraph of his "illusion", Mr. Jambhala finds that his renown seems to be at stake at the "startling discovery" (to borrow his expression) over which he has shown much excitement. Indeed, the three words "Benares", "School", and "Sculpture" were not connected together before. And it has caused much worry in the mind of Mr. Jambhala because his principle is not so much for connection as for its opposite. Otherwise, he could have seen (of course I should never call what I have written, a "discovery") that although an apple and earth were long known, a thinking mind sought and showed a connection between the two, which led to a great discovery. The Yaksha king has apparently also fallen into a self-contradiction. He writes, "the subject-matter of the paper (i.e., the Benares school of sculpture) was already discovered by J. Ph. Vogel about 20 years ago....." Yet he has entitled his note as "Benares School of Sculpture—an illusion." In the Oriental Conference where I read the paper in the presence of the Archaeological Jambhala and Rai Bahadur Dayaram Sahni, the point was raised by him that Dr. Vogel discovered the Benares School of Sculpture, which I denied there. Now, Mr. Jambhala writes "they (Messrs Vogel and Sahni) did not venture to pronounce the sculptures as belonging to a distinct school....." An example of self-contradiction!

2. It is known to all, except two scholars pro-

bably, that the breadth of the body was also taken as another standard of measurement. Even the work *Tālamāna* or Iconometry which he refers to and which I also referred to in the Conference, gives such measurements.* I hope Mr. Jambhala has not forgotten that technically the word *Tālamāna* means height (*Tāla*) and breadth (*māna*).† Everybody who has seen any sculptor's work even today in his workshop finds that he takes height and breadth. Length without breadth is absurd and inconceivable. In other countries as well this standard has obtained very widely. Anthropometry was applied to art by great critics of art. ‡ Of course in India, I believe, this is a novel thing which I attempted. It is also unfortunate that the science of *Tālamāna*, which came after art, has been much misunderstood by my critics. They forget to consider, as science it has a general application (not a particular) and the standard of *māna* could not be applied to each and every province of India because the schools of art came from the local environments. That is why the breadth in proportion to height and such ratio could not be taken as a unit by the author of *Tālamāna* while giving the fixed canons of the images of the gods. Who denies the *tāla* measure at the same time when he refers to particular *māna* measures (specially the ratio) varying from province to province. Science deals with constant ratios in this case.

3. Here Mr. Jambhala misrepresents facts. Actually, in the Oriental Conference, Rai Bahadur Sahni, with whom out of extreme sympathy he has almost identified himself, would have falsified my ratio had not I shown his error from the photograph before the meeting. Even in this case, my readers can, by means of a postcard, take the breadth of the figure (from arm to arm) and take it from the angle of the pedestal, i. e., where the

figure places its heels, marking point by point, until they reach the point of the skull, when they find that it is $2\frac{1}{2}$ or 2.5 of the actual height. In this way, other measurements may be verified from the photographs also, which retain the proportions and which are better for measurements as they are devoid of angularities of solids.

4. The Sculptures of Benares are not similar to those of Mathura. The two Schools differ fundamentally with respect to distinct physical types from which the local artists fashioned their arts. He could not deny that images were made in Benares and there is scarcely any reason to suppose that Benares artists had not created an art-tradition for themselves. Nobody knows that the Benares artists went to Mathura as students to have a training in art. As regards "Kushan" and "Gupta" periods, it is remarkable that certain physical characteristics do cling to certain areas and in spite of the "periods", physical types both in man and sculpture persist and are perpetuated.

Mr. Jambhala is determined to make mistakes and create illusions in the public eye. Referring to "Modern Review" p. 312, fig. ii, he declares that I am mistaken—"it is not a Mathura image at all." It is strange that in spite of his close knowledge of Sarnath, he forgot to notice "that the statue in question was carved at Mathura..... The material is not the buff coloured stone of Chunnar quarries, of which all other Sarnath sculptures are made, but it is the red sandstone of Mathura." (Sarnath Catalogue, p. 18.)

5. My application of anthropology and anthropometry has been welcomed by several scholars.

As regards dress and ornaments and physical characteristics, I keenly observed and got my conclusions verified by people in these provinces (U. P.—Union of Eastern and Western Provinces) that the people of the Western U. P. differ from those of the eastern in physical types, dress, ornaments and also in dialects. It is no use ignoring geographical facts! Mathura people, to repeat myself, share to some extent the characteristics of the Punjab, as they share those of Benares also. I must hold that Mathura people do put on more dress (a *Kurta* and a coat or *Achkan*) than the Benares people (a *Kurta* or a *Kamij* only).

In the Oriental Conference, the Yaksha chief was evidently present. But again trying to ignore facts! Must he not have noticed that I answered every point with proof of my opponents, Pt. Sahni and Dr. Acharya, and the discussion was eventually closed by the President with my final replies? If he wants, I have several witnesses who were present in the Conference to bear out my remarks.

Hindu University, }
Benares. } B. C. BHATTACHARYA.

* Measurement of widths—The width from shoulder to shoulder—according to *Shilparatna*, *Amsumadbhedāgama*, *Kāranāgama*, *Kānikāgama*, etc.—Gopinath Rao "*Tālamāna*", pp. 45-47.

† "*Tālamāna*"—*Māna*, *Pramāna*, *Unmāna*, *Parimāna*, &c., p. 39.

‡ In Wampen's most scholarly work "Anthropometry" there is a chapter with several plates where the author has treated Greek Art from the point of view of an anthropologist.—

See also, "Ancient Sculpture" by G. Reford "Across the widest part of the shoulders in a man one-fourth of the height: from the elbow to the tip of the middle finger one-fourth of the height."

Cf. also "Proportions of the Human Figure" by Joseph Bonomi. Face was also taken as a standard in other countries. But breadth is the most important in the measurement of a human figure.

STATUS OF INDIANS ABROAD

INDIANS IN SOUTH AFRICA.

IN SPITE of fears, there has been a welcome lull in the South African Parliament, with regard to 'anti-Asiatic' legislation. A challenge was made to the Governor-General's veto against the Natal Provincial Ordinance, disenfranchising Indians in that Province, but it was successfully met by the Government who justified the Governor-General's action. Yet this must not be thought to imply that the danger is over. It is only postponed for a time, in view of the far greater crisis of an industrial syndicalist revolt on the Rand, which had to be put down with bloodshed.

We have the full account before us of the Natal Provincial Congress of the South African Party (commonly called the S. A. P. Congress.) on the Asiatic Question. The S. A. P. it should be remembered, is the Government Party in power under General Smuts, opposed to the Nationalist party in opposition under General Hertzog. It is the party which represents imperial interests and as such is likely to be more moderate in its Anti-Asiatic demands than the Nationalist Party. Yet the speeches delivered, and the resolutions discussed, reveal an ever-widening breach between General Smuts and his party on the one hand and the Indian community on the other.

In the Official Report of the Congress, it is stated that the 'Asiatic Question' was 'one of the most important' discussed at Durban by the S. A. P. Congress. General Smuts, after warning the Congress, that India had 320 millions, and that anything they did or said had a far-reaching influence, which might even shake the foundations of the Empire, immediately went on to make the alarming statement, which was telegraphed to India by Reuter, that the "best thing they could do was to induce the Indians to ever-increasing numbers to go back to their own country and to leave South Africa. Let them encourage

the 'white' population, while watching the Asiatics dwindle."

Sir Thomas Watt followed General Smuts, representing the Cabinet, and said that he hoped the Congress would impress upon the government the need for dealing with the 'Asiatic Question'. *Action was long overdue and it must be directed to strengthening the hands of the 'white' man.* Natal must educate public opinion throughout South Africa. Mr. Patrick Duncan, the Minister of the Interior, another Cabinet representative, stated that South Africa was faced with a population problem that was acute—the problem of white versus coloured. The Europeans were the trustees of the coloured, and they must discharge their responsibilities in such a way as *to ensure the destinies of the country as a European civilisation.* (The italics are mine).

It must be understood, that these three speakers, representing the Government, were speaking with the utmost caution and circumspection. It is ominous indeed, when sober and cautious men such as these, men of liberal tendencies on the whole,—feel themselves pressed by their party to make utterances of such an obviously anti-Asiatic character.

SOUTH AFRICAN ANTI-ASIATIC PROPOSALS.

When the actual resolutions were arrived at on the 'Asiatic Question' by the S. A. P. Congress, it was decided, on the motion of the Chairman, that a 'secret session' should be held. The Press was not admitted, but was given an official report of the proceedings. Fourteen resolutions were discussed in private. Votes were not taken, but it was decided, instead, to leave the whole question in the hands of Parliament itself.

In the Official Report are given to the public the exact terms of the 'Fourteen Resolutions' on the Asiatic Question which were thoroughly discussed at the Congress. They may be taken as representing in a general manner the mind of the S. A. P. These 'Fourteen Resolutions,' therefore, may be regarded as a document of first rate impor-

tance, and should be studied very carefully indeed. They run as follows :—

1. That the S. A. P. should make known, as speedily as possible, the policy it proposes to pursue in order to deal fairly, but effectively, with the problem caused by the presence of large numbers of Asiatics, especially in the Transvaal and in Natal.

2. That the Natal S. A. P. Congress respectfully requests Government to give an early opportunity for the discussion of the Asiatic problems in Parliament.

3. That it is essential that legislation be brought to bear to prevent Asiatics from acquiring further land in Natal.

4. That without disturbing existing rights, legislation should be passed to prohibit further sales, leases, or rental of land or buildings, to Asiatics, except in reserved areas.

5. That the issue and renewal of general dealers' licenses outside municipal areas be regulated in the manner contemplated by Natal Draft Ordinance 4 of 1921.

6. That no new trading licenses or transfers shall be granted to Asiatics, except in reserved areas.

7. That no Asiatic or native shall trade under, or assume, a European name. That no Asiatic may hold financial interest in any business, land, or property, registered in the name of Europeans.

8. That where Asiatics have acquired property and trading rights, *not* within reserved areas, they shall be strictly required to conform to the same laws as to sanitation, good order, and housing conditions, as apply to Europeans.

9. That the encroachment and unfair competition of Indians, in land, industries, commerce, labour and spheres of employment, generally suitable to Europeans, has injuriously affected the white races and increasingly menaces the economic standards, the social welfare, and political status of the South African Union.

10. That in all skilled trades, commerce, industries, and every sphere of employment, suitable for Europeans, payment and working conditions shall be fixed by Trade Boards in accordance with 'white' standards.

11. That no differentiation in favour of Asiatics over indigenous natives, of equal grade, be allowed in any legislation affecting either.

12. That the Ordinance relative to

Indian franchise in Natal, which was vetoed be re-introduced.

13. That Government be asked to introduce a Bill to apply to Municipal voters, such as those contained in Section 12 of Charter of July 8, 1856 and Section 2 of October 8, 1806 (Natal).

14. That the Government draw up a definite statement of their policy, showing what they have done and what they are doing on the Indian question, especially regarding the Indian trader, and that Government should make its policy known as widely as possible.

THE EVILS OF THE "GHETTO."

I am afraid that we, in India, can only regard these resolutions (which were thus officially made public after the secret sessions were over,) as foreboding an almost unanimous attack on the last existing rights of Indians in Natal and the Transvaal with a view to making them in every sense of the word "on a level with the Kaffir." This, in itself, might not be objected to, if the Kaffir himself had rights of citizenship in these two provinces such as he has in the Cape Province, (though even there his rights of holding land have, I believe, been recently curtailed), but the actual situation is that the Kaffir himself, in these two provinces, and in the province of the Orange Free State, is bound down under conditions that border on serfdom. The Indian is fighting at all points for the rights of the Kaffir as well as his own.

Secondly, it needs to be remembered, that the whole trend of policy, with regard to the coloured races in South Africa, is in the direction of 'segregation',—that is to say the old 'ghetto' system of Europe in the Middle Ages. The intention is to keep them strictly within 'reserved areas' as far as any rights and privileges are concerned, while at the same time keeping back practically all the best land for the aristocratic 'whites'. Thus, an African native may come into the white man's area as a hired labourer; but he can only hold political *rights* in the native 'reserves'. If any one will glance down the list of these 'Fourteen Resolutions', he will be able to see at a glance how the policy of 'reserved areas' is everywhere at the back of 'the Europeans' minds. What they wish to do is either to get the Indians out of the country, or else to isolate them in 'reserves'.

It is really, as I have said, the old 'Ghetto' policy of medieval Europe, over again. It is also exactly the same as the 'untouchable' policy of India. What we in India must do, in order effectively to resist this policy, is to break down the barriers of our own 'reserved areas', here in India. I have seen with my own eyes still existing today in Malabar a worse state of 'untouchability' than anything which is now being politically contemplated in South Africa. I have been also told by those who have seen them, that in Eastern Europe there are 'ghettos' still remaining. Let us away with them, *everywhere* !

INDIAN AND AFRICAN IN KENYA.

A very great effort is being made by the Europeans in Kenya Colony to throw upon the Indians the blame for the recent violent outbreak of native African indignation on the arrest of Harry Thuku. It is stated in the public newspapers that Indian leaders secretly fomented a native rising. The truth is, the Indians in Kenya today are between two fires. If they keep aloof from native affairs, the European settlers ask the question,—“What have Indians done for the natives ?” If, on the other hand, Indians are friendly and familiar with the African natives, then they are charged with conspiracy and with encouraging native rebellion. Almost every day at Nairobi, I saw Harry Thuku, the young educated Kikuyu native, who has been deported. He was a very bright young lad with a pleasant, open face. Harry was a great friend of all our Indian leaders, who treated him with a kindness and a courtesy, which he would not usually receive from Europeans. He appeared to me to be really in earnest in his desire to help his countrymen, who were suffering under almost overwhelming disabilities. Their land has been taken from them, except certain tracts which are called 'reserves'; and every effort has been made, either by compulsion or by semi-compulsion, to get them out of these reserves themselves for labour on the great European estates. There has been in Kenya, in the past, not only what practically amounted to 'forced labour', but also excessive flogging with a very cruel whip, made of rhinoceros-hide, called *kiboko*.

The idea of the average European settler, at present, is to keep the African native in an inferior position. The European allows no liberties of any kind. As

a consequence, the African native has a deep inveterate fear of him, but not of the Indian. With those Indians, who are village store-keepers, the African will sit for hours and hours,—and talk. The language is often a curious mixture of dialects, but somehow an understanding is reached, and both parties enjoy the conversation.

Every day, as far as my experience goes, Europeans are seeking to make the African native *despise* the Indian. The Indian is bullied by the European in front of the African native. And what is the most cowardly thing of all, the African native is at times encouraged by the European himself to insult the Indian. I have seen one such sight with my own eyes, and the meanness of it made my blood boil. The best way in which this can be counteracted is for the Indian to be truly kind and considerate, at all times, to the African native, and thus win his respect by sympathy and kindness. Such respect is far greater and nobler than the respect that is due to fear.

There is one thing that is happening in Kenya every day. The Indian and African are feeling more and more the *common* wrongs from which they suffer at the hands of the European. The African native understands that, whatever rights the Indian acquires, the same will inevitably come to himself also. Therefore, he is looking upon the Indian as both his fellow sufferer and also his protagonist in the struggle for human rights.

What appears to me to be needed more than anything else, however, at the present time, is that Indians, whose hearts are filled with the love of God, should go forth,—as the Buddha went forth, as Chaitanya went forth, as Christ went forth,—to help and to bless the African natives, serving them with the purest service of love. Until this is accomplished in God's name, the relation between Indian and African will not be made perfect.

INDIA AND AN EAST AFRICAN FEDERATION.

Mr. Winston Churchill has announced that he already had Sir Robert Coryndon's cordial approval of an East African Federation. Sir Robert Coryndon is the Governor. This was startling news to me, because every single European official I had met

in Uganda, including two Acting Governors and two Chief Secretaries to Government, had told me in most emphatic terms, that they were strongly against any such Federation. There would obviously, also, be the practical difficulty of Tanganyika joining such a Union, because a mandated territory differs from a Colony in important particulars.

The reason why Europeans in Uganda dislike any federation or union with Kenya is interesting. In Kenya (as in Rhodesia) the European settler has appropriated the land. To use Major Grogan's more accurate expression, they have 'stolen the land', from the native. Major Grogan goes on to say, that having stolen his lands they afterwards 'stole his limbs.' This again is accurately true concerning a great deal of what has happened. For the whole idea of European occupation in Kenya Colony is that the African native should *not* own land himself, but should be the serf, or hired labourer of the European. But in Uganda, just as in Nigeria, in West Africa,—the idea is entirely different. The principle at work in Uganda and Nigeria is to leave the native himself in possession of the soil, *as producer*, and to buy his produce. Thus in Uganda and Nigeria the African native is encouraged to develop his own self-government and his own initiative and to consider the soil as inalienably his own.

The Europeans in Uganda and Nigeria are rightly proud of what they have accomplished by this method in so short a time. They have done much better than the Europeans in Kenya. The Baganda native is much happier than the Kikuyu native. Thus, the Europeans of Uganda are rightly afraid, that if an East African Federation, or Union, is organised similar to the South African Union, then they themselves will be flooded with European expropriators, who will want to run big estates with hired native labour. This would destroy the present initiative which is such an encouraging feature in Uganda. The Indians in Uganda are entirely one with the Europeans in their idea of treatment of the African native as a *producer* from whom they can purchase raw material, such as cotton. This conception not only suits their principles, but also their trade and business. There is nothing that the Indians in Uganda desire less than a great East African Union, or Federation, in which they them-

selves would be submerged and treated with contempt.

THE C. S. R. CO. PROFITS OUT OF INDIAN LABOUR IN FIJI.

Again it is necessary to call attention in India to the fabulous profits which the C. S. R. Co. of Australia have made recently out of sweated Indian labour in Fiji. It will perhaps be remembered how the 'Sydney Bulletin' revealed, without any contradiction, the scandalous war profits in sugar made by this Company. It may also be remembered how the C. S. R. Co. resisted to the very last any increase in the wretched wage of the indentured Indian labourer during the time of the War, although food prices had more than doubled. All that is past history.

But a still more amazing story is told with regard to profits, *after* the War, especially for the year ending March 1921. I shall try to show this very briefly, using again the published facts of the Financial Editor of the 'Sydney Bulletin': they run as follows:—

"Never since the original C. S. R. Co., was split in two, by the formation of the Fiji and Maoriland Company in addition to the parent Company in Australia, have such fat results been shown up, as in the year, March 1920 to March 1921. Nor at any time have shareholders participated in such a gorgeous dividend banquet. From the parent Company (and the parent Company's interest in the subsidiary Company) shareholders get £162,500 for the past half year. In addition they get £97,500,—altogether £260,000. Nor does that give the full measure of their prosperity; for while the parent concern admits to have done well (and there may be a good deal behind the scene which it does *not* admit) the subsidiary Company, *i.e.*, the Fiji and Maoriland Co., has had the time of its life! Here is its record to date:—

March	Profits	Reserves (accumulated)
1916	328,830	126,330
1917	340,201	256,531
1918	338,147	384,678
1919	308,403	483,081
1920	297,784	570,865
1921	461,979	789,719

The figures above are those disclosed. But how much has been going on up the sleeve? Only those within can have the slightest idea. But it can be taken for

eranted that the big concern, which only half a dozen years ago shook out 3½ million pounds sterling of 'inner reserves', has been storing away profits beyond the gaze of the curious.....

It was remarked by the Chairman, that the directors had placed at suspense account a sum that can be used for writing down the cost of the two factories in Fiji. This displays the glitter of the Fiji end of the business in another way :—

Assets apart from	1920	1921
fixed assets	£ 2,428,241	£ 3,788,469
Liabilities	45,155	143,485

Liquid Surplus £ 2,383,086 £ 3,644,984
Including the interim dividends, *the year's operations show an increase of liquid surplus of more than one and a third million pounds sterling. It is an almost incredible performance.*" (The italics are mine.)

I believe that it is a fact that a depression is now inevitable in the world price of sugar and these phenomenal profits must cease. But what is almost certain to happen is that some attempt will be made to reduce the labourer's wages in order to keep up the profits.

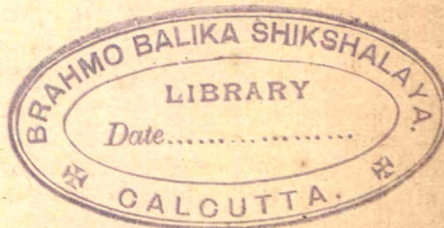
The same problem will probably arise in Fiji that the Tea Planters had to face last year in Assam when a depression came. I saw with my own eyes the miserable condition of the labourers, who came down from the

Chargola Valley estates, and who told me that their wage had been reduced to two pence a day! Surely in all these cases, where great prosperity is followed by depression, the first person to suffer in the lean years should *not* be the labourer! For he hardly ever gets his share of the prosperity.

Yet what almost invariably happens is this. As soon as the lean years come, 'Big Business' absorbs first all the profits of prosperity and then seeks to 'cut' the labourer's wage. This causes a strike. But in a time of depression, with thousands out of employment, a strike is the worst thing possible for the labourers. For it is an axiom of labour, that a strike can hardly ever succeed on a falling market. So the labourer suffers.

It will be remembered how the C. S. R. Co., fought to the very last against giving any rise in Indian wages during the prosperous years, 1920-1921. It will be remembered how the Indian labourers continued the strike for five months without violence of any kind, but were beaten in the end. Now, for the first time, we know for certain, from the 'Sydney Bulletin' financial statement, that at the very time the C. S. R. Co., were fighting the Indian labourers to their knees, right down to sheer starvation, their own coffers were bulging with gold.

C. F. ANDREWS.



GLEANINGS

Printed Page Is Negative Under Flashlight.

Where details from a line drawing are wanted in a hurry, and it is impossible to take a book containing the drawing from the library or to photograph the page, it is claimed that a rough, emergency reproduction can be made with a flashlight and a piece of sensitized photographic print paper. The print paper is placed under the page to be copied, with the sensitized side against the drawing. Then, by passing a flashlight slowly over the paper about a dozen times, an image is made that can be developed later.

The same results may be obtained when the print paper is placed above the illustration.

This method is required where printing or another drawing happens to be on the back of the paper. The printed page acts as a negative, since the paper will reflect light to a limited extent while the black ink absorbs the feeble rays altogether. As the page and the sensitized paper are face to face in the second case, the copy obtained will be reversed.

Shrunken Mummy Is Two Feet Tall.

Preserved better than many an Egyptian mummy, a shrunken body of a Red Indian chief who died more than 400 years ago has been brought to the United States by Jaun Kratiel, a Peruvian engineer. The mummy is only 25



Shrunken Mummy of a Red Indian Chief.

inches high, for the body was shrunken and preserved by a secret "pickling" process known only to the South American Indians.

The beads worn by Senor Kratiel were found with the shrunken warrior.

"Strong Man" Is Weakling Compared With Insect.

Weight for weight, the most powerful professional "strong man" is a weakling compared with many common insects. If our legs had the same relative power as those of a flea, for example, we could jump with ease over a church spire 300 feet high.

An ant moving a heavy pebble up a little



Beetle Drawing 45 Times Its Weight.

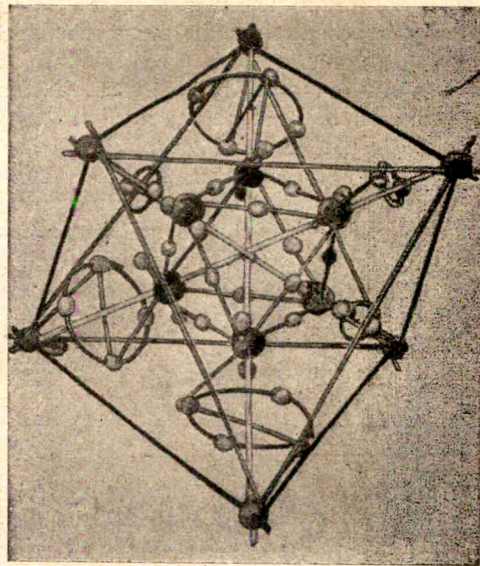
slope of earth is performing a feat equivalent to that of a man pulling a railroad train along the track single-handed. Ants have frequently drawn little wagons 1400 times as heavy as themselves.

Even the weakest beetle can lift five times its own weight. The rove beetle has drawn a cart 45 times its own weight, and has lifted 1800 times its weight in escaping from beneath the cover of a tin can.

An ant caught up by its hind legs with pincers, has been known to lift a small lead ball, high into the air. As the ball weighed 800 times as much as the ant, a man with strength in proportion could lift 40 tons.

Model Of One Molecule Enormously Magnified.

The structure of a molecule which, before the discovery of radium, was considered by physicists to be the minutest particle of matter capable of separate existence, has been reproduced in a model shown recently at the 111th meeting of the American Physics Society. The model is in three dimensions, superficially of crystalline form, and with a diameter of 9 in. This makes it 250,000,000 times as large as an actual molecule, and therefore there is plenty of room to display its component atoms, which are represented by putty balls of various bright colors. These are all constructed in proper proportion and location, and show that the

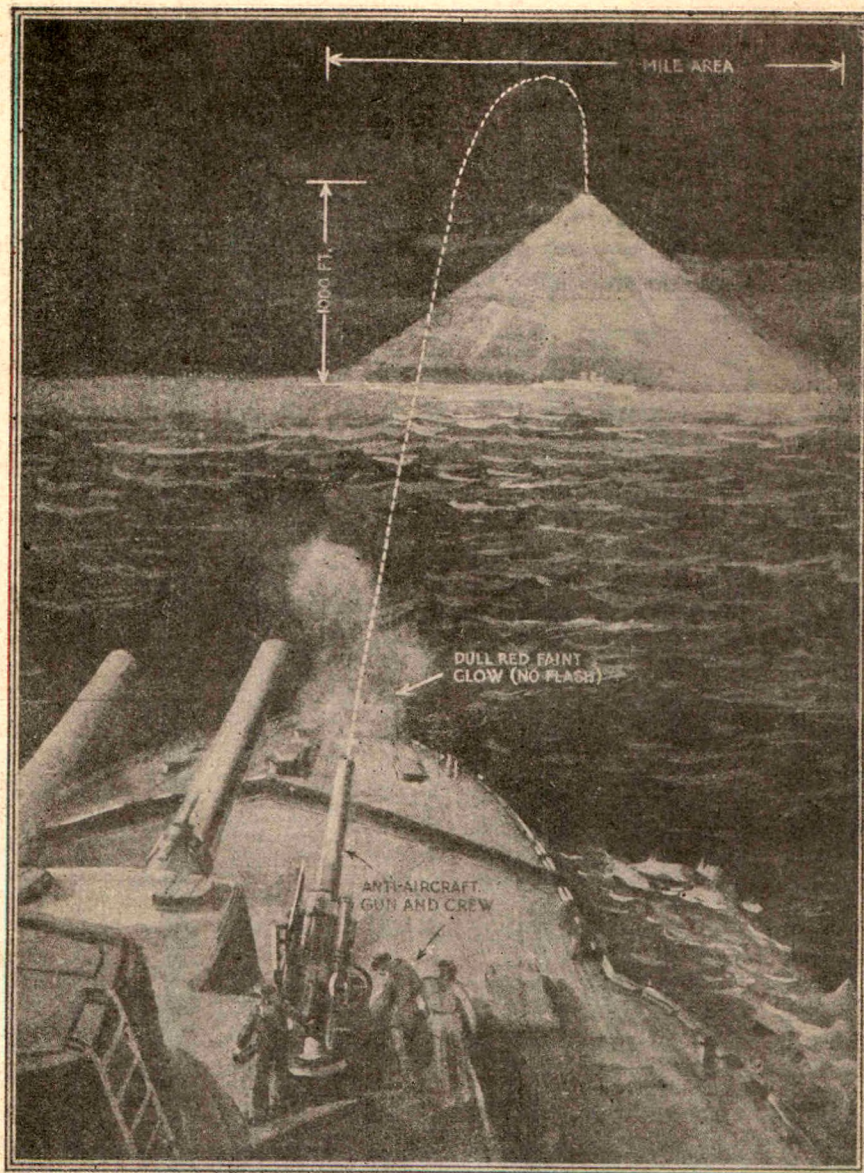


Model of a Molecule, 250,000,000 Times Its Size, Being Nine Inches in Diameter.

arrangement is similar to the solar system, and all other planetary systems of the universe, leading to the deduction that these atoms, like the planets, are revolving in orbits within the molecule.

Star Shell Replaces Navy Searchlight.

A shell explodes 1000 feet above an enemy war-ship; immediately the vessel is flooded



Star Shell High Suspended From a Parachute, Illuminating the Enemy Battle-Ship.

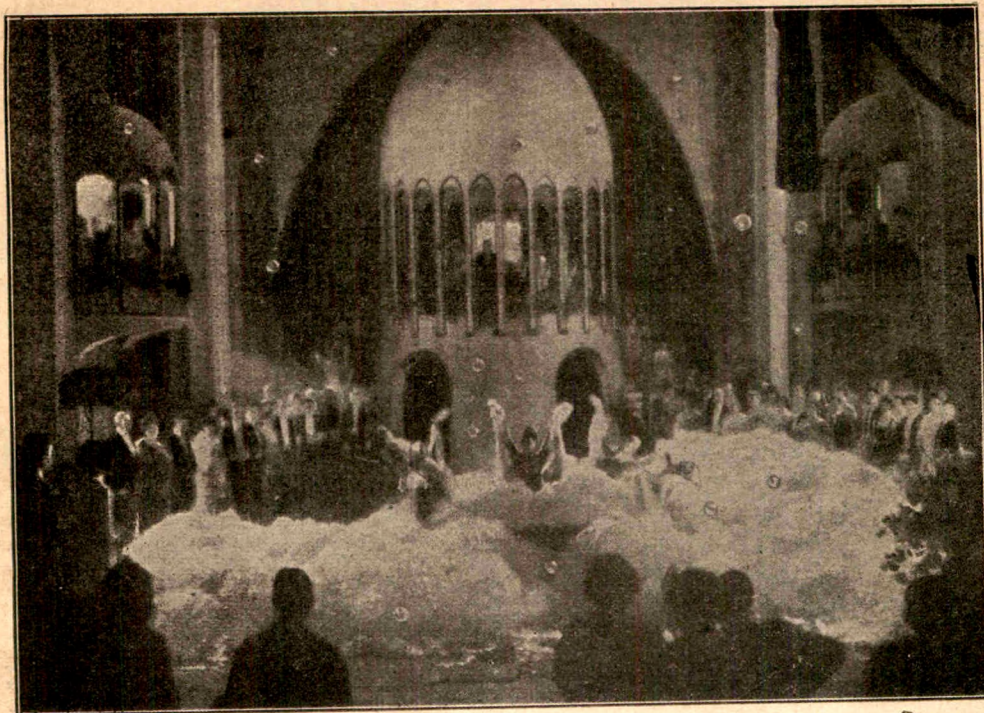
with dazzling beams from an 800,000-candle-power light that illuminates the sea for miles.

Such, in naval warfare, would be the effect of a special type star shell recently adopted by the American navy to supplant the search-light for night lighting at sea.

The new shell is loaded into a gun and fired. It has a range of six miles. The timing fuse of the shell, after detonation, lights a powerful lamp and expels a parachute that keeps the light at a height for a full half minute.

Movie Ballet Performs Among Soap Bubbles.

Beautiful scenes are common in the motion-picture studios, and many mechanical effects are produced which fairly dazzle the eye of the onlooker. As a climax to an unusually gorgeous "set" a director recently called for a dance in the midst of soap bubbles. Accordingly, since a space 20 by 40 ft. had been designated to be filled with the frothy substance, a metal sieve of this size was fitted in the floor. A soap solution, made with 200 bbl. of the product



Bubble Scene in Movie Ballet Performance.

and mixed in the same manner as plasterers prepare lime, was piped to the porous floor, and steam forced through it. The immediate transition into bubbles began, and these soon rose to a huge scintillating mass, in which the dancers performed, the whole presenting a scene of fairylike splendor.

"Conversation" Understood Between Blind And Deaf.

Two blind and deaf girls who have attained world-wide fame, recently carried on a "conversation" by placing their hands on the face and chest of the other, to interpret the vocal sound vibrations. Miss Willetta Huggins, of Janesville, Wis., and Miss Helen Keller were the principals in the demonstration, and each was easily able to understand the meaning of the other. Miss Huggins also possesses the peculiar ability of distinguishing colors by her highly developed sense of smell, as described in the January, 1922, issue of this magazine.

"Shooting" Houses From A "Gun."

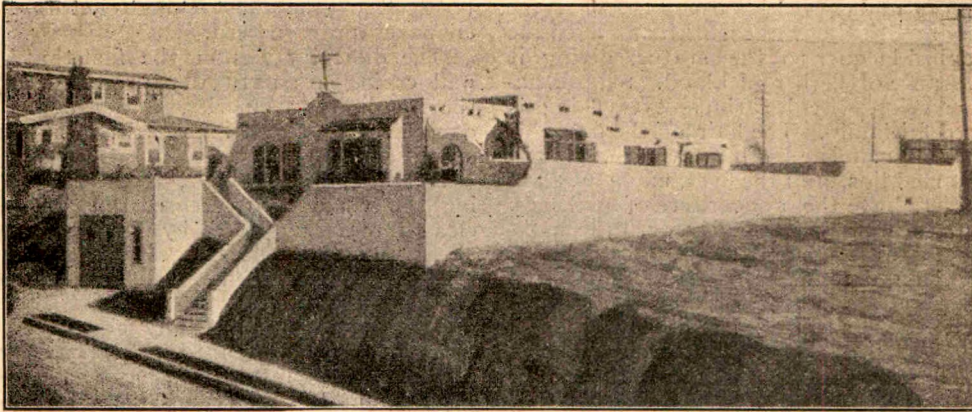
"Shooting" houses out of a "gun" is the startling latest wrinkle in concrete construction. The gun itself consists of a nozzlelike affair at the end of a 3-in. hose. Dry concrete is put into

a container and water forced through it. The mixture is thus made at the last moment before it is applied.

A onesided framework of tar paper and chicken wire is erected. Iron reinforcing rods are placed against this and the concrete shot against it with the use of the gun. A wall 2 in. thick is "shot" in this way, allowed to dry, and the tar paper and chicken wire peeled off.



Shooting the Concrete Around the Window Frames.



A Seven-room Bungalow, with all Modern Conveniences, Built by the New Cement-'shooting' Process.

The result is a solid concrete wall. Doors, windows, and plumbing are put in place and the wall shot around them.

In similar fashion, ceilings, floor, a fence around the yard, and other parts of the house and yard are shot. Seats may be shot into the wall at one place, decorative designs in another, and so on. The resulting house and yard is a complete home in one piece—a monolith.

With the gun method, the walls of a five-room bungalow can be completed in two days.

Largest Coin in the World.

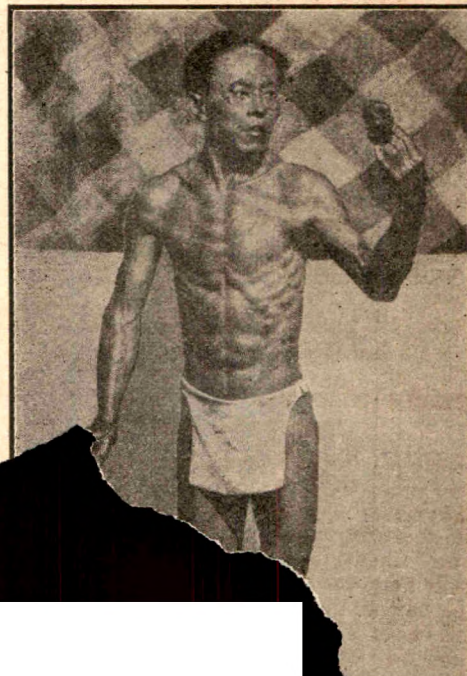
Probably the largest coin in the world is one belonging to Farren Zerbe, internationally



Largest known Coin in the World. Famous expert on rare coins. It

Lifelike Japanese Wood Carving.

The most remarkable wooden statue ever conceived is the work of Hananuma Masakichi, greatest Japanese artist in wood or ivory, who posed for himself by the aid of adjust-



able mirrors and carved his own life-size image from wood. With the woodwork completed the artist applied lacquer to the statue, giving it the appearance of flesh and blood. Skin blemishes, blue veins, discolorations—everything is reproduced faithfully. The hair on the figure is the artist's own. The teeth are visible through slightly parted lips, and the eyes, made of glass by the artist, have the appearance of real eyes. The figure is in every particular, even the most minute, an exact counterpart of the artist. The carving required three years. 2000 pieces of wood were separately fashioned and put together with pegs to complete the figure.

How We Laugh, Cry, Sneeze, Cough and Snore.

It is almost impossible to fake a laugh or a cry so naturally that any one will be deceived. The ear instantly detects a false

note. Even the most skilful actors and singers never quite succeed.

The difficulty lies in the fact that laughing and crying are naturally produced largely by the involuntary muscles, and are much more complicated operations than is generally supposed.

A laugh, for example, is produced by holding the vocal cords tense and producing a clear resounding note by forcing a series of short expiratory blasts against them. A hearty laugh may include as well the vibration of the larynx and pharynx.

In crying, you partially close the glottis, the slitlike opening into the larynx, and take a short deep inspiration and a prolonged expiration. If the crying lasts long enough, there is a sudden spasmodic contraction of the diaphragm resulting in the abrupt inspiration and expiration sounds in the larynx and pharynx, familiarly known as sobbing.

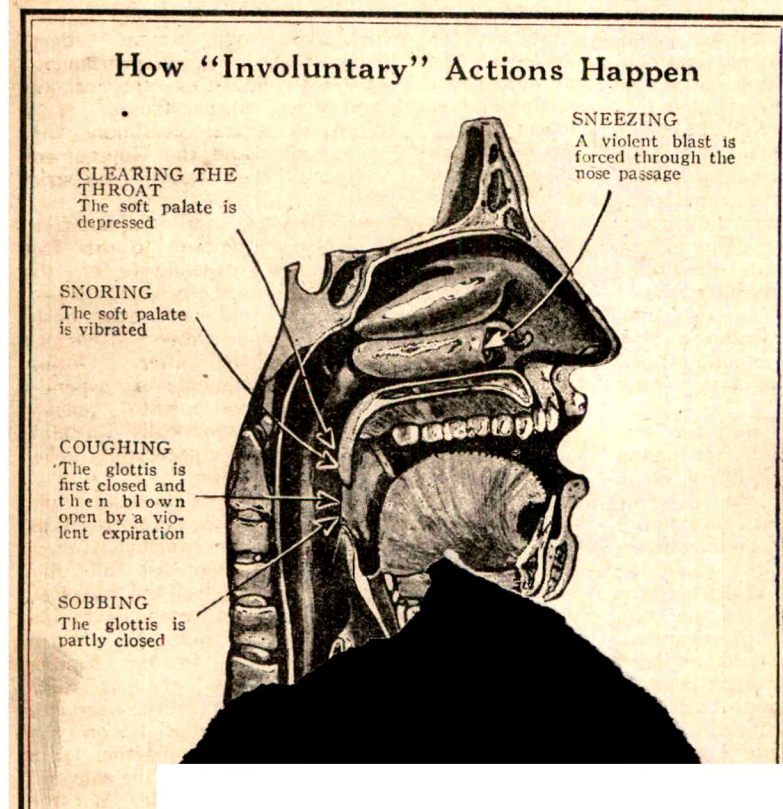
To cough, one first takes a deep breath, then partially closes the glottis, and directs against it a violent expiratory blast which forces the glottis open and expels any mucus or other irritating matter accumulated in the air passages.

In clearing the throat a current of air is driven from the lungs and forced between the narrow space between the root of the tongue and the depressed soft palate.

A sneeze consists of an inspiration, often very rapid, and then a sudden blast directed through the nose. The glottis remains open throughout the operation.

In snoring, an unusually steady and prolonged inspiration and expiration is set going through the open mouth until the soft palate and uvula are set in motion by the vibration of the air currents.

A hiccough is an in-



REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

ECONOMIC CONSEQUENCES OF THE WAR FOR INDIA: By S. G. Panandikar, M. A., Ph. D. (Lond.) D. B. Taraporevala Sons & Co., Bombay. Price Rs 6. Pp. 448.

The dearth of a reliable book treating comprehensively of the effects of the War upon the economic conditions of India was being keenly felt by people interested in Indian economic questions, and Dr. Panandikar has at last supplied this want in a form which is bound at once to establish his reputation as an economist of considerable acumen. Submitted as a thesis for the newly founded Ph. D. degree of London University, the book has very properly gained for him that much coveted distinction. As the convulsions produced by the War show no signs of settling down, it is as yet too early to gauge its full economic effects. Whatever conclusions are now formed are bound to be provisional. If in the near future events shape themselves differently—as they probably will—we shall naturally have to reform many of our conclusions. Dr. Panandikar is fully conscious of these limitations and is careful to avoid anything like dogmatic statements, about future developments.

The book deals more particularly with the economic effects of the War upon Indian trade and fiscal policy, upon her finance and industry, upon her currency, exchange and banking. We can only indicate here the nature of its contents and notice some of the main conclusions reached by the author. In the chapters on foreign trade, with which the book begins, we are told how, owing to her extreme dependence on foreign countries both for the sale of her raw materials and the supply of manufactured goods, the foreign trade of India has suffered more from the War than that of any other country of the world, except perhaps Russia and Australia; and how, notwithstanding the artificial means employed to divert India's foreign trade from Continental Europe to the United Kingdom and the British Empire, Japan and United States of America captured a considerable portion of this trade. The author does not believe that a policy of Imperial Preference, thrust upon an unwilling India, will promote the Empire's strength and solidarity: it will merely benefit the United Kingdom and the self-governing portions of the Empire at the expense of this country. What India needs is complete freedom to shape her own fiscal policy.

In the chapter on Industrial Development, the industrial backwardness of the country is

attributed to "the lack of necessary technical knowledge and business experience on the part of Indians, to the want of sufficient capital and skilled labour, and to the pursuance of a strictly *laissez faire* policy on the part of the Government." The War gave a substantial stimulus to industrial development—especially in the manufacture of cotton, jute, iron and steel, leather, chemicals, oils, paper, glass, soap, cement, cutlery, fertilisers, paints and varnishes, surgical instruments, etc. But most of these industries are not yet firmly established and there is real danger of a set back on the return of normal conditions "unless the industrial community and the Government co-operate in removing the great industrial deficiencies."

In the chapter on Revenue and Expenditure, the author draws pointed attention to the fact that both the revenues and expenditure of the Central Government have doubled since 1913-14—a bloated military budget and an enormously expensive and top-heavy administrative machinery being mainly responsible for the latter. During the War, there was a curtailment of expenditure on education, sanitation and medical relief—a great retrograde measure, economically wasteful. There is little prospect of any appreciable relief from heavy taxation in the near future.

In the chapter on Finance, the financial difficulties the Government had to face during the War and the expedients—"some praiseworthy, others undesirable"—adopted to meet them, are fully discussed. The many occasions on which the Secretary of State for India utilised Indian resources to aid the British Government are also indicated. When taking stock of India's services to the Empire during the War, our friends and enemies alike are apt to confine their attention to the services rendered by Indian men and materials on the battle-fields and behind the lines, together with the direct money contributions made by the Government in the name of the Indian people. But the indirect financial assistance given by the Secretary of State and the Government of India—often to the detriment of Indian interests—was probably of much greater moment to the British Government than the direct contribution of one hundred odd millions.

In the chapters on Currency and Exchange, among other things the position of the Indian gold exchange standard during the war, exchange fluctuations, restrictions on the importation of gold

and silver, inflation of paper currency and its consequent depreciation, and rise of prices are discussed. The attitude of official apologists of currency inflation, who profess to regard an expending currency as the effect rather than the cause of high prices, is deservedly condemned. The gold and silver restriction policy of the Secretary of State (undertaken largely in the interests of England and her Allies) is shown to have been responsible for most of the exchange difficulties of the Government of India, inasmuch as it arbitrarily restricted the operation of those economic forces which normally tend to ease a fluctuating rate of exchange. The author finds the main conclusions of the Babington Smith Committee, viz., that high exchange is essential to a sound monetary system, that high exchange is advantageous to a people, that it is desirable to link the rupee to gold instead of sterling, unacceptable. He does not agree with the Committee on the first two points, while the last he considers to be impracticable. As long as the Government does not take steps to deflate Indian currency, a high exchange cannot lower prices.

One of the principal lessons of the war for India has been the demonstration—if further demonstration were needed—of the inability of the gold exchange standard to tide over a serious crisis, its unreliability in an emergency. Even the Smith Committee tacitly admits its failure. For the last three decades Indian economists and publicists have missed no opportunity of drawing the Government's attention to the instability of such a standard; but somehow in the official mind its maintenance has come to be connected with the preservation of bureaucratic prestige, and India has had to pay an awful price for such folly. It has been India's fate to have her most vital interests entrusted into the hands of amateurs, and in no other department of Government is this probably more true than in that concerned with the management of Indian currency. It would be interesting to calculate how many hundreds of crores India has lost as a result of the bureaucrats' inefficient handling of currency matters. We concur with Dr. Panandikar's opinion, reached after a careful and sifting inquiry into India's currency and exchange position during the war: "The only solution of India's currency and exchange difficulties seems to lie in the adoption of a gold standard and a gold currency."

The author's final conclusion from his study is that like all other belligerent countries with the possible exception of Japan—India's immediate loss from the War has been much greater than her gain. "The advantages which the War has bestowed upon India in economic matters have been many and important but the losses inflicted by it have been more numerous and more far-reaching in their effects." But out of evil sometimes cometh good; and if the progress achieved in industrial and other spheres of economic activity can be maintained, the losses will, in the course of time, be wholly or partially wiped out, and the whole country may then hope to rise to a higher level of prosperity.

OUR FISCAL POLICY: By C. N. Vakil, M. A. M. Sc. (Lond.) Published by the University of Bombay.

This ably written monograph of some 40 pages

gives a brief resume of the tariff policy of the Government of India from the days of the E. I. Company to date. In parts it makes quite sad reading. It shows how Indian economic interests have been systematically ignored or sacrificed from the early days of the Company's rule, whenever these were found to conflict with the interests of England. The assumption of power by the Crown after the Mutiny, however much it may have improved the government of the country in other respects, did not bring about any material change in its tariff policy. This policy continued to be governed from Whitehall and dictated by special interests in England, whose wishes neither the British Parliament nor the Secretary of State for India had the power (nor often the will) to withstand. The only bright points in this otherwise dark picture were the periodical but always unsuccessful attempts made by the Government of India, under a sympathetic Viceroy or Finance Member, to persuade the Secretary of State and the British Government to place Indian interests foremost in the shaping of Indian fiscal policy. But there have also been Viceroys of the type of Lord Elgin who, to placate powerful interests at home, did not hesitate to use his emergency powers to override the opposition of the majority of his Executive Council in the matter of the abolition of cotton import duties, and Finance Members of the type of Sir John Strachey who frankly admitted that though serving India his first duty was to his own country.

We commend this very timely publication to the notice of persons interested in the problems now being investigated by the Indian Fiscal Commission.

THE INDIAN OPIUM TRADE: By L. F. Rushbrook Williams, Director, Central Bureau of Information, Government of India. Oxford University Press.

Mr. Rushbrook Williams' object in writing this little book is to remove the prevailing misconceptions about the Indian opium trade and the Government's monopoly thereof. The book is evidently written in connection with the author's official propaganda work and the Oxford University Press has very obligingly saved the Government of India the cost of its publication and circulation abroad. As is well known, the Government has considerably restricted the cultivation and sale of opium in recent years and lost thereby the major portion of its opium revenues. India does not today produce more than 4 p.c. the world's total yield of this crop. The author thus explains the present opium export policy of the Government of India: "If any country decides to purge itself of the use of this drug and prohibits entirely the import of opium, the Government of India refuses to allow opium for that destination to leave its shores.....The Indian Government is not prepared to restrict export to a nation which at the same time is allowing import from other countries."

THE TEA INDUSTRY: By J. C. Kydd, M. A. Oxford University Press.

THE OIL INDUSTRY IN INDIA: By R. M. Vakil, B. A.

THE DEVELOPMENT OF INDIAN SUGAR INDUSTRY: By Sarangadhar Das, B. A. (California.)

The nature of the subject-matter of these mono-

graphs is fully indicated by their titles. The two last, being the work of experts, are of a rather technical character and describe, briefly, the mechanical processes of the manufacture of oil and sugar. Mr. Kydd's brochure is one of a series "intended to create interest in the young boys for India's raw materials, their production and manufacture," and being amply illustrated and written in a light colloquial style is likely to serve this purpose well.

BUDGET NOTE FOR H. E. H. THE NIZAM'S GOVERNMENT: By *H. Hydari, Finance Member.*

This note shows the actual Revenue and Expenditure of H. E. H. the Nizam's Government for 1919-20; Revised Estimates for 1920-21; and the Expected Revenue and Expenditure (Rs. 6'80 and 6'65 crores respectively) for 1921-22.

The only important point to note is that Mr. Hydari proposes, from the current year, to adopt the system of quasi-permanent grants for the various Departments of H. E. H.'s Government—such as had been adopted by the Government of India in its financial settlements with the Provincial Governments a few years ago—in place of the existing system of serving out doles on the principle of "giving the most to that Department that cried the most." This is certainly a step in the right direction and Mr. Hydari is to be congratulated on its adoption. The combination of responsibility with power will conduce to economy in the long run and better use of state funds.

ECONOMICUS,

A STUDY OF CASTE: By *P. Lakshmi Narasu.* Madras, 367 Mint Street, 1922. Re. 1-8.

This is a closely printed book of 163 pages in which the caste system has been subjected to a philosophical and historical analysis. The book is intended for the lay reader and no references are given, nor is there any index, marginal headings or divisions into chapters, though there is an elaborate table of contents. The subject has been handled from a liberal point of view, and like many others, the author has not wasted his learning or ingenuity in defending an untenable position. The book is eminently readable and propounds views that are thoroughly sound and is a good and reliable handbook for those who want to have a general idea without entering deeply into the special problems connected with so vast a subject. The book deserves to be better printed and more scientifically arranged, and should find a large circle of readers.

A UTOPIA OF EDUCATION (a dream of an ideal institution in Assam): By *M. Phukan, B. A.*

A plea for combining vocational with cultural education for the masses.

WHY I SUPPORT BOLSHIEVISM: By *Rene Morchand.* *The Communist Party, 21 a, Maiden Lane, Strand, London, W. C. 9d., net.*

Under the Bolshevik regime education has flourished exceedingly and there has been a great artistic revival. In other ways also, according to the writer, Russia has found her soul. Those who want to know something of the other side of the shield may study this little book with profit.

THE WORLD OF TODAY SERIES WHITEHALL: By *C. Delisle Burns.* *Humphrey Milford, Oxford University Press, 1921.*

This little book by a wellknown political writer gives a short account of the civil servants who carry on the day-to-day administration of the different departments of the central government in England such as the Treasury, the Admiralty, the India Office, Colonial Office, etc. As a thoroughly reliable reference book it is useful, but the information it gives is so compressed as to serve the purpose of little more than an introduction.

THE OPPRESSION OF THE POOR: By *C. F. Andrews.* *Ganesh and Co, Madras. Re 1.*

A collection of articles, some of which appeared in this review, dealing with the exodus of Assam tea-garden coolies, the Gurkha outrage at Chandpur, and the strike on the Assam Bengal Railway. The Introduction sums up the lessons of the story. The revolution through which India is passing is not, in the author's opinion, ultimately political, but far down below the surface lies the age-long problem of the suffering of the poor. "We can see also the essential selfishness underlying popular politics, when the poor are used as pawns in the game and homes and families are wrecked." At the same time the noble self-sacrifice of the National volunteers has revealed that there is a soul of goodness in things evil. The evils connected with a government which is aloof from the people and altogether foreign to them,—evils which, according to the author, have increased, rather than diminished since the introduction of the Reforms—have also been thrown into bold relief by the incidents narrated by the author.

INDIA IN ENGLAND: By *Helena Normanton, B. A. S. Ganesan, Madras 1921. Rs. 2.*

This is a book of nearly 250 pages in which some articles from the *India* of which the author was the editor during the eventful days of the Joint Parliamentary Committee and the Indian Delegation, have been reproduced, with an introductory "Retrospect and Prospect." The articles deal with topics of vital importance and would well repay perusal even at this distance of time.

INDIA ARISEN: By *Prof. T. L. Vaswani.* *Ganesh & Co., Madras. 1922 Re 1-8-0.*

This volume contains articles on 'The Ethics of Imperialism,' 'The Cult of Justice,' etc., in which the Professor, who seems to be thoroughly conversant with contemporary politics as well as with world culture, has no difficulty in pricking some of the political bubbles which pass current among the rulers of this unhappy land.

THE CULTURAL UNITY OF ASIA: By *James H. Cousins.* *The Asian Library, Madras, 1922. Rs. 2.*

Mr. Cousins is, we believe, an Irishman by birth, and is an educationist, poet, and critic. From Southern India he has now gone to Japan, where he is a Professor of English Literature. His book on the Renaissance in India shows his deep love and sympathy for us, as well as his power of successful interpretation, and his first-hand knowledge of India

and Japan has fitted him for the task he has set himself in this little book. Some of the informations it contains is necessarily of a scrappy and fragmentary character, being borrowed at secondhand and the magnificent sweep of vision; and the marvellous power of expression of Kakuzo Okakura, whose book on the 'Ideals of the East' he takes as his text, is of course too rare a gift to expect of every writer. Nevertheless, the author has performed his task worthily and well. He shows how Eastern culture has radiated from India over Siam, Java, and the archipelago, as well as Khotan, Thibet, China, Korea and Japan. He should have consulted French writers on Hindu civilisation in Further India, and the article on the great temple of Onkar-Vat in last year's *Modern Review* might also furnish him some useful suggestions. The following from the author's experience will prove interesting:

".....he had the very special privilege, rarely granted to foreigners, of being an overnight guest in the home of one of the most highly placed officers of the Japanese army. The father was a quiet, gentle, devoted follower of the Zeru Sect of Buddhism (the sect favoured of the old Samurai); as unlike a death-dealing general of many wars as one could well imagine, an adept, like all Japanese, at the game of matching flower-cards for each month and playing the game of the hundred poems. The mother was a keen Protestant, the daughter a devout Catholic, the son an unobtrusive and polite scion of all 'superstition'; yet in this Japanese family there was nothing but a spontaneous feeling of mutual affection."

ASPECTS OF ANCIENT INDIAN POLITY: By Narendranath Law. Clarendon Press, Oxford. 10 s. 6 d. net. 1921.

Mr. Law has fully mastered the technique of laborious delving into authorities in support of every fact or statement, and for careful and conscientious, if somewhat dry and uninteresting, scholarship of the ponderous type which is associated with a certain class of German workers he is easily first among the new school of Bengali researchers. There is ample evidence of this elaborate industry in the book under review, in which one of the chapters on the Evolution of Kingship is based on another massive compiler Sir J. Frazer, author of the *Golden Bough*, whose opinion that kingship developed from magic, is cited with all his arguments only to be refuted and met with a simple 'we do not know'. Frazer, Herbert Spencer, Lubbock, and others belonged to a school, now happily discredited, who would gather proofs in support of the theories evolved from their inner consciousness, by maintaining paid agents all over the world for collecting materials for them from the customs and practices of little known aboriginal races. Truly does Prof. Brinton (quoted at page 123) say that every assertion of the travellers and missionaries, on whose reports these enquirers into the origin of sociological phenomena relied, "when tested by careful examination, has proved erroneous." The nature of the contents of Mr. Law's book will appear from the chapter-readings, e.g., Forms and Types of States, The State Council, The Royal Priest, Regal Succession, The Education

of the Prince, The King's Daily Routine, The Principal State Officials, the Religious Aspects of Ancient Hindu Polity (i.e., an account of the Rajasuya, Aswamedha and other sacrifices). Professor Keith in his foreword says that the subtle and profound philosophic spirit of India is alien to the conception of man as a political organism, and that "hence India offers nothing that can be regarded as a serious theory of politics in the wider sense of the term. But there was intensive study of the practical aspect of government and of relations between states, and these topics were subjected to a minute analysis by writers on politics, who carried out their work with that love of subdivision and numerical detail which induces the authors of treatises on poetics to vie with one another in multiplying the types of hero or heroine or of figures of speech." It is for our modern exponents of the Hindu science of politics to examine this left-handed compliment and tell us how far the statement is true. Part of the information contained in Mr. Law's book will also be found in Dr. Mazumdar's *Corporate Life in Ancient India*, to which however there is no reference in the footnotes. The Vedas, Samhitas, Brahmanas, Kautilya's standard work and all other books which are familiar to the student of ancient Indian politics have been liberally laid under contribution by Mr. Law, but little that is inspiring to us of the present day emerges from his study, unless it be the reference to Kautilya, IX, 4, where he says that the constellations can do nothing for us, and wealth eludes the grasp of those who consult the stars too much. As to the injunctions for the deposition of a tyrannical king (see pages 10, 76, and 148 of Mr. Law's book), and even the stronger prescription of the Mahabharata (Santi Parva, ch. 92, v. 9) advocating regicide, as Morley says in his *Rousseau* (vol. II, ch. III), this is obviously divine right fundamentally modified by a popular principle accepted to meet the exigencies of the occasion, and the notion of social compact indicated here is still emphatically in the semipatriarchal stage, and quite distinct from Rousseau's doctrine of popular sovereignty, though it plainly marked a stage on the way. We welcome the book under review as one of a type of which we are fortunately having a regular supply now from Indian scholars, and we await the advent of another master mind with the ripe knowledge and synthetic imagination of a Rajendralal Mitra or Ramendrasundar Trivedi to vivify the dry bones of historical scholarship with life. It is then, and then only, that the materials gathered together by conscientious, scrupulous and laborious workers like our author will come by their own, and will be put to fruitful use.

RUSSIA IN 1921: Report by Tom Mann. Published by the British Bureau of Red International of Labour Unions, 3, Wellington Street, Strand, London, W. C. 2 Price 6d.

This red pamphlet deals with the famine in Russia, due to prolonged droughts and devastation by war and the anti-revolutionaries (Deniken, Wrangel, Kolchak), the Soviet programme, the total overthrow of capitalism and its substitution by Communism, the necessity of Lenin's dictatorship in the present transitional stage of the passing of control from the bourgeoisie to the proletariat, and like matters. The

outstanding fact of the revolution, according to the writer, is that the peasant population of Russia, 110 millions out of a total of 130, now eat the food they produce, and eat of the best, and are free from capitalistic exploitation. In reply to Lord Curzon's charge of breach of faith, Litvinoff, Deputy Commissioner of foreign affairs, issued an official Note from which we cull the following: "The Russian Government wishes to state most emphatically that, since the conclusion of the Anglo-Russian Agreement, it has had no dealings, direct or indirect, with Mr. Chattopadhyaya [Birendra, brother of Mrs. Sorojini Naidu] or any other Indian revolutionaries, that there exists no propaganda school in Tashkend for preparing emissaries for India, and has no knowledge of his factory of smokeless powder. It is, however, a fact that an Indian who suggested to the Soviet Government to organise some traffic in arms in Kabul has been arrested as an agent provocateur and is still in prison." The Note then goes on to say that "strict instructions have been given to Russian representatives in the East to abstain from any anti-British propaganda." After this the bogey of secret Bolshevik propaganda in India will, we hope, not be trotted out by the Indian authorities to justify repressive measures.

POLITICUS.

ETHICS OF THE KORAN: By M. A. Buch, M. A. Publisher, the Author, Hathi Pole, Baroda. Pp. 129 Price 1-4 (Paper) and 2-4 (Cloth).

This is an attempt by a non-Muslim author, who describes himself as "a true and orthodox Hindu" to present to the English-speaking world an epitome of the moral teachings of the Sacred Book of the Muslim. He has performed the task with knowledge and sympathy, and the result is that we have a very useful, interesting and fairly accurate handy volume before us.

In a lengthy prelude Mr. Buch has done well in introducing the reader to the principal theological doctrines of Islam, such as Unity of Godhead, Personality of God, Revelations, Prophets, Expiation and Atonement, and Reward and Punishment. The main body of the book is divided into several chapters giving extracts from the Koran on varied ethical conceptions and duties, as for instance, Truth, Justice, State, Marriage, Divorce, Chastity, Charity, Toleration, Humanity, Humility, Ahimsa, etc. The author seems to have relied almost exclusively on the English translations of the Koran, but these worthies, i.e., Sale, Redwell, and Palmer, with due deference to their learning, are hardly the best interpreters of the Holy Book. Mr. Buch would be well advised if he, in the next edition, consults a few Muslim authorities as well.

The book is decidedly pleasant reading. Even a cursory glance at its pages would do some good to those who in their ignorance consider the Koran to be a hot-bed of intolerance, violence and martial spirit.

THE STORY OF THE KHILAFAT, PART I: By Ramesh Chandra Banerji, M.A. Published by the author. Narail Victoria College, P. O. Ratangunj, Jessore. Pp. 123. Price Re. 1.

"The story of Muslim Incompetence, Intolerance and Fanaticism" would have been a title more expressive and more faithful than the one the author has chosen to give to this booklet which is a curious

medley of historical half-truths, untruths, and facts which are more fictitious than real. The author disclaims all originality on his part. "He only follows in the footsteps of far abler and greater men,"—"such geniuses as Gibbon, Weil, Kremer and Goldziher," and above all Sir William Muir. This "compiler" of "insignificant ability" would have been better advised if he had also consulted speeches of Lord Curzon, Messrs. Lloyd George, Churchill and cited them as original and independent authorities! We shall look forward to this improvement in the next edition. Misstatements and misinterpretations pervading the entire book are unworthy of serious refutation.

A. M.

A GUIDE TO HEALTH: By Mahatma Gandhi.

At the opening ceremony of the Delhi Tibbi College Mahatma Gandhi said: "I would like to pay a humble tribute to the spirit of research that fires the modern scientist." "I am glad this institution has its Western wing." Viewed in the light of this Western Science, for which Mahatma Gandhi professes admiration, the only value of his book on health appears to be its distinguished authorship. We were under the impression that the age of prayers and fasts as means of restoration of health was gone by; but when we are told that diseases are cured by fasting and not by medicines (pp. 4 and 5) and that God-fearing men had better "a thousand times become the victims of smallpox and even die a terrible death than they should be guilty of an act of sacrilege" like submitting to vaccination (pp. 109), we seem to live still in that medieval age. For a layman to pronounce smallpox as non-contagious and dependant on 'some disorder of the bowels' may be pardonable, but to denounce in the name of religion and morality a boon like vaccination which, according to the consensus of opinion of the scientific world, has almost stamped out the most terrible scourge of humanity in well regulated communities and countries is, to say the least, out of place in a book of health expected to be based on science. Mahatma Gandhi will not certainly charge with irreligion and immorality our saintly forefathers who introduced inoculation against smallpox nor will he call our *Rishis* fools, who several thousands of years ago assembled on the banks of the Ganges and devised means of preventing जनपद-धुंसन (devastation of lands by epidemics) by means of appropriate drugs. Coming as it does from the pen of the most revered National leader, the book is a surprise for those who in accordance with the national spirit, looks upon the physician as the incarnation of God ("धनुन्तरिश्च भगवान्") and medicine as Ganges water ("औषधं जाङ्गवी-तोयं नारायणः स्वयं").

A detailed review of the book not based on science is unnecessary. Rice as food is said to be useless (p. 80). Apart from its dietetic value proved at the chemist's laboratory, the sustaining physical power of rice exhibited by the rice-eating Japs in the battle-field, its brain sustaining power as evinced by the rice-eating Bengalis whose

Nyay Darsan is the object of universal admiration, should have made some impression on the author in its favour. The popular view of the dietetic value of milk is considered by the author a pure superstition. Apparently he did not consult the laboratory findings with regard to milk when he recommended as its substitute olive oil which is only fat. But is not olive oil a medicine? Stress is laid on nature as a healing agent, but does not medicine act by helping Nature?

We endorse what the author has said against the pernicious habit of over-medication, but is the ill effect of over-indulgence in food an argument against the usefulness of food?

TUBERCULOSIS IN INDIA: *By A. Lankaster, M.D.*

Our apology for the long delay in reviewing this book lies in our eagerness to see if the Government of India who must have spent a good deal in the research and propaganda work carried on by the author, takes any steps in accordance with the suggestions made by the latter. Failing to observe any response on its part we may safely conclude that it found nothing in this book as a means of solving the problem of prevention of tuberculosis in India.

As to the scope and area of investigation it seemed to have been limited to cities and inspectors general of hospitals, civil surgeons, district magistrates, health officers, municipal secretaries, missionaries, rajas and influential Indian gentlemen. No attempts appear to have been made to reach the poor villagers and their doctors although poverty, as the Doctor himself acknowledges, is one of the chief factors concerned in the causation of the disease. As a Christian Missionary, he is naturally inclined to attribute the prevalence of the disease to the social customs of the country. But his investigation belies this suggestion. According to him the Christian community is supposed to have higher ideals of habits and customs. Speaking of tuberculosis and Indian Christian communities he says (pp. 66): "In both these cases it will be noted that the tuberculosis percentage of all deaths, and specially of those in adult life, is extraordinarily high." "In the Amritsar Christian community the percentage in 1904-8 was as high as 53.3." As regards the etiology, the author says (p. 69): "There is reason to believe that much of ill health amongst Indian Christians is due to the attempt to imitate in an unwise and partial way western customs as regards food and clothing." "Thus we find money being spent upon tea, cakes and biscuits, which ought to be used for the purchase of more nourishing food; and still more, *thin pretty materials* for dress being chosen to the exclusion of warm underclothing or *substantial but less showy stuffs*." What a premium on our simpler and healthier *dal and bhat*, muri, unripe cocoanut water, and home-made *sherbets*! On the evidence of such a distinguished Missionary doctor, one may expect our "cosily thin pretty material loving friends giving them up for the less showy and comparatively warmer Khaddar which is cheaper in the long run and solves, to some extent, the poverty problem." With regard to the prevalence of tuberculosis in the "Anglo-Indian" community, the author observes (p. 72): "Prevented by pride from enjoying the good things of the one race, and by honesty from enjoying those of

the other, their homes in some of the great cities shew a squalor which recalls the worst slum dwellings in London."

If poverty is the main predisposing factor, why not plainly say so and ask the Government who engaged the author to meet the poverty problem boldly in the face? Barring some cases of perverted habits, is not poverty the main cause of overcrowding and ill-ventilation in cities? Is not the high cost of living, the galloping rise of house rent, the town improvement mania, responsible for the diminished power of resistance to all sorts of infections? However, as a result of two years' investigation and sympathetic attitude of the author the book is a valuable addition to the Medical literature and repays perusal.

SUNDARIMOHAN DAS.

THE LIFE OF LOKAMANYA TILAK (WITH A FOREWORD BY C. R. DAS): *By D. V. Athalye, Late Head Master, M. J. High School, Virangam. (Sole Agents: The Swadeshi Publishing Company, 517, Sadashiv, Poona City.) Pp. XIV+400 Cloth. Price Rs. 3-8.*

It is principally a political biography. Chapter XXIII describes the literary activities of Tilak and the two appendices will give the reader an idea of the principal arguments advanced in his 'Orion' and the 'Arctic Home in the Vedas.' In chapter XXIV, the author has compared and contrasted some of the characteristics of Tilak and Gandhi.

A NOTE ON THE EDUCATION OF PARSEE CHILDREN with suggestions for its reform in accordance with Modern Educational Ideals and Principles (being a supplement to the Report on the Education of Parsee Boys of the Education Committee appointed by the Trustees of the Parsee Punchayet): *By Kavaji D. Mahalaxmivala. Motivala Mansion, Gowalia Tank Road, Bombay. Pp. VII+248.*

It is divided into two parts; the first contains a supplementary note on the Report on the education of Parsee children, and the heading of the second part is "Annex to the Note on the Education of Parsee Children."

The Annex has seven sections, viz.:—(i) Physical Education, (ii) Mental Education, (iii) Moral and Religious Education, (iv) Girls' Education, (v) Boarding School Education, and (vi) Industrial and Technical Education.

Though it is intended for the Parsee community, it may be advantageously read by educational reformers of all communities.

THE NEW TESTAMENT, VOL. III—ST. PAUL'S EPISTLES TO THE CHURCHES. *Published by Messrs. Longmans, Green & Co. Pp. LXIV+258. Price 8s. 6d.*

It is the Westminster version of the sacred scriptures, being a new translation from the original languages with introduction, maps, notes and appendices issued with the approval of the English Hierarchy and the Co-operation of many distinguished scripture scholars in England, Ireland and America. The work is being issued in separate sections to be ultimately grouped in four volumes, as follows:—

Vol. i. The Synoptic Gospels. Vol. ii. St. John and the Acts of the Apostles. Vol. iii. St. Paul's Epistles to the Churches. Vol. iv. The Later Epistles and the Apocalypse.

The book under review is the third volume and other volumes will be published later on.

The whole book is being published under the general editorship of the Rev. Cuthbert Lattey, S. J., Professor of Holy Scriptures, St. Peuno's College, St. Asaph and the Rev. Joseph Keating, S. J., editor of the *"Month"*. Besides the general editors, the most Rev. A. Goodier, S. J., Archbishop of Bombay, the Rev. A. Keogh, S. J., Professor of Church History and Canon Law at St. Beuno's College and the Rev. Joseph Rickaby, S. J., M.A., B.Sc., have contributed to this volume.

This volume contains a translation of (i) Thessalonians (1st and 2nd), (ii) Corinthians (1st and 2nd), (iii) Galatians, (iv) Romans, (v) Epistles of the Captivity (to the Ephesians, Colossians, Philemon and Philippians) with summary and notes.

It contains also an Introduction to each of these Epistles and four appendices, viz.—(i) The Vulgate Reading in 1 Cor. XV, 51. (ii) The Ministry in the Apostolic Church. (iii) St. Paul's Doctrine of Justification. (iv) The Biblical Commission and St. Paul's Eschatology.

The translation given in this version differs from that (a) of the authorised version and (b) of the revised version. We give below five translations of a portion (1 Thess. Chap. V. 16-22).

(i) Westminster version—

Rejoice always, Pray without ceasing, In everything give thanks; For this is God's will towards you in Christ Jesus. Quench not the spirit, Spurn not the prophesyings; But test all things, Hold fast the good, Keep yourselves from every form of evil.

(ii) Authorised version—

Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil.

(iii) Revised version (Nov. 11-1880).—

Rejoice alway; pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus to you-ward. Quench not the spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

(iv) Sharpe's revision of the authorised version (March 8, 1880) —

Rejoice always; pray without ceasing; in everything give thanks for this is the will of God in Christ Jesus towards you; quench not the spirit; despise not prophesyings; and prove all things; hold to what is good; abstain from every form of evil.

(v) The Twentieth Century New Testament (Nov. 1901) —

Always be joyful; never cease to pray; under all circumstances thank God. For this is His will for you as made known in Christ Jesus. Do not stifle the voice of the Spirit; do not make light of prophetic gifts. Bring everything to the test; cling to what is good; hold aloof from every form of wickedness.

This will give an idea how the translations differ.

The Introduction to the Epistles is useful, especially to those who cannot read voluminous commentaries and Introductions.

THE SACRED BOOKS OF THE HINDUS. (JULY 1921; No 145.) VOL. XXIV. BRAHMAVAIVARTA-PURANAM. PART III. Translated by Rajendra Nath Sen, M.A., LL.B. Pp. 177-232. Price Re. 1-8.

This part contains Krishna-Janma Khanda from XVIII, 20, to XXVIII, 100.

THE SACRED BOOKS OF THE HINDUS : (AUGUST TO DECEMBER, 1921: NOS. 146-150.) EXTRA VOLUME. THE AITAREYA BRAHMANAM OF THE RIG-VEDA, PART II, Translated and Explained by Martin Haugh, Ph. D. Reprinted and published by Sudhindra Nath Vasu, M.B., at the Panini office Bahadurganj. Pp. LV + 209-367, Price Rs. 5 Annual Subscription Rs. 12-12 as.

This part contains the editor's Foreword, Dr. Haugh's Preface and Introduction (ix-iv), and the remaining portion of the translation of the Aitareya Brahmana (part of the fourth book and the last four books) and a map of the sacrificial compound at the Soma Sacrifice.

The translation was originally published in 1863 and it is still valuable.

There is a Bengali translation of the book by Ramendra Sundar Trivedi.

The Harvard University Press has recently published a translation of the Rigveda Brahmanas (The Aitareya and the Kausitaki Brahmanas) by Arthur Berriedale Keith. It is the 25th volume of the well known Harvard Oriental Series edited by Charles Rockwell Lanman.

The text with *Mayana Bhashya* has been published in 2 volumes by the Anandasrama, Poona.

MAHES CHANDRA GHOSH.

SANSKRIT.

THE SARASWATANANDA LAHARI SERIES, No. 1. VAIRAGYAPUSHPANJALI, BOOK I CHATURVARGAVATARA: By Pandit R. Narayana Sastrigal, Senior Professor, Sanskrit College, Tiruvadi (Tanjore). Pp. 42. Price As. 15.

Sanskrit verses on Religion and Morality.

MAHES CHANDRA GHOSH.

URDU.

WAZA ISTELAHAT: By Maulvi Syed Waheed-uddin Saleem, Lecturer in Urdu, Usmania University, Hyderabad, Deccan. Publisher, Anjuman Taraqqi Urdu, Aurangabad, Deccan. Pp. I-VI + 305. Price Rs. 3-12 (cloth).

The book deals with a very important linguistic subject in a very learned and interesting way. It purports to deal with the principles of coining, in Urdu, technical terms, specially scientific technical terms. The author has attempted a grand task and has come out successful.

"The Nature of Technical Terms"; "Place of Urdu in the Family of Languages"; "Common Factors of

Aryan Languages"; "English Prefixes"; "English Suffixes"; "Urdu Prefixes"; "Urdu Suffixes"; "Urdu Roots"; "Proportion of Aryan and Semitic Elements in Urdu Language"; "New Roots and their Derivatives"; "General Laws Concerning Compound Technical Terms";—such are a few head-lines of various chapters dealing with linguistic and philological aspects of Urdu in particular and of Aryan languages in general.

The author has solved a great problem that has always looked formidable to the Urdu writers on scientific and Western subjects. The book is a veritable mine of information, rich in suggestive details, and full of thought-provoking generalisations. The style, far from being pedantic, is lively. The book is a distinct acquisition to the select library of Urdu literature and both the author and the publisher deserve our warm congratulations on this excellent production.

BIJLI-KE KARISHME, PART I: By *Maulvi Mashooq Husain Khan, B.A.* Publisher: *Anjuman Taraqqi Urdu, Aurangabad, Deccan.* Pp. 143+40, Price Rs. 2-4 (cloth).

A popular treatise on the properties, forms and functions of electricity, written in clear and lucid language. Useful to laymen and elementary students. Absence of a table of contents is very annoying.

HAYAT BEWA: By *Lala Dipty Lal Nigam, M.A.*
MUKAMMAL AURAT Do.
BAZMI ABBALE Do.
Publisher: *V. P. and Brothers, Vidya-Bhawani, Chauk, Cawnpur.* Pp. 64, 140 and 150. Prices 5 as. 8 as. and 8 as. respectively.

The first of these booklets deals with, in the form of a story, the evils of child-marriage and enforced widowhood in Hindu society. The second one also, in the form of a novel, shows the evils of misguided and uncontrolled female education and inculcates upon its readers the desirability of a well-regulated, properly supervised and intensely moral system of education for the Indian girls. The third one is a collection of fifteen stories from school life to demonstrate the advantages of punctuality, physical exercise, charity, filial duty, and to expose the evils of stealing, lying, gambling, smoking, uttering foul language, indolence, inconstancy, etc. All the three booklets are written with a transparent ethical motive, and such attempts deserve encouragement.

A. M.

FALSAFI JAZBAT (THE PSYCHOLOGY OF EMOTIONS): By *Mr. Abdul Majid, B.A., M.R.A.S.* Published by the *Anjuman Taraqqia Urdu, Aurangabad, Deccan.* Pages 248, price Rs. 2 (Paper cover), Rs. 2-8 (cloth).

The pen of the author does not require introduction. It has already won a wide reputation in India as a great power of translating West into East. The book under review among other productions of the author, would ever remain an abiding contribution to the Urdu literature, both as a literary classic, for the felicity of expression,

and as a philosophical text book, for the method and exposition of the subject-matter. The author has brought his Western, Eastern and personal knowledge to bear upon the subject, and an unbiased critic cannot but admit that this Urdu treatise can compare favourably with any Western production of the kind.

M. Ribot's "Psychology of Emotion" is before us and we would be unjust if we conceal the fact that our Indian writer is an improvement on the French Psychologist.

The coinage of technical terms evinces the sound taste of the author, and the smoothness and familiarity of nomenclature certify the capability of their easy absorption by the language. A heated controversy was once waged between the author and Maulana Abdul Kalam Azad on the translation of the terms "Pleasure" and "Pain" in the Urdu press, before the present book had left the author's portfolio. The soundness of his position consisted in his opposing the adoption of uncouth and unfamiliar Arabic terms in Urdu, even though they correctly conveyed the significance in Arabic.

We congratulate Mr. Abdul Majid on the second edition of his book. No popular novel would have run out so rapidly as the first edition of a serious book like the *Falsafi Jazbat* did. Its rapid sale is in itself a testimony to its merits as a readable stuff of a high order.

Z. H. K.

HINDI.

JAJNA-PRASANGA:—Translated by *Jwaladutta Sarma.* Published by the *Lakshmi Narayana Press, Moradabad.* Price 12 as. 1921. Pp. 170.

The translator is to be congratulated on bringing out this most useful and instructive little book, which is the translation of the well-known essays of the late Acharyya Ramendra Sundar Trivedi on the Jajna ceremonies of both the Hindus and the Christians. The excessive attention to translation work which one cannot but mark in the modern Hindi literature, is best applied if books like the present one are introduced to the people of Hindusthan. The ripe scholarship together with sympathy and imagination as may be marked in the original is the best means in the delineation of social rites and ceremonies. So we hope that the appearance of this book will mark a standard as regards the handling of social rites among Hindi writers on ancient Hindu Society. Again, comparative study of these rites and ceremonies was almost unknown in this country before the late Acharyya. The vast field yet unworked is thus laid before the scholars of our country and they may now utilise the most useful hints and suggestions of a profound scholar who assimilated both science and philosophy of both the East and the West. So, the work of Mr. Sarma should be in the hands of every Hindu and investigator into social rites.

MATRI-BHASHA:—Compiled by *Lakshmi Sahaya Mathura "Visarada".* Published by the *Sahitya Niketana, Gangadhara Rajya, Jhalawar (Rajputana).* 1921. Pp. 70. Price 8 as.

Aphoristic passages and prose pieces together with couplets and poems on the merits of one's own vernacular are collected in this work. The opinion of some Bengal notaries is given in translation, but we miss the nice little song of Nidhu Babu on this topic.

RAMESH BOSU.

MARATHI.

ADHUNIK KAVIPANCHAK OR FIVE POETS OF THE PRESENT DAY: *By Mr. G. T. Madkholekar, with a Foreword by Mr. N. C. Kelkar. Pages 176. Publishers: Messrs. Bhat & Co. Budhwarpet, Poona. Price Re 1-4.*

The book consists of intelligent and appreciative criticism of poetry of five leading poets of the Modern School in Marathi literature, viz., Rev. Tilak, Keshavasuta, Vinayak, Govindagraja, and Balkavi Thomare, all of whom, alas, are no more. They have no doubt enriched the Marathi poetic literature of recent times, and many of their poems will live down a few generations. But the author's attempt to claim for them a seat higher than their worth is hardly likely to be successful. The author reads too much in their lines. His observations on the conversion of Mr. Tilak to Christianity are extremely unfair and uncharitable. His notions of patriotism and religion are too narrow, and his inferences are on many occasions faulty. The book is otherwise very readable, and bespeaks great intelligence, literary skill and industry on the part of the young writer.

PARASHYANCHI ITIHASA OR THE HISTORY OF THE PARSEES: *By Manohar Vishnu Kathawate B. A., LL. B. Pp. 232+28. Price Rs. 2-8.*

In these days when there is so much talk of Hindu-Moslem unity one fails to find any attempt on the part of Marathi writers to make the Maratha public acquainted with Moslem culture and civilisation. Hindu-Parsee unity is no less a necessity and Mr. Kathawate deserves thanks for filling up a want by writing this handbook about our Parsee brothers and sisters. The book contains 8 chapters dealing with the political and social history, religion, language, religious and charitable institutions, etc., and in the concluding chapter is given the author's own estimate of the Parsee society, which is on the whole fair and judicious. The information contained in the book is very scanty. The printing is shabby and the illustrations, though considerable in number, are ill-executed.

GANDHI-TOP OR THE GANDHI CAP, A DRAMA IN THREE ACTS: *By Mr. S. N. Tadpatrikar, B. A. Publishers: Vangmaya Vihar Mandal, Poona. Price Re. 1.*

There is nothing particular about the book to recommend it to the Marathi reading public except the title, which has its own charm independent of the contents of the book.

V. G. APTE.

SWARAJYA NE PANTHE (स्वराज्याने पंथे): *By Madhukar, alias Sukarlal Maganlal Kapadia. Printed at the Bharat Seva Press, Bombay. Paper Cover. Pp. 210. Price Rs. 2-8-0: (1922.)*

In the present times of political stir and agitation, the compiler of this work was of opinion that in Gujarati there was no handbook which could in a short compass give us an idea as to "where we were, politically and economically." With that view he studied books like Mrs. Besant's "India; a Nation", Lala Lajpat Rai's "The Problem of Education in India", Bhargava's "Indian Administration", Sir N Chandavarkar's "The New India", and several other important political works and put down the result of his studies in this little book, which is no doubt calculated to give the reader a good idea of the origin, progress and development of the creed of "Swarajya".

CHANDRA BHISHMA PRATIJNA NATAK (चन्द्र भीष्म प्रतिज्ञा नाटक): *By Premayogi. Printed at the Arya Sudharak Press, Baroda. Pp. 100. Thick Cardboard. Price Re. 1-0-0. (1922.)*

The play depicts an incident in the history of Rajputana and brings out the chivalrous nature of the Rajput and his love of truth. It is not badly written, but we do take exception to the details of a picture of Kavi Premanand given as its frontispiece. It is a lugubrious performance, and incorrect to boot. Who could conceive Premanand being presented with a Dakshini-round-turban by Saraswati in place of his usual Baroda headgear? Who could conceive a Manbhatta without rings in his fingers to strike the vessel? We wish Premanand had not been made ridiculous by printing such a picture.

MISAR KUMARI: *By Mrs. Bhanumati Dalpatram Trivedi, printed at the Shikrishna Printing Press, Bombay. Paper Cover. Pp. 125. Price Re 1 0-0. (1922.)*

This translation of a fasci ating play in Bengali, properly done, would have won great praise under any circumstances; how much more should we admire it when it is the result of a Gujarati lady's self-imposed task during her leisure hours? The period of the play is about 2000 years before Christ, and the scene is laid in the land of the Pharaohs. Not only is the spirit of the original well preserved, but we find that the verse portions of the same is also admirably done. The interest never flags, even though a translation, and that, we find, is due to its well balanced and suitable style. The great merit of the book is that the reader would not like it to leave his hands till he has read it through. We congratulate the writer on her successful maiden effort.

K. M. J.

ERRATA.

—Modern Review, April 1922 Page 45; Column 1, line 57.

Read "this Upanishad" for "the Upanishads" Page 450, 451.

Read "Ward" for "Word".

INDIAN FISCAL POLICY

THE events of the last few years, coupled with the recognition on the part of the Government of India, during the war, of the imperative need of industrial development, and the enormous increase that has taken place of late in the administrative expenditure of the country, demanded an immediate revision of the fiscal policy of India. Indians felt that as the industries of the country had dwindled and decayed under the present tariff system, the earliest opportunity should be availed of to abandon it. That educated Indian public opinion is overwhelmingly in favour of protection has been proved beyond cavil. It will be remembered, that Sir Gangadhar Chitnavis moved in 1913, in the Imperial Legislative Council, a resolution recommending the desirability, in view of the loss of opium revenue, of considering the possibility of increasing the revenue of India under a system of preferential tariff with the United Kingdom and the Colonies. The discussion that the resolution evoked, made it abundantly clear that nothing short of a radical change in the fiscal policy, introducing a tariff, framed primarily with the object of fostering Indian industries would satisfy public opinion. The then Finance Member, Sir Guy Fleetwood Wilson, suggested among other things, that the whole subject required more detailed and careful study and the resolution was eventually withdrawn. The question, however, cropped up again in 1916 when the Government of India appointed the Indian Industrial Commission. As is well known, the tariff problem was excluded from the scope of the Commissioners' deliberations as it was considered undesirable at that juncture to raise an issue of such a controversial nature. It was fully admitted by the authorities that the criticism to which this exclusion gave rise was none-the-less based on legitimate grounds, and the Right Honourable the Secretary of State for India and His Excellency the Viceroy indicated in their Report on Indian Constitutional Reforms, published in 1918, that the fiscal relations

for all parts of the British Empire and the rest of the world would be considered after the war. Later, the Joint Select Committee of the House of Lords and the House of Commons, appointed to consider the Government of India Bill, declared that a satisfactory solution of the question could only be guaranteed by the grant of liberty to the Government of India, to devise tariff arrangements best suited to India's needs. The Committee took the view that this liberty could be assured to India only by the acknowledgment of a convention and not by statute. In order that a convention of this kind may grow up, the Committee recommended the adoption, as far as possible, of a policy of non-intervention on the part of the Secretary of State in the matter.

Connected intimately with the question of the modification of India's fiscal policy was the whole group of questions relating to the present fiscal relations for all parts of the British Empire and the rest of the world. An examination of these relations had been rendered necessary by the holding of the Paris Economic Conference in 1916. This Conference was held with the object of considering the possibility of applying concentrated economic pressure to the enemy during the war and of exchanging views as to the economic relations between the Allies after the war and their relation to the enemy. The Paris Conference called upon the Allies to take necessary steps without delay to render themselves independent of the enemy countries as regards the raw materials and manufactured articles essential to the normal development of their economic activities. Some of the recommendations of the Conference involved questions of principle and were of a highly controversial nature. As there were serious differences among the political parties in England on them, the British Government appointed, as a preliminary measure, a committee, presided over by Lord Balfour of Burleigh, with a view to considering whether it was possible to devise any fiscal policy

which would receive the assent of the country without plunging it into any serious controversy.

The Balfour Committee formulated their proposals early in 1917. The Committee adopted resolutions recommending that special steps should be taken to stimulate the production of foodstuffs, raw materials and manufactured articles within the Empire wherever the expansion of production was possible and economically desirable for the safety and welfare of the Empire as a whole; that the British Government should declare their adherence to the principle that preference should be accorded to the products of the Dominions in respect of any customs duties now or hereafter imposed on imports into the United Kingdom; and that it was necessary, as one of the methods of achieving the objects set forth above, to consider the desirability of establishing a wider range of customs duties in the United Kingdom which would be remitted or reduced on Empire products and would form the basis of commercial treaties with Allied or neutral powers. In their final report, published in December 1917, however, the Committee modified their original proposals to a considerable extent. They dropped the suggestion that the United Kingdom should establish a wider range of customs duties for the purpose of conferring preference on Empire products, and directed attention to the expediency of considering measures of Imperial Preference other than the imposition of differential customs duties.

The publication of the recommendations of the Paris Economic Conference, followed by the holding of the Balfour Committee and the introduction of the principle of preference in the tariff of the United Kingdom, led to a consideration of the need of revision of the fiscal policy of India, and communications began to pass between the Secretary of State for India and the Government of India on the subject. It was eventually decided, evidently at the instance of Mr. Montagu, that before any action was taken in the matter an opportunity should be given to the Indian legislature and to the general public in India to express their views on the question. In accordance with this decision Sir George Barnes, the then Commerce and Industry Member, moved in the Imperial Legislative Council in February 1920, on behalf of the Government of India, a resolution asking

that a Committee should be appointed to examine trade statistics and to report whether or not it was advisable to apply to the Indian Customs Tariff a system of preference in favour of goods of Empire origin. The Government of India, it appears from the trend of its methods and proceedings, was more anxious to introduce some sort of Imperial Preference than anything else. The discussion on Sir George Barnes's resolution emphasised the need of a consideration of the question of Imperial Preference along with the more important one relating to the fiscal policy to be adopted for India, and the Council eventually adopted the resolution with the amendment that the term of reference to the Committee would include the words "the best method of considering the future fiscal policy of India."

Sir George Barnes's Committee submitted their report in March, 1920. The conclusions of this Committee differed materially from the views expressed by the Government of India in 1903 on the subject when Lord Curzon was Viceroy of India. The Government of India after discussing the question with very great thoroughness had then come to the conclusion that India had a great deal to lose by a system of Imperial Preference. Sir George Barnes's Committee, however, thought that India was neither likely to gain nor to lose appreciably on the balance by the adoption of a moderate preference. Further, the Committee was of opinion that the future fiscal policy of India could only be effectively enquired into by means of a Commission with power to take evidence in various parts of the country from all interests concerned, from importers and exporters, producers and manufacturers, and from persons entitled to speak on behalf of the consumers, and it accordingly recommended that a strong and representative Commission should be appointed to examine the question. The acceptance of this recommendation by the Government of India led to the appointment of the present Indian Fiscal Commission whose labours, it is expected, will come to a close before long.

The appointment of the Indian Fiscal Commission has on the one hand raised exaggerated hopes among a group of people who seem to imagine that the deliberations of the Commission will result in the advent of a millennium in the Indian industrial sphere,

while on the other, there are many who are not only apathetic and indifferent in regard to its outcome, but who have persuaded themselves to believe that the authorities have some sinister object in view. A careful examination of the terms of reference to the Commission will show to all thoughtful persons that not only is there no ground for exultation but that the Government have left no room for doubt as to what their real intention is in the matter. The Commission in the words of the Government of India, has been appointed to examine, with reference to all the interests concerned, the present tariff policy including the question of the desirability of adopting the principle of Imperial Preference, and to make recommendations. No one has so far been able to formulate any scheme of Imperial Preference that would not be disadvantageous to India. Yet the authorities seem to be anxious to introduce Imperial Preference in some shape or form. Then about the tariff policy, the present system has been almost universally acknowledged to be prejudicial to the interests of India, and a change in the fiscal policy of India is a matter of immediate importance. But the objects that patriotic Indians have at their heart cannot be achieved only by a system of increased tariff rates, specially when the additional revenue that is placed at the disposal of Government is devoted to excessive military expenditure and to meeting the extravagant demands of the administrative departments.

An examination of the policy that the British Government has so far pursued in India in fiscal matters makes one thing abundantly clear. It is this, that the uppermost consideration in the minds of those that have determined this policy, which, of course, has undergone modifications from time to time owing to stress of circumstances, has always been not what would do good to the country or its people, as has in such circumstances been the guiding motive in the determination of such policy in all self-governing countries, but what would be advantageous to the United Kingdom and its people, of course, at the same time enabling India to meet her financial needs. This is a most unnatural condition. For it is not in any way possible for any country to achieve any real measure of material and moral progress, so long as it is not able to fix its own fiscal policy. These considerations

make it necessary that the general public should be vigilant and wide awake now when the fiscal policy of the country is being examined with a view to its modification.

That a country which does not possess fiscal autonomy can never hope to achieve any abiding prosperity is a proposition that requires no elaboration at this time of day. But in view of the inspired attempts that are being made to distort and misrepresent indisputable facts which have been recorded in history I will refer to some outstanding events in the history of the Indian fiscal policy under British rule. There is no more inglorious chapter in the annals of British rule in India than that which describes the practical extinction of the once famous cotton manufactures of the country. Says Lecky in his *History of England in the Eighteenth Century* :

"At the end of the eighteenth century great quantities of cheap and graceful Indian calicoes, muslins and chintzes were imported into England, and they found such favour that the woolen and silk manufacturers were seriously alarmed. Acts of Parliament were accordingly passed in 1700 and 1721 absolutely prohibiting with a very few specified exceptions, the employment of printed or dyed calicoes in England, either in dress or furniture, and the use of any printed or dyed goods, of which cotton formed any part."

Romes Chunder Dutt in his invaluable work on the economic history of India under British rule has shown how deliberate was the attempt made by the British people to destroy the manufactures of India. He refers to a communication addressed by the East India Company to the English authorities in Bengal in which the former expressed their desire that the manufacture of raw silk should be encouraged in Bengal, and that of manufactured silk fabrics should be discouraged, and recommended that silk-winders should be forced to work in the Company's factories and prohibited from working in their own houses. The Court of Directors in one of their letters stated :

"This regulation seems to have been productive of very good effects, particularly in bringing over the winders, who were formerly so employed, to work in the factories. Should the practice (the winders working in their own homes) through inattention have been suffered to take place again, it will be proper to put a stop to it, which may now be more effectually done, by an absolute prohibition under severe penalties, by the authority of the Government."

The House of Commons Select Com-

mittee on the Administrations of Justice in India, 1783, observed :

"This letter contains a perfect plan of policy, both of compulsion and encouragement which must in a very considerable degree operate destructively to the manufacturers of Bengal. Its effects must be so far as it could operate without being eluded, to change the whole face of the industrial country, in order to render it a field for the production of crude materials subservient to the manufactures of Great Britain."

The treatment that was accorded to India by Great Britain was so manifestly unfair and palpably iniquitous that just and fairminded Englishmen were constrained to repudiate it in the most emphatic terms. Arnold Toynbee, in his work on *The Industrial Revolution of the Eighteenth Century in England*, speaks of India being "sacrificed" at the altar of British interests, and H. H. Wilson states how British goods were forced upon India by his countrymen who "employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms." He writes :

"It was stated in evidence (in 1813) that the cotton and silk goods of India up to the period could be sold for a profit in the British market at a price from 50 to 60 per cent lower than those fabricated in England. It consequently became necessary to protect the latter by duties of 70 and 80 per cent on their value or by positive prohibition. Had this not been the case, had not such prohibitory duties and decrees existed, the mills of Paisley and Manchester would have stopped in their outset, and could scarcely have been again set in motion, even by the power of steam. They were created by the sacrifice of the Indian manufacture. Had India been independent, she would have retaliated, would have imposed duties upon British goods, and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of the stranger."

These extracts from the writings of historians of acknowledged authority and unquestioned integrity show in vivid colours how India was reduced from the state of a manufacturing to that of an agricultural one.

The evidence recorded before the Parliamentary Committee of 1871-74 also shows how, under the rule of the East India Company, India was governed mainly for the benefit of a handful of Europeans. The Court of Directors realised the evils as also the dangers of a continuance of this policy, and measures were taken by the British Parliament with a view to putting an end to this deplorable state of affairs. But matters continued

as before, and neither by the abolition of the East India Company nor by the transfer of the government of India to the Crown did the authorities succeed in bringing about an improvement in the situation. As Sir Charles Trevelyan, one of the most fairminded and distinguished among the Anglo-Indian administrators of former days, said, the abolition of the Court of Directors

"left the interests of Indian tax-payers exposed without protection to the direct action of the English Government departments, and English interests, mercantile, monied, official, all sorts of interests. The influences exercised by the local Europeans and the local European press in their own interests have always been regarded with jealousy by Indian statesmen and the transactions of the last few years show that that feeling is not without foundation. The latest development has been the heavy pressure upon the Local Governments for taking up speculative undertakings in which the local English community are interested."

The imposition of countervailing excise duty on cotton goods, manufactured in India for the benefit of Lancashire; the insidious attempt that is being made for introducing some scheme of Imperial Preference whose one effect will be to advance the interests of British manufactures by sacrificing the interests of India; the agitation that is being engineered in the United Kingdom at the present moment for raising the Indian excise duty on cotton manufactures and equalising it with the duty on manufactured cotton goods imported into India; the propaganda that is being carried on by interested persons with the object of seducing the present Secretary of State for India to disregard the promise of fiscal autonomy solemnly held out to India by His Majesty's Government with the consent and approval of the British Parliament; and, finally, the general financial policy that is being followed in connection with the administration of India, which has already brought the Government of India to the brink of bankruptcy; all these do not leave any room for doubt about the justice of the complaint so frequently made by educated Indians that the fiscal policy of India has so far been moulded to suit the interests of Great Britain and her people.

There are people who seem to believe that the introduction of a scheme of protection would at once put an end to India's present economic difficulties. It does not appear to me that the solution of this complex problem can be arrived at so easily. It is

imperative that Indian publicists should properly realise the dangers that lie ahead. A well-considered scheme of protection will, no doubt, help materially in stimulating the development of industries and thereby affording some relief to India. But protection alone cannot be expected to do all that is needed for the proper development of Indian industries. Other conditions are needed or are required to be brought about to effect the improvement that is desired. It appears that people generally fail to realise to what extent India would be further handicapped in the matter of development of her industries if a measure of protection is combined on the one hand with Imperial Preference and, on the other, results in an unrestricted flow of foreign capital in the country.

Nobody can deny that India requires protection more against British industries than against the industries of any other country. Imperial Preference is, however, proposed to be introduced with the object of facilitating the import into India of British goods more than at present. This is intended to be done by means which would, on the one hand, increase prices to the consumer by raising a higher tariff wall against non-Empire goods and on the other hand tend to reduce the already inadequate revenue of India. In 1903, the view of the Government of India was that from the point of view of India, the balance of advantage in any scheme of Imperial Preference was distinctly adverse to the country. Nothing has happened since then to change this view. It is imperative, therefore, that the renewed attempt on the part of the British authorities to introduce Imperial Preference should be resisted by Indian public opinion in the most resolute manner. As Mr. Harold Cox says, in his work on Economic Liberty, while the advocates of preference profess that their object is to link the Empire together by means of inter-Imperial trade, their actual proposals are based on a desire for domestic protection. This, however, is attempted to be done in an insidious way and India is being asked to sacrifice her interests for the sake of England and the rest of the Empire, who, on their part, have always looked to their own interests above everything else. Could hypocrisy and selfishness go any further? What Indians feel is that a proposal such as this should never have been made.

Another danger that threatens India is

the unrestricted flow of foreign capital that is likely to take place if any scheme of protection is adopted as a result of the deliberations of the Indian Fiscal Commission. Even without any protection we already find a large number of foreign enterprises established in the country, and this number is gradually increasing. That the apprehension that is felt by Indians in the matter is not imaginary will be found from the statements that have appeared in the Press on the subject from time to time. Sometime ago the well-informed financial review of Calcutta, *Capital*, said that there was a distinct movement among British manufacturers to consider the opening of branch factories in different parts of the Empire and that many British firms were considering manufacturing possibilities in India. The other day I came across an article in a recent issue of *The Manchester Guardian Commercial*, in which the writer said that now that Lancashire cotton trade in India was experiencing an unprecedented depression, it might not be unedifying to consider the propriety of transferring some of the mills to India. It is a well-known fact that wherever Protection has been introduced, foreign firms have established in such countries to secure the benefits of Protection. Owing to a variety of reasons it is not desirable that foreign firms should any further be allowed to carry on their activities in India, without any restraint and without any check. If protection is introduced it will be with the object of checking the economic exploitation of India by foreigners. This purpose can never be served so long as industrial development is carried on in India with the help of foreign capital and under foreign control, as is seen in the cases of Indian railways and the jute industry. An unrestricted flow of foreign capital would, in fact, further tighten the grip of foreigners on India. It is, however, difficult to say whether the economic aspect of the question deserves more attention, or the political. The late Mahadev Govind Ranade seems to have realised the importance of considering both the aspects when he said as follows more than a quarter of a century ago :

"The political domination of one country by another attracts far more attention than the more formidable though unfelt domination, which the capital enterprise and skill of one country exercise over the trade and manufactures of another. This latter domination has an insidious influence which paralyses

the springs of all the various activities which together make up the life of a nation."

Countries which are politically autonomous are attempting to solve the question of foreign exploitation in various ways. I do not see how India can take any effective measure to check foreign exploitation so long as she does not become a self-governing country or does not possess fiscal autonomy. In any case, there is no doubt that the time has arrived for a serious consideration of the question. And if the Indian Fiscal Commission fails to arrive at a proper conclusion in the matter, it will be the duty of the Indian Legislature to consider the desirability of adopting measures for discouraging the unrestricted flow of foreign capital into India.

If the Indian Fiscal Commission is able to come to a right decision in the matter of Imperial Preference, and further finds it possible to recommend measures for checking the unrestricted flow of foreign capital into India, then it would certainly be advantageous for India to launch on a protective policy for the development of her industries. The Report of the Indian Industrial Commission points out that the present commercial and industrial position in India has become in many ways disadvantageous to the interests of the country and India's industrial equipment is impaired by deficiencies which affect the interests of national safety. A powerful and well-directed stimulus, the Report adds, is needed to start the economic development of India along the path of progress. This stimulus, Indians are firmly convinced, can never be supplied so long as the present fiscal policy is not superseded by a policy of protection to Indian industries. The experience gained during the war has brought about a change in the attitude of many of those who thought that free trade was the only right policy and that the policy of protection was an exploded shibboleth to be consigned to the limbo of oblivion. Even so ardent a free-trader as Professor Alfred Marshall has been constrained to admit that some of the arguments on which representatives of British industries are basing their claims for protective duties in their own favour tell even more strongly for granting protection to cotton manufacturing and some other industries of India. Writes Professor Marshall, in his paper on National Taxation After the War:

"For two generations, it has been clear that

some of the pleas of Indian industries for protection are stronger than any which could be put forward for British industries. Inquiries, partly created by the war and partly made prominent by it, have furnished some new strong arguments in favour of a limited protection to a few British industries. But even if a touch of approval were given to the immoderate claims put forward in some of the answers of representatives of great industries to a recent circular of inquiry issued by the London Chamber of Commerce, while all protection were withheld from Indian industries, Britain would appear to abdicate her great place as ruler of India in India's interests."

Before the war, when almost every important country in the world with the exception of the United Kingdom, followed a policy of protection, the case for protection was already very strong for India. The case in favour of the adoption of a protective policy for India has become irresistible now when notwithstanding the vigorous and persistent advocacy of free trade by British statesmen, the United Kingdom has been obliged to resort to measures with the ostensible object of protecting British industries, and further, an intensified policy of protection is being followed in many other countries.

In order, however, that the existing fiscal system, which has been found detrimental to the interests of the country, may be replaced by a policy that would be beneficial to India, two conditions required to be fulfilled above everything else. First, India should have real fiscal autonomy which she does not now actually possess. As in the case of the Dominions, the right of self-government possessed by them inevitably carries with it the right to raise revenue in the manner that appears best to each Dominion even though it involves the imposition of duties on British manufactures, similarly should India be endowed with full power over her fiscal policy. So long as India is not able to exercise this power, the measure of self-government that she is said to possess is a make-believe and her fiscal autonomy is no more than a fiction. The other condition refers to the need of the adoption of a policy of retrenchment and economy in the administration of the country. Unless and until the pruning knife is applied to the overgrown military and administrative expenditure of India, there is no hope of her achieving any substantial improvement in the moral and material condition of the people in the near future. There are people in high places who seem to forget that

increased tariff rates are needed for the development of industries and for carrying out measures of social reform which have been overdue, not for creating high appointments and meeting increased establishment charges for the behoof of a selected few. Sir William Hunter said many years ago that

"If we are to give a really efficient administration to India, many services must be paid for at lower rates even than at present. For those rates are regulated in the higher branches of the administration by the cost of officers brought from England. You

cannot work with imported labour as cheaply as you can with native labour, and I regard the more extended employment of natives, not only as an act of justice but as a financial necessity.....If we are to govern the Indian people efficiently and cheaply, we must govern them by means of themselves, and pay for the administration at the market rate for native labour."

These wise words of one of the most distinguished members of the Indian Civil Service need to be recalled and followed now.

SUDHIR KUMAR LAHIRI.

CORRESPONDENCE

"Present Condition of the Calcutta University"—a Correction.

To
The Editor of "The Modern Review."

Sir,

In your April number, Prof. Jadunath Sarkar states that at the last M. A. examination in English at the Calcutta University the Board raised 17 students to the First Class "by giving them grace marks ranging up to 25 or 30." I can state from the most reliable source that the writer is wrong here, because *thirty-five* marks were added to the Chaucer paper (full marks 100 only) of the last man thus elevated to the First Class, namely, Nabani Prasad Chanda. Who is this fortunate (?) young man? Is he any way related to Mr. Ramaprasad Chanda, whose writings in glorification of Sir Asutosh Mukherjee have been noticed in your columns?

I enclose my card, from which you can see that I too am a professor and an
18-4-1922.

M. A.

EDITOR'S NOTE. Having no personal firsthand knowledge of the matter, we can neither confirm nor contradict what "M. A." asserts. But we have noticed one curious fact in the list of M. A.

published by the university. According to Prof. Sarkar only three students originally passed in the First Class in English. We do indeed find in the First Class in Group A, English, three names in order of merit topping the list. *Then follow fourteen names bracketted together but not arranged in either alphabetical order or in order of merit.* How did this happen? Did these young men originally pass in the Second Class and were afterwards "boosted" up by means of grace marks? Or did they all win the same number of marks in the aggregate? If not, what are the other alternative explanations?

EDITOR, M. R.

"Distributor of Lecture-notes."

Sir,

In your editorial note in the April number, entitled "The Parrot's Training Illustrated," a post-graduate teacher named Mr. Pramathanath Banerji is referred to. In fairness to the Minto Professor of Economics, Dr. Pramathanath Banerji, allow me to state that he is not the person referred to. The lecturer who got his lectures type-copied at the expense of the University and distributed among his students is a son-in-law of Sir Asutosh Mukherjee.

"ONLOOKER."

INDIAN PERIODICALS

Indians in East Africa.

In an article named "Squeezing Indians Out of East Africa" contributed to *The Indian Review* for March by Mr. Saint Nihal Singh, he reminds the reader that

Our people have been in the habit of permitting themselves to be lulled to sleep by pretty words—by being told that the Government of India and the India Office are fighting their battles. They forget, however, that the Government of India is, in the last analysis, a subordinate Government,* and so far as international, or even Empire matters are concerned, it is without any prestige and has little if any power. Being a Government which is preponderatingly composed of non-Indians, and owing no legal responsibility to the Indian people, it can over-awe no one, especially in view of the fact that it has shown not the slightest inclination to use the weapon of "reciprocity" which, we were told, was expressly forged to enable India to extort "decent treatment" from recalcitrant members of the British Empire. Until such time as India is made complete mistress in her own house, the undivided responsibility of securing such treatment must inevitably rest upon His Majesty's Government as a whole. To talk of the India Office in this connection is merely to confuse the issue.

Indians in East Africa have been doing their duty; Indians in India must do theirs.

Our people in East Africa have put up a brave fight, especially when it is remembered that there are few educated men among them, and that they have relied almost entirely upon non-Indian agents in England to help them in their fight. With the forces ranged against them, they will inevitably go to the wall, in spite of all their heroism, unless the people in India realise the far-reaching issue of the struggle and whole-heartedly support them.

If our people in East Africa go under, then it must be understood that no Indian abroad will be able to hold his head high; for to no place outside India has the Indian a better title than to East Africa, which, by the sweat of his brow, he opened up and made habitable. Such a catastrophe, if it takes place, will inevitably worsen the Indian position in all the other colonies, while it will give the self-governing

Dominions and foreign countries which exclude Indians an unanswerable argument.

The time has come when Indians should make a determined fight against the abridgment by white settlers of their rights of migration and settlement, within and without the Empire. The East African issue provides us the right opportunity.

The New Postal Rates.

Though the public are dissatisfied with the doubling of the postage on letters and postcards, they did not suspect that the Finance Member has been able to obtain the consent of the Indian Legislative Assembly to this increase by the use of inaccurate facts. But that is what "Looker On" suggests in an informing article in the March number of *Labour*. Says he :

I must confess in the beginning that the position taken up by the Finance Member while pressing the new Postal rates is rather difficult to follow. He definitely tells us that "at present the deficit was 170 lakhs, and the proposals of Government, if accepted, would just balance the revenue and expenditure of the Postal Department." He does not tell us, nor was he questioned on the point, as to how he arrived at these figures. At any event, his estimate of the deficit does not at all tally with an equally authentic statement made sometime ago. I refer to the statement made in para 2 of the memorable letter addressed by Mr. R. W. Hanson to Babu Tarapada Mukerjee containing the charges against him published at page 15 of the December issue of *Labour*. This letter was written under the orders of, if not in actual consultation with, the Director General himself and every bit of information it contains must have been based on official figures. "The cost of this revision," says the Postmaster-General here, "was no less than 1 crore 31 lacs a year, and the result of the heavy increase in expenditure is that *the Post Office, which made a profit of 75 lacs in 1919-20, has shown a deficiency of over 45 lacs of rupees in 1920-21.*" Thus according to Mr. Hanson's clear and definite statement the actual deficit in the Post Office was only a little over 45 lacs. Much of this deficit was certainly made up by the substantial increase in revenue derived from the enhanced rates of postage and money-

* These words were written long before Lord Curzon wrote his famous letter to Mr. Montagu.

order imposed last year. There has been no other revision or improvement of the postal system entailing any additional expenditure. Sir Malcolm Hailey's statement, therefore, that the present deficit is 170 lacs is extremely puzzling and difficult to reconcile. The discrepancy between the two statements, both official, is appalling, and raises the suspicion that the system of audit as now obtaining in the department is anything but satisfactory and requires a thorough overhauling after a sifting enquiry. So long as this is not done the Post Office finance will admit of much juggling with figures at the expense of the ignorant public who supply the revenue and the starving subordinate staff through whose honest industry the revenue is derived.

"Looker On" does not rely on Mr. Hanson's letter alone. He relies on the estimate of Sir D. P. Sarbadhicary also.

Then again Sir D. P. Sarbadhicary, who, as the public knows, exercises utmost caution and weighs every word he utters before making any statement, estimated the whole requirement of the department at *ninety lakhs* and the increase in revenue at about a crore of rupees if only the rate of embossed stamped envelopes and reply post-cards were enhanced to nine pies. Remembering that the Assembly has accepted the Government's proposal for enhanced postal rates in its entirety, the increased revenue ought to work out to something like two crores of rupees, if not more, and the Finance Member's announcement that the acceptance of the Government proposal "would just balance the revenue and expenditure" is surely astounding. I emphatically assert that the all-round enhancement of the postal rates will certainly leave a huge surplus and it will be possible to substantiate this assertion even on the basis of the official statement when the full reports of the debates are published.

The Huge Postal Surpluses.

The public were not aware that for a period of five or six years successively huge surpluses accrued to the Post Office and these large amounts were spent for other purposes than the improvement of the Postal Department. Now that there is a deficit, we are to pay increased postage for the wasteful and misappropriating habits of the public servants concerned. That is what one gathers from the following paragraph in "Looker On's" article in *Labour* :

I shall not dwell at great length on the fact that Government has not been able to satisfactorily account for the huge amount

of surplus which accrued to the Post Office Department successively for a period of five or six years. Government has, however, admitted that the expenditure of the surplus in postal revenue for purposes other than improvement of the Department was contrary to its avowed policy since the time of the East India Company. It will be idle now to demand a refund of the amount thus misspent as there is a huge deficiency in the general revenue, but the conclusion is irresistible that there must be something rotten in the state of Denmark. The system of audit on the receipts and expenditure of this great and important Government Department has all along been in a state of utter confusion and has never been challenged by anybody until recently. The absolute lack of interest on the part of the public as well as of the non-official members in the Council in the past rendered it possible for Government to deal with the Postal revenue in any way it liked with the result that while the department was deriving a huge profit from year end to year end, the subordinate staff who were being sweated for deriving this profit were denied a living wage and they were struggling with indescribable misery and hardship from year's end to year's end. This negligence was not only unjust but sinful. But the recent budget debate shows that the Postal finance is still almost in the same state of utter confusion and shrouded in mystery as in the past. It is still "the Serbonian bog where armies whole have sunk."

German Interest in Indian Culture.

The Collegian for January devotes its "World of Culture" section almost entirely to describing briefly Germany's interest in Indian books, literature, science, &c., as the following paragraphs extracted from it will show :

INDIA IN AN INTERNATIONAL

Who is Who.

The names of some of the Indian institutions and celebrities are to be found in *Minerva* of Berlin, 1921. This *Jahrbuch der Gelehrten Welt* is, as the title indicates, a year book dealing with the scientific men and learned societies, including universities, museums, technical schools, libraries and so forth. The editor is Dr. G. Luedtke. It is published by the Vereinigung Wissenschaftlicher Verleger (38 Genthinerstrasse, Berlin), which is a trust association made up of five very well known publishing houses of Germany.

Dr. Luedtke wishes to make his *Minerva* up-to-date and intensive in regard to the Indian material and so will be glad to get information

not only from the directors of schools, colleges and research societies and the secretaries of *sahitya* and other sammelans but also from the editors of journals, authors and publishers of Indian Year Books or other Annuals whether literary, industrial or political.

EXCHANGE OF BOOKS BETWEEN GERMANY AND INDIA.

Owing to the very low value of the German currency in foreign exchange German scholars, libraries and universities are not in a position to buy foreign books. The intellectuals of Germany are therefore trying to be in touch with the currents of thought in the world by organizing an exchange of books and periodicals between the "Vaterland" and other countries. All publications by Indian houses or by Indian authors at home or abroad *no matter in what language and no matter on what subject* will be welcome in Germany, says Herr "Geheimer Regierungsrat" Professor Dr. Heinrich Lueders, head of the Sanskrit Department at Berlin.

INDIAN BOOKS IN GERMANY.

The Oriental Department of the *Staatsbibliothek* (The National Library) of Berlin (38 Unter den Linden) is the most important centre in Germany for the collection of books and journals relating to India or coming from the Indian pen. Naturally this Bibliothek is interested also in collecting old manuscripts in the Indian classics and vernaculars as well as the modern printed publications of those texts. As soon as the Library gets presents from India, the authorities will announce the texts, authors, publishers, etc., in their Bulletin, as we understand from Dr. Weil, Director of the Oriental Department.

GERMAN BOOKS IN INDIA.

It is understood that if the Indian libraries or authors and publishers wished to get some German books in exchange they might suggest the titles, and their wishes would be complied with. In that case extra copies will have to be mailed from India, as the books presented to the Staatsbibliothek cannot be given away to private individuals or institutions but form the property of the Library itself.

REVIEWS OF INDIAN BOOKS IN GERMAN PERIODICALS.

The *Deutsche Morgenlaendische Gesellschaft* will be pleased to have from Indian authors and publishers any and every book with which they would like to present German scholars whether for review or exchange. Books received by the Gesellschaft can forthwith be announced in the *O. L. Z.* and in the *Z. D. M. G.* But detailed reviews and critical notices of substantial importance in regard to publications of intrinsic value may always be expected from experts in one or other of the specialized journals of the Society.

At least two copies of each book should be

sent to the *D. M. G.*—one for the library and members of the Gesellschaft and the other for the reviewer to be nominated by its president or secretary. Books may be mailed to Professor Lueders at the University of Berlin.

For review purposes Indian publications in English may be addressed also to Dr. O. G. Von Wesendonk, editor of the *Deutsche Allgemeine Zeitung*, the daily, and to Dr. R. Pechel, editor of the *Deutsche Rundschau*, a monthly, of Berlin.

GERMAN INTEREST IN INDIAN WOMEN.

The *Berliner Tageblatt* publishes the summary of a lecture on "Woman in Islam" by Kheiri Sattar, Moslem art-critic and author from Delhi. The lecture was given under the auspices of the *Deutsche Allgemeine Zeitung*.

INDIAN POETRY IN GERMAN ROMANTICISM.

Rueckert (1781-1866), a popular poet among Germans, may be considered to have been one of the last of the romanticists in Young Germany of the nineteenth century. The German *Welt-Kultur* movement was immensely enriched by his translations from Persian and Indian poetry. His versification is most delightful, as everybody in India who can read German will find in the *Indische Liebeslyrik* (Indian Love-songs) a volume in which Rueckert's translations from Kalidasa, Bharavi, Bhartrihari and Jayadeva are put together by the Hyperion Verlag, a publishing Co. of Munich. The book is illustrated with ten late-mediaeval Indian miniatures, of which the originals are to be found in the Museum fur Voelkerkunde (Ethnological Museum), Berlin. The volume has been edited by Helmuth Von Glasenopp, author of books on Jainism and allied topics.

HINDUSTAN ASSOCIATION OF CENTRAL EUROPE.

In order to look after the students' interests the Hindustan Association of Central Europe has been founded at Berlin. The president is Tarachand Roy of Lahore, who has been carrying on research work at Leipzig. Communications may be addressed to the Secretary, Kanailal Ganguli (late of the Chemistry Dept. of the Hindu University of Benares), at 12 Wullen Weberstrasse, Berlin.

INDIA'S CHANCES IN GERMAN WORKSHOPS.

It has been ascertained that the directors of workshops and factories in Germany are willing to offer facilities to qualified Indian engineers and chemists for practical work. But in order to create openings for India the applicants must have to be on the spot and make personal investigations. No amount of correspondence from Bombay or Calcutta is likely to be of much help in the matter,—especially when it is remembered that in manufacturing establishment foreign competition is the predominant element in the atmosphere.

As long as German money is low, India should concentrate on investing her technical and

industrial brains in the factories and workshops of Germany. None but those who have already accomplished something at home in industry, banking, or commerce are likely however to profit by the chances that the German technical world can offer to the Indian intelligentsia.

Cultural Transition in India.

Mr. M. A. Buch, writing in *The Indian Journal of Sociology* (April 1921) on cultural transition in India, observes :

The great problem before India is whether she will allow herself to drift along the Western lines of industrial evolution or whether she will try to preserve the spirit of her culture by treading on a different path. Prof. Radhakamal Mukerjee is the greatest exponent of the latter view. The capitalistic regime of the West is ill-suited to our condition. Western Industrialism, he says, presupposes the existence of other moral qualities and a different social environment. As long as there is no fundamental agreement of these in India and the West, the line of economic evolution will be different. The West believes in the multiplication of wants; a high standard of life means a high standard of civilization. But we believe in the ideal of plain living and high thinking. Further, the Indian outlook is spiritualistic; its one aim is the development of the inner self. Now there is no doubt that if India merely produces a replica of the Western civilization, it would ultimately ruin itself.

The industrial organization of the West is thus described :

It means the exploitation of the poor and the helpless at the hands of the rich and the organized classes. It means all the conflicts of labour and capital, strikes, lockouts and such other things. It means the subordination of man to the machine, of the personality to the products, of the process of distribution to that of production. But, above all, such a top-heavy system of industrialism brings in its train in its turn its sisters, militarism and imperialism.

In the writer's opinion,

If India is to enter into an effective competition with the rest of the world, she must to some extent accept the Western organization. It is impossible to preserve our indigenous culture, our political independence, our national integrity, in a world constituted as it is at present, by reverting to our pristine simplicity of life. Can we hope to stand alone and unconnected in this world? All that we can hope to achieve is to moderate the excesses of the capitalistic regime, and to counteract its working by means of various expedients,

A country devoted to agriculture alone is bound to remain a backward country. Its labour is generally unskilled, primitive in its aims and methods, conservative to a degree, and tenacious of old ideas. Large-scale production cannot take place; and the whole system becomes one-sided. It means poverty, operation of the law of diminishing returns, and a general incapacity of defence against foreign enemies. Nor is the ideal of a purely manufacturing country suitable to India. India must steer a middle course and develop those industries for which she is fitted by nature and temperament; and vast and continental as she is, she can easily become self-sufficing by assuring to her manufactures an unlimited supply of labour and raw materials, and to her agriculturists, a safe, sufficient, and stable home market.

It is not meant here to deny the enormous importance of 'the ancient and poetic simplicity of life.' We do not want "that our millions of autonomous works should degenerate into mill-hands, packed together in overcrowded cities as the brainless drudges of automatic machinery." (Havell.)

The Indian Hoopoe.

The "common Indian bird" which is described with a fine illustration in the March issue of *The Agricultural Journal of India* is the Indian Hoopoe. It is a relief to find that its Hindustani name, *Hudhud*, and its Marathi name, *Sutar*, are given in the article. It is a farmer's friend.

It will readily be understood that a bird which feeds on insects, as does the Hoopoe, is a very useful one to the farmer. From actual examination of the stomach-contents of twenty-four birds at Pusa, the late C. W. Mason found that these had swallowed 278 insects of which the majority belonged to injurious species. A large proportion of its food also consists of cutworms and other insects living below the actual surface of the ground, so that they are fairly immune to most other enemies, and from this point of view, as a destroyer of cutworms and cockchafer grubs, the Hoopoe is most decidedly amongst the farmer's best friends and deserves every encouragement and protection. It is protected throughout the whole year, under the Wild Birds Protection Act, in Bombay, Delhi, the United Provinces, Bihar, Bengal, Assam and Burma, but in Madras in the Shevaroy Hills only. In Mysore it is not specifically protected but is presumably included in the schedule which includes all birds of bright plumage.

It would be interesting and useful to know the names by which it is known in Bengal, Assam, Burma and Madras.

What Indian History Means.

In the opinion of Mr. K. M. Panikkar, as expressed in the April *Hindusthan Review*,

Even the political history of India in historic times has not yet been written. Not one in a million knows of the expansion of Hindu Culture to Tibet, Siam, Indo-China and the Pacific. In Siam Hinduism still persists and Brahmin priests officiate in marriages. The Advaita movement that is associated with the name of Sankara is perhaps the most important fact between the birth of the Buddha in the 6th century B. C. and the British conquest in the 19th century A. D. And yet beyond the vague recognition of Sankara as a philosopher and religious reformer historians have left his movement coldly aside. By his consolidation of Hindu society, no less than by his interpretation of the philosophy of the Upanishads to suit modern conditions, Sankara left not only a deep impress on Hindu Society but has actually dominated it up to the present time. It is Sankara that governs the mind of the great mass of Hindus to-day. His life and work fall within historic times. Numerous are his biographies in Sanskrit. His movement has affected more people than the Reformation of Luther. Yet for Indian History he is as good as nonexistent. The whole succession of Hindu reformers who followed Sankara, Ramanuja, Madhva, Ramananda, Kabir, Nanak, to mention only a few, gets but scant consideration at the hands of our scholars, while we are treated to an elaborate discussion as to whether or not Mahmud of Gazni invaded India, 11, 13, or 17 times.

No attempt is made by Indian Historians to study the character of Indian civilisation. The synthetic nature of Hindu society is unfortunately a fact that is too often forgotten. People speak of Hindu culture as if it were essentially Aryan. In fact Hinduism itself is a wonderful synthesis of different racial cultures. The Dravidian element is perhaps as important as the Aryan, if we still prefer to keep the old terminology. The Scythian, the Mongolian, the Hun, and even the Indo-Greek merged into the all-embracing folds of Hindu Society. Islam alone has to some extent maintained its identity. Of the causes of this failure of Hinduism to absorb Islam within it, we need not speak here. It is possible to exaggerate its importance. What is generally forgotten is the approximation of culture that has taken place. Here again we see the undying assertion of the genius of India towards cultural unity.

Regarding Hindu-Muslim unity, Mr. Panikkar writes :—

In these days to speak of Hindu-Muslim unity savours of politics. But we should remember

that fundamentally this question is not political at all, not even religious. The unity when it comes has got to be social and cultural. In this sense the approximation has been taking place for a long time. In music, art, architecture, and even in literature, the Hindu and Islamic cultures have synthesised completely. The national mind after all expresses itself most unmistakably in music, and in this Hindu-Muslim unity is complete. The love of Krishna and Radha, of the Eternal flute-player with the cow-herdess is daily sung by Mahomedan musicians equally with Hindus. Though the Music of Hindustan is essentially a Hindu art, its best exponents have, for a long time, been Muslims. In painting and miniature it is the same. Turn over the pages of Laurence Binyon's Court Painting of the Great Moghuls and one is struck by the fact that most of the pictures given there have been painted by Hindus. Rajput painting is the outcome of a fruitful culture contact which united the soul of the two peoples.

Architecture again tells the same tale. In literature also, until recently, this union was complete. Hindustani in itself was the symbol of such a union. The earlier literature of Hindi is enriched by Hindus and Muslims alike. Malik Mahommed Jaisi and Abdur Rahman Khan Khanan take their place in the galaxy of Hindi poets. To Hindu *motifs* the Panjabi poet Varish Shah wrote his poems. Again it was a Mohammedan ruler, Nasir Shah, that ordered the Bengali translation of the Mahabharata. Some of the greatest masters of Urdu—popularly supposed to be an exclusively Mahomedan language—are even now Hindus.

The Indian attempt at a cultural synthesis was not confined to the realm of art.

In religion itself the genius of Indian for synthesis asserted itself. Nanak strove to found a religion which combined the best of both Islam and Hinduism. He probably created only a new sect, but it demonstrates this basic fact about Indian culture that it is assimilative and synthetic in its essence. Kabir was a Mussalman weaver on whom the spirit of Vaishnava revival worked miracles and when he died Hindus and Mahomedans fought for his corpse. In Kabir we have the perfect union of Hinduism with Islam, a man to whom Allah and Rama were synonymous. Akber's political experiment was foredoomed to failure, as India attached only a secondary importance to politics; but his Din Ilahi again was an attempt to consciously unify India on the basis of a wider religion. Its failure was ignominious because it was too much a matter of policy and not at all based on a conviction. It is interesting to remember that the father of Sivaji himself was named Shahji in honour of a Muslim saint to whose blessing his birth was supposed to be due.

The writer concludes that Indian history

is not, therefore, entirely a record of Hindu-Muslim rivalry for political sovereignty.

That is a matter of minor importance, which we now emphasise owing partly to the homage we pay to European shibboleths and clap trap expressions. What the historian of India should aim at is not to give a connected chronological survey of India but to work out the underlying unity of Indian life. It is the soul of the Indian people that we have to re-discover. That will not and cannot come through long dissertations on wars and dynasties. It will come only through a sympathetic study of that complex of social traditions, institutions, customs and relationships which we may call our national inheritance. It is better expressed in the fresco paintings of Ajanta, in the temples of Muttra, Mahamallapuram, Kanjeveram and Benares, in the architectural monuments of the Moghuls, in the songs of Tulasi, Vidyapathi, Kamba and Manikka Vachakar. It is visible to this day in the magic pages of the Mahabharata, in the undying inscriptions of the good King Piyadasi, in the life and death of Chaitanya Deva, in the effort of Ram Mohun Roy, in the gospel of Gandhi.

The Handloom and The Spinning Wheel.

The article on the All-India Hand-weaving Exhibition at Patna which Mr. B. A. Collins, Director of Industries, Bihar and Orissa, has contributed to the *Bombay Co-operative Quarterly* for March, contains much useful information. About the total output of the handloom in India we read :—

Few persons realise that one-quarter of the cotton cloth consumed in India each year is made on the handloom, and that there is reason to believe that this branch of the handloom industry, so far from declining, has actually expanded since the year 1900. It is estimated by the Indian Industrial Commission that the average amount of cotton yarn used annually by handloom weavers increased from 218 million pounds in the five years ending 1900-01 to 287 million pound in the five years ending 1915-16, a rise of nearly 30 per cent. This would be equivalent to 1291 million yards of cloth or more than one-quarter of the total amount consumed annually in India. In addition to cotton cloth, many beautiful and useful articles of silk and wool are produced.

These results have been achieved in spite of the grave disadvantages under

which the handloom industry in India works.

Weavers, as a class, are ignorant and conservative to the last degree. For the most part, they still use the same primitive appliances that their remote ancestors used in the times of the Moghul Emperors, the only really general advance which has taken place during the last century being the substitution of mill-spun yarns for the uneven hand-spun of former days. But the greatest handicap of the handloom weaver is his isolation and lack of business knowledge. The mills make their profits quite as much by the judicious purchase of raw materials and sale of their finished products as by the inherent advantages of steam or electrical power and complicated machinery. They buy the best yarns, if they do not make their own, whereas it is notorious that yarn sold to handloom weavers is deficient not only in length but strength. If the weaver working cheaply in his own home without the high overhead charges of the factory could yet enjoy the advantages of large-scale purchase and sale, it seems likely that he would not only hold his own against the power-loom but even carry the war into the enemy's country.

Therefore, says Mr. Collins, Government Departments are trying to help the weaver in three ways.

First of all they are introducing, with such modifications as may be necessary for Indian conditions, improved appliances like the fly-shuttle, the dobbie, and the jacquard which have been used in Europe for several generations. Secondly, they are endeavouring by means of co-operative stores and societies to bring to the weaver the advantages of large-scale purchase and sale and of business organization in general. Thirdly, by means of technical institutes and industrial schools, they are affording the weaving and other classes the opportunity of specialised education and themselves undertaking research into the problems of the industry. In all directions, great success has already been attained, but only in quite recent years; and the great mass of the weaving community is as yet hardly touched. If the handloom weaver, with his primitive appliances and unorganised as he is, is able to produce in such quantity and quality the stuffs which are being shown at this Exhibition, there is good ground for the belief that with the aid of improved appliances and co-operative societies, a great expansion of the industry will take place.

As regards the charkhas exhibited, Mr. Collins thinks :

The exhibits were, on the whole, disappointing. The "Sarala Charkha", exhibited by Mr. P. N. Roy of Darjeeling, was awarded the gold medal presented by the Maharajadhiraj of

Darbhangha. It was constructed after the model of the Saxony wheel with a vertical spindle and was worked by the feet. The thread produced on all the charkhas was uneven and weak compared to yarn produced by the power mills.

Is it impossible to produce even and strong yarn on Charkhas?

Vivekananda on our Treatment of the Poor.

The following is from the translation of a letter written by Vivekananda to a brother-disciple, published in the March *Prabuddha Bharata* :—

Let me mention one thing, viz., that Europe began to advance from the date that learning and power began to flow in among the poor lower classes. Lots of the suffering poor people of other countries, cast off like refuse as it were, find a home and shelter in America, and they are the very backbone of America! It matters little whether rich men and scholars listen to you, understand you, and praise or blame you—they are merely the ornaments, the decorations of the country! It is the millions of the poor lower class people who are its life.

In the same periodical Swami Vireswarananda writes :—

If we glance through the pages of the History of India we find that different castes and races came to power at different periods. But the masses who formed the backbone of each government were equally neglected by all. What is the present condition of the common people in India? Poverty and pestilence have taken their hold on them. They work the whole day like beasts of burden but the day's labour rarely procures them and their family a hearty meal, not to speak of the comforts of life. There is no sign of life in them, or of joy, and life itself has become a curse to many. They have been oppressed till they have lost all faith in themselves. Speaking of the poor in India, Swami Vivekananda says, "How my heart aches to think of what we think of the poor, the low in India. They have no chance, no way to climb up. The poor, the low in India have no friends, no help; they cannot rise try however they may. They sink lower and lower every day, they feel the blows showering upon them by a cruel society and they do not know whence the blows come. They have forgotten that they too are men. And the result is slavery. The Lord came to you as Buddha and taught you how to feel, how to sympathise with the poor, the miserable, even the sinner, but you heard him not, and as a result you are bond-slaves to any nation that thinks it worth while to rule over you. Ah! tyrants! you do not

know that obverse is tyranny and the reverse is slavery. The slave and the tyrant are synonymous."

Inhuman has been the oppression suffered by a considerable portion of the masses, the 'untouchables' as they are called. The engine of our national progress is heavily laden. Mahatma Gandhi has rightly found out that untouchability is a great obstacle that stands in the way of our national progress and he therefore wants to remove it from the Hindu Society.

Women Lawyers.

Stri Dharma for April tells its readers :

Dr. Gour brought forward an amendment on the occasion of the debate in the Legislative Assembly on the removal of sex disqualification for that Assembly's vote. He moved that this disqualification should also be no longer held a bar to prevent women from enrolment as lawyers. The amendment was withdrawn on the assurance of Sir William Vincent that it would again be debated after the Government had received the opinions of the Provincial Councils and High Courts, and Women's Associations regarding it. The Behar Council has decided to remove the sex barrier from the Legal Practitioners' Act so that women in Behar may now practise as lawyers and barristers. Other Councils, please follow this good example! Meantime a volume of public opinion is being forwarded to the Government in favour of this reform including Resolutions from Branches of the Women's Indian Association and the Madras Women Graduates' Union.

A New Maternity, Infant Welfare and Nursing Service.

The same issue of *Stri Dharma* contains the welcome information that

Owing to the generosity of two gentlemen who are representatives of charitable Trusts belonging to the Bhatia community in Bombay, an extensive new scheme for improving the health of mothers and for reducing the rate of infantile mortality has been started in Bombay for the benefit of the Bhatia people. The organisation and carrying on of this work has been entrusted to the Nursing Service Department of the Poona Seva Sadan, which has supplied to it two fully qualified Nurses and a Lady Doctor all trained in that Institution. These workers will be advised and assisted by practitioners of long standing in Bombay, who are themselves (one of them being a lady) keen on such work. These four Nurses will go about both in the morning and evening for three hours visiting Bhatia families, in company with the supervisor on some days,

by turn in four different ward of the City, for the present giving every possible help to expectant mothers, to women in labor, to newly born infants and babies, to children in weak conditions, and medical help to little girls and boys attending school by examination and to women generally. The Lady Doctor will pay regular visits to houses in which the Nurses have worked and supervise it. Thus the Nurses' work under the scheme will mostly correspond to the work of the District Nurses in England.

Indian States Currencies.

The Feudatory and Zamindari India for January and February discusses the pros and cons of currencies in Indian States. We learn from it that

Hyderabad alone has a complete system of currency, consisting of gold, silver and copper coins and the paper currency. They alone are the legal tender in the State. Owing to the compactness of the territory and the strict enforcement of the currency laws, the Hyderabad currency has not had to suffer inroads of the foreign currency. It has its exchange problems, but the State controls it by means of the manipulation of the currency.

Travancore has a silver coin called *Chakarm*, but it has been driven out of circulation and is only used for accounts purposes. The main reason for its having gone out of circulation is due to the fact that Travancore exports more raw materials than it imports, and its people are not rich enough to meet the balance of trade in its favor by manufactures or making investments abroad, which would have counter-balanced the balance of the trade in its favor, and to the absence of any penalty against the use of foreign coins.

Some other States which have their own coins, have closed their mints, which has led to the appreciation of their coins, which are still current. Some States have altogether closed their mints and some for a period only. The States of these classes found minting to be an operation resulting in loss, and so give it up under the immediate economic pressure. The sea-board being until lately entirely under the control of the Government of India, the States had no liberty as regards the transactions in precious metals, from the time they were controlled by the British Government. The disparity between the value of bullion and coins, the rise in the value of silver, and the freeing of the sea-board to a larger number of States, therefore, have revived the interest of the Indian States in the currency problem. It is gradually being realised that apart from the economics of the coinage, a currency has its own economic advantages, which no Government could afford to ignore.

The Agricultural Worker in England and Bengal.

Mr. W. H. Thompson has instituted a comparison between the agricultural workers in Bengal and England in the pages of the April *Calcutta Review*. It shows that

The average agricultural worker in England works more than six and a half times as much land as the average worker in Bengal as a whole, and more than ten times as much land as the cultivator in Tippera district. The amount of work he does is probably still greater in proportion, for the rice lands of Bengal yield their crops with less attention than almost any land in the world. The easy methods of Bengal applied to the root crops in England would ensure their total failure.

Comparatively speaking, then,

The Bengali cultivator is a man of leisure. He works hard for a few days in the year when he ploughs his land and sows his seeds, when he transplants his paddy and if he does not hire labourers to do it, when he reaps his crop, but while the crop is in the ground, or the fields lying vacant and he is waiting for a shower or two of rain to soften them sufficiently to make ploughing easy, he has next to nothing to do. His children look after his cattle. Beyond seeing to his little vegetable patch and doing petty repairs to his homestead he has no work to occupy his time. Much of it he spends in doing nothing. His habit of going regularly to most of the markets within reach takes up a considerable part of it. In nearly every village there is party faction and if he is bitten with the mania for it he spends much of his time in disputes that not infrequently lead to litigation and absorb both time and money.

All this is common knowledge but it is not so commonly appreciated that his poverty is very largely accounted for by the fact that he does so little work.

The problem is to find more work for him of a remunerative kind in his village and induce him to do it.

Health of Bengali Students.

From the useful, interesting and careful report on the student welfare scheme published in the April *Calcutta Review*, we come to learn that

The Presidency College students on an average show a greater height and weight than the students of the City College. This is also true of the Scottish Churches College. The difference between the Scottish Churches College and the Presidency College is too slight to enable us to make any definite

statement. That the students of the City College are comparatively ill-nourished may be stated without hesitation. This is quite in accordance with the expectations, as the City College students generally come from poor families which live under financial strain. It would be expected that the Presidency College students would show the best physique, but curiously enough it has been found that minor complaints, such as furred tongue, digestive troubles, carious teeth and eye defects, are far more common amongst the Presidency College students than amongst students from other Colleges. The heart and lung troubles are, however, very rare in the case of the Presidency College students.

An Indian Psychoanalyst.

We are glad to quote the following from *The Calcutta Review* :—

The importance of the work carried out by Dr. Girindrasekhar Bose, University Lecturer in the department of Experimental Psychology, has received well-merited recognition from beyond the limits of India. The illustrious scientist Professor Dr. Freud of Vienna writes as follows:

"It was a great and pleasant surprise that the first book on a psychoanalytic subject, which came to us from that part of the world (India), should display so good a knowledge of Psychoanalysis, so deep an insight into its difficulties and so much of deep-going original thought. Dr. Bose has singled out the concept of repression for his inquiry and in treating this theoretical matter has provided us with precious suggestions and intense motives for further study. Dr. Bose is aiming at philosophical evolution and elaboration of our crude, practical concepts, and I can only wish, Psychoanalysis should soon reach up to the level to which he strives to raise it."

Sources of Sikh History.

In February number of the *Journal of Indian History*, there is an article on "The Army of Maharaja Ranjit Singh" by Mr. Sita Ram Kohli, in which by way of introduction he dwells briefly on the sources of Sikh history.

It is now exactly seventy-two years since the Sikhs ceased to rule over the Punjab. The History of the rise, expansion, and, to some extent, the fall of the Sikh power was narrated at the time by several writers, e.g., Prinsep, Cunningham, McGregor, and others. The only other sources which have been largely drawn upon by later students and writers on the subject, are the accounts of the journeys published by several European travellers and

visitors at the Court of Ranjit Singh, the Great Maharaja of the Sikhs. The Persian works, especially of the two contemporary Indian historians, Munshi Sohan Lal and Diwan Amar Nath,* are not widely read, chiefly because of their inaccessibility.

Some of the above-mentioned works are indeed very valuable, so far as the political history of the Sikhs is concerned, but almost all of them are silent about the system of Government.

Thanks to the Punjab Government, the entire original records of the Sikh Government (1812–1849 A.D.) that had been lying unnoticed in the archives of the Punjab Secretariat, have been lately brought to light. The future student of the history of this period will find in these records a rich mine of trustworthy information, especially in the direction just pointed out. The records consist of official papers dealing with the ministerial details of the several departments of the Sikh Government and, as such, they are capable of affording much useful information regarding the system of administration as it existed under the Khalsa Government immediately before the advent of the British.

Economic Reconstruction in India.

In *Mysore Economic Journal* for March, Mr. S. Subbarama Aiyar, M. A., Dip. Econ., lays down the following lines of economic reconstruction in India :—

(1) The process of ruralization [by which the writer means the increasing dependence on the agricultural industry] must be arrested by the resuscitation of small village industries. Of all rural industries, spinning and weaving are the most important. The producer, the merchant, the State, but above all, the consumer must see that the people insist on clothing themselves with pure homemade stuff from the handloom. This will give work to a considerable section of our countrymen, now out of work or getting only partial work.

(2) If machinery for cotton manufacture is at a discount, there is yet a place for large "engineering industries" in convenient centres.

* Sohan Lal was the official chronicler at the Sikh Court. His voluminous Persian Diary of Maharaja Ranjit Singh was published by his son in 1885 A.D., with the help of a liberal donation from the Punjab University.

Diwan Amar Nath was the son of Diwan Dina Nath, finance minister of Maharaja Ranjit Singh and himself a Paymaster of the irregular army. He was a highly cultured Persian scholar. His manuscript history of Ranjit Singh is very valuable. The writer of this article hopes soon to bring out an annotated edition, for which the Punjab University has sanctioned a liberal grant.

Small workers, agriculturists and artisans, are to be helped by good and efficient tools; machinery and materials for transport are indispensable. Future prospects are extremely bright since coal and iron are said to be in abundance in certain parts of India.

(3) There is immediate scope for the *Indianization* of our railway and shipping industries, for which, as well as for careers for Indians in the services of the State, Government help is necessary since they are monopolies or quasi-monopolies closely controlled by the State.

(4) In agriculture, the first and most important need in most parts of India is water, and the State, public bodies and private individuals must increase irrigation facilities.

Second is the provision of easy and cheap credit.

(5) The bigger landlords and large savers in rural areas must cease to depend too much on commodities or services imported from abroad and instead of killing the geese that lay the golden eggs for them, must nourish them by utilizing their savings to provide financial and irrigation facilities for their tenants or other rural classes by investing their surplus savings in co-operative credit societies or providing public utilities and other amenities, cultural and educational, of village life.

(6) The Government must cease paying very high salaries to its higher servants. Of all the maxims of utilitarian economists, the theory that "the greater the pay, the higher the efficiency in public service" is the most dangerous and least convincing; for the most part, service must be its own reward. There is immediate scope for the retrenchment of military, police and judicial departments.

Paper Making as a Home Industry.

Mr. N. C. Basu writes in the *Bengal Agricultural Journal* :

Paper making was once a thriving industry in certain parts of Bengal and a large number of families used to earn their livelihood by this means. It was purely a Cottage Industry in which both males and females could take part. Though the paper produced was not of a very high quality as regards finish, yet on account of its lasting nature it was largely used in keeping Zamindari accounts and for writing important documents on. But owing to competition with cheaper and better-finished kinds of machine-made paper, the industry has dwindled down to insignificance and now only a few families in Bengal can be found who still carry it on. In these cases also, paper making is not their main profession, but they do the work in their spare time, their main business being agriculture.

The price of paper is going up rapidly and

there seems very little chance of much reduction for some considerable time. It seems therefore that the time has now come when the question of reviving the old industry of paper making may be seriously considered. The process as practised in Bengal is quite simple and with a few improvements, there is no reason why respectable samples of paper should not be prepared. To effect the improvement some knowledge of the modern methods of paper making is essential.

Raw Material :—There is a large number of materials from which paper can be prepared, amongst which the following are the most common :—Cotton rags, wool, flax, hemp or jute waste, bamboo, several kinds of woods, sawdust, old netting, sea grass and several other grasses.

Of these, the first three are used in making the best kinds of paper. Strong and good quality paper is generally "hand-made" as distinguished from machine-made.

The raw materials experimented upon are water-hyacinth, betel-nut husk, and jute sticks.

Destruction of Water Hyacinth.

Bengal Agricultural Journal quotes the following from the *Scientific American* :

At last a means of fighting water hyacinth has been found, a means as cheap as it is efficacious; the search of government engineers of more than 20 years has been ended.

The waterways of Louisiana and Florida that were in danger of being clogged entirely are now safe for trade. In Panama and India, too, the menace has of late years been assuming equal proportions.

Live steam is the answer to the puzzle, spraying live steam on the tangled matted surface that broke the strongest steel cables has been demonstrated as a sure way of killing the pest.

The first application was made in August. The tops of the lilies immediately wilted. Hotter steam was thrown on. The effect was magical and the boat shooting broadsides of steam forced its way through the growth at the rate of 1½ miles per hour. At one place a solid mat of hyacinth nine miles long was encountered.

This was done by improvised steam throwers. Now plans are being devised to set the steam nozzles flush with the water so that roots bulbs and all will be destroyed.

Cows and Malarious Fevers.

There was a time when it was the general practice for Bengali householders to keep cows. That supplied the family

with nourishing food of many kinds. But, what is less generally known, it probably served as a check on the spread of Malarious fevers. The following, selected by the *Mysore Economic Journal*, is the reason for our conjecture :

Lieutenant-Colonel A. B. Fry, I. M. S., in the course of an article in the January issue of the *Indian Medical Gazette* states that the editorial note in the September number on the role played by cattle in the prevention of malaria refers to a subject which is of the greatest importance in India, where cattle are commonly housed in close association with human dwellings. The observations of Drs Rouband and Leger have frequently been noted by observers in other parts of the world.

The parasite infection rate in Bengal, which I estimated by the dissection of many hundred anophelines to be about 0.2 per cent, was extraordinarily low and I formed a theory then that the vast majority of anophelines never fed on human beings at all.

In my second report I wrote that "The daytime resting place of anophelines in Bengal is the cowshed and the low mosquito infection rate which we found in Bengal may be explained by the fact that most of the mosquitoes which were dissected by us were not caught in sleeping rooms, where it was always very difficult to find specimens. Cowhouses are packed with animals at night, and the number of anophelines found in them increases in direct proportion to warmth and darkness. The sleeping apartments of houses in Bengal are generally very clean and well kept. Though the cowhouses in the same compound may swarm with anophelines, it is exceptional to find a single specimen in a cookhouse or sleeping apartment. As the cattle are penned in these houses at sunset, it is natural to suppose that the majority of anophelines have no desire to go abroad but feed chiefly on the cattle. It is only those wishing to lay eggs that need go outside, and it is probably these insects and those newly hatched that feed on human beings."

Major Christophers in a letter has kindly pointed out that close association with cattle does not always prevent a human epidemic. In the Punjab epidemic of 1908 the cattle zone of Amritsar City was one of the worst epidemic areas. I do not consider that this destroys my theory. It is quite understandable that the presence of cattle may act as a two-edged weapon. Cattle and their warm shelters would certainly attract mosquitoes. The Amritsar epidemic was due to the abnormal number of mosquitoes, and one may argue that though those human beings in the cattle area suffered by the presence of cattle, the rest of the town was largely protected from the abnormal mosquito population, which were attracted to, and remained in, the cattle area.

Major Christophers has kindly sent me a paper read by Dr. Schuffner at the recent Batavia Congress. Schuffner states that he has found that certain species of anopheles actually prefer to feed on bullocks rather than on man and suggests as a prophylactic measure the regular placing of animals between dwelling houses.

Many of the villages in the endemic areas of Bengal are built on high ground surrounded by

swamps. If the cowsheds were arranged in a ring on the outskirts of the village with dwelling houses in the centre instead of indiscriminately as is usual, I am sure that the dwelling houses and their inhabitants would be even more free from infestations by mosquitoes than they are at present.

The Importance of the Schoolmaster.

Sir Michael Sadler writes in *Indian Education* :

At the inaugural meeting of the tenth annual conference of Educational Associations, which was held at Bedford College, London, on December 28 last, the brilliant editor of *The Hibbert Journal*, Professor L. P. Jacks of Manchester College, Oxford, took a Pisgah view of the future. He said that "the school-master of to-day will be the statesman of tomorrow. In the age, which is dawning, the school-master will find, perhaps to his surprise, that he is the most important person in the world. Others may decrease, but he will increase. In the coming order of society, or at least in the society for whose coming we can hopefully labour, education will not be a side-show or an appendage of the State, but an equal partner in the community of interests. The school-master will be a different kind of statesman from the type with which we are now familiar and he will exercise his function in a different kind of state. Education should not be dominated by anything else. I do not urge that the schoolmaster should dictate to the politician or the economist, but I do maintain that the politician and the economist have no right to treat the schoolmaster as the servant of their designs. The schoolmaster should be master in his own house."

Principal Jacks went on to say :—

"In an age which has seen the conversion of Lord Birkenhead and Mr. Austen Chamberlain, not to speak of others, to the idea of Ireland as a Free State within the British Empire, is it inconceivable to ask that responsible statesmen may some day be persuaded to entertain a proposal to give Dominion status to education? Why should they be alarmed if the proposal were made to transfer the functions of the Education Department at Whitehall to the teaching community itself, the latter enjoying Dominion status within that circle of interest which constitutes the Commonwealth. Education once made free and put on its own feet would become an international enterprise, conducted without passion in a field where there are no war-making traditions and the smallest possible interference by sinister interests."

"Suttee" and Child Marriage not Peculiar to India.

The editor of the *Bulletin of the Indian Rationalistic Society* (April) has culled from Dr. Westermarck's *History of Human Marriage* some information relating to Suttee

and child marriage, showing that these customs are common to uncivilised peoples.

The uncivilised races of man throughout the world used to immolate the widows for the dead husbands. The idea of *suttee* is not a grand creation of civilisation.

The Negroes, the Australian Bushmen, the North American Indians, the native Canadians, and the North African Savages and the Europeans all sacrificed the widows in order that they both may live in comfort in each other's company in the next world. It is recorded that sometimes the savage women, in the lower stage of civilisation, themselves wished to be buried or burnt with their dead spouse in order to escape the contumely of the tribe; sometimes these unfortunate women were forced to lie beside the corpse of their husbands until the flesh decayed and only the bones were left. The Europeans have evolved out of the savage state and have possessed for two thousand years a higher notion of human life. But the other savages have not yet risen above the primitive ancestral notions. There is nothing praiseworthy in the custom of *suttee*. It only demonstrates the undeveloped and savage intellect of the people who entertain even the least kindly feeling towards this barbarous custom. I have quoted only one instance of the horrible customs which prevail in India and among the savages in Africa and other parts of Asia. There are other shameful customs which this book exposes. No civilised man can be proud of such customs. It is the degenerate species of man which persist in them.

The customs which influence the acts and conducts of the people in this country, and which are regarded a sacrosanct are to be found among the savage races of the world. The custom of marrying girls at the age of 6, 7, 9, 10 and 12 in this country prevails also among the negroes and the blacks of Africa and Australia. These people argue and support this custom in the same manner and in almost identical phrases as the Indians of this country. They think it is inauspicious to allow a girl to attain her puberty before marriage. In Europe, when the people were in savage state of society and of intellect, the same custom dominated their society. The Semetic races suffered from this evil superstition. The Europeans

and the civilised Jews have discarded this custom. Thus it will be seen that no book, however ancient, can give this custom a stamp of authority, as something especial from Heaven. The Negroes and the Bushmen and the Berbers have no books to appeal to, yet they practise this unphysiological and degrading thing.

Buddhagaya Temple.

The Maha-bodhi and the United Buddhist World for April exhorts Buddhists all over the world to rescue the Buddhagaya Temple from non-Buddhist hands.

Buddhists of China, Japan, Korea, Siam, Burma, Cambodia, Ceylon, Tibet, Arakan, wake up from your long lethargy. You have slept too long, and the time is come when you should be up and doing. The world wants the Dhamma of the Tathagata and the salvation of the world has to be considered.

India gave you Buddhism. Her noble sons left the holy land to give you the noble Doctrine which has given you consolation and comfort for nearly 2000 years. But India lost the noble Doctrine through neglect and indifference and persecution.

The Indian Muhammadans annually visit Mecca, which is nearly 2,000 miles away, by the thousands, they are fighting for the sake of their holy site, and moving heaven and earth to rescue the Kaaba from the hands of the newly appointed Sheriff of Mecca, who is himself an Arab and a Muhammadan; hundreds of Muhammadans are going to jail in the hope of getting their grievances redressed. They want Mecca to be in the hands of the Sultan of Turkey, not in the hands of a man appointed by the British Government.

Jerusalem is now in the hands of the British. The British Prime Minister asked General Allenby to try and get Jerusalem to make a Christmas present of it to the British, and Jerusalem was acquired.

It is a duty that we owe to the memory of the Lord Buddha that the Holy site at Buddhagaya should be rescued from alien and unsympathetic hands.

FOREIGN PERIODICALS

Some Central African Customs.

Chambers's Journal for April contains a description of some Central African customs. The writer concludes the description by remarking that

Within a radius of ten miles of where this is written can be found a native gun 'doctor', a crocodile 'doctor', a snake 'doctor', and a 'doctor' who is very often called up to dance the devil and the disease (any disease whatsoever) out of the bodies of the afflicted. There is also a woman with her right hand burnt completely off at the wrist.

It was burnt off by her own mother some years ago for a petty theft committed by the unfortunate creature. There is also a woman who threw her own child into the river and drowned it because it cut its top teeth first, and was therefore bewitched. The saying that 'African natives are only children' is very much of a half-truth, and an exceedingly dangerous half-truth to boot.

'The Seven Lamps of Advocacy.'

"The Lamp of Wit."

"The Seven Lamps of Advocacy are

Honesty, Courage, Industry, Wit, Eloquence, Judgment, and Fellowship." Having dealt with the first three Lamps in previous issues of *Chambers's Journal*, His Honour Judge Parry devotes an article in the April issue to the Lamp of Wit, from which we give some extracts below.

At the back of this little word 'wit' lies the idea of knowledge, understanding, sense. In its manifestation we look for a keen perception of some incongruity of the moment. The murky atmosphere of the court is illuminated by a flash of thought, quick, happy, and even amusing. Wit, wisely used, bridges over a difficulty, smooths away annoyance, or perhaps turns aside anger, dissolving embarrassment in a second's laughter.

Nor can ("laughter in court"), a derogatory parenthesis unknown in the official law reports, be wholly condemned among human men.

Pedants and bores resent all forms of wit, but a real humorist rejoices in nothing so much as a good story against himself. Rufus Choate was a man of great eloquence and abounding vocabulary, but he had a true sense of wit. No one enjoyed better the remark of Mr. Justice Wilde, a dry, precise judge who, out of court, on occasion allowed his wit-expression. He was asked by a junior if he had not heard that Mr. Worcester had just published a new edition of his dictionary with a great number of additional words. Gripping his young friend's arm, he said in a perturbed whisper, 'No, I had not heard of it. But, for God's sake, don't tell Choate!'

Often the wit of an advocate will turn a judge from an unwise course where argument or rhetoric would certainly fail. Lord Mansfield paid little attention to religious holidays. He would sit on Ash-Wednesday to the scandal of some members of the Bar, whose protests made an impression upon him. At the end of Lent he suggested that the court might sit on Good Friday. The members of the Bar were horrified. Serjeant Davy, who was in the case, bowed in acceptance of the proposition. 'If your lordship pleases; but your lordship will be the first judge that has done so since Pontius Pilate.' The court adjourned until Saturday.

Wit is often the fittest instrument with which to destroy the bubble of bombast. When Curran, in an outburst of histrionic anger, placed his hand upon his heart, saying, 'I am the trusty guardian of my own honour,' it was Sir Boyle Roche who spoiled the episode by rising with much friendliness to say, 'I congratulate my honourable friend on the snug little sinecure to which he has appointed himself.'

Wit, skilfully used, is the kindest and most effective method of exhibiting the futility of judicial interruptions.

'Where do you draw the line, Mr Bramwell?' asked a learned judge in the Court of Common Pleas.

'I don't know, and I don't care, my lord. It is enough for me that my client is on the right side of it.'

Wit and courtesy need never be divorced. They are, indeed, complementary. Wit deftly used, refreshes the spirit of the weary judge.

Lord Chief-Justice Coleridge, writing from the Northern Circuit, says: 'Gully was excellent. His

phrase, when he asked for a stay of execution—"in order to consider more at leisure some of your lordship's observations," tickled my fancy very much. Misdirection was never more courteously described.'

In combating the defence of Act of God set up by an American advocate defending a client on the charge of arson, Governor Wisner, for the prosecution, disposed of the theory of spontaneous combustion, and succeeded in satisfying the jury of its absurdity: 'It is said, gentlemen, that this was Act of God. It may be, gentlemen. I believe in the Almighty's power to do it, but I never knew of His walking twice round a straw stack to find a dry place to fire it, with double-nailed boots on so exactly fitting the ones worn by the defendant.'

Powen, on the Western Circuit was less fortunate. Prosecuting a burglar caught redhanded on the roof of a house, he left the case to the jury in the following terms: 'If you consider, gentlemen, that the accused was on the roof of the house for the purpose of enjoying the midnight breeze, and, by pure accident, happened to have about him the necessary tools of a house-breaker, with no dishonest intention of employing them, you will, of course, acquit him.' The simple sons of Wessex nodded complacently at counsel, and accepting his invitation, acquitted the prisoner.

Judge Parry fears that—

There will always be a line of advocacy answering to the definition of length without breadth. Nor will the old story, first told, perhaps of Chief Baron Kelly, ever want a new and even more long-winded hero. A legal comrade of Kelly on circuit dreamed that they appeared before the tribunal on the Great Day of Judgment. Upon Kelly's name being called, and his being put up in the dock, the recording angel arose and shouted out in a loud voice, 'No other case will be taken to-day!'

The Prince of Wales's Visit to India.

The London *Morning Post*, commenting editorially on the Prince of Wales's visit to India says:

We do not know if the British public realize that the Prince of Wales's visit to India has been a failure.....They knew already that the Duke of Connaught, when he visited India, had been grossly and repeatedly insulted.....The heads of several of the most important provincial Governments in India let Lord Reading know what would happen, and were snubbed for their pains. The Prince went. When His Royal Highness entered Bombay, the main gateway of British India, he found the city at the mercy of a seditious and truculent mob, and an organized terror. His welcome took the shape of bloody riots in which many lives were lost. Up country the welcome was no better. It is notorious that where he did receive an ovation the welcome was organised in the teeth of a formidable opposition.

Number of New Books.

In 1920, according to *Le Droit d'Auteur*, the number of new books printed in the principal coun-

tries of the world was as follows: Germany, 32,345; Great Britain, 11,004; United States, 8,594; France, 6,315; Italy, 6,230. Germany, where the increase is the largest, has recovered its normal pre-war production, as has also Great Britain. Germany reprints relatively more books than other countries. Only 19,078 of the books coming from its press last year were new, as compared with 7,336 of the much smaller number issued in the United States.

According to the April *International Review of Missions*, "Japanese presses turn out 35,000 volumes a year." It is not stated how many of these are new books. What were the numbers of new books published in India in 1920 and 1921?

What German Arms Factories are Doing.

According to the *Daily Telegraph* of London, Erfurt was formerly the chief centre in Germany for the manufacture of military small arms. At present,

No arms fit for military purposes are made. But the important fact remains that a large number of workmen are retained at their old occupation of making arms, and are kept in training in a highly skilled technical handicraft. This aspect of the matter seems to have impressed itself upon the Allied Control Commission, for General Nollet has recently issued orders that all manufacture of arms shall cease at Erfurt from March 31 next.

The manufactures now carried on in the Erfurt factory include high-class furniture, made from the stores of walnut wood collected for rifle stocks, locomotive and wagon repairs, motor car frames, safety locks, and articles of that description.

About the Spandau factory, we read:—

What now goes by the name of the Spandau Works of the Deutsche Werke Aktiengesellschaft was formerly the most important arsenal in Germany, where guns, shells, powder, fuses, machine guns, rifles, and ammunition of all kinds were produced in almost incalculable quantity. With the adjoining works at Haselhorst, it was the greatest centre of the manufacture of war material in the world. At the acme of its activity during the war about 100,000 people were employed in its workshops, foundries and laboratories.

Where guns were once made for the Kaiser's armies, crank shafts for steamships, connecting rods for locomotives, and other peaceful machinery are produced. Instead of the finest crucible steel for gun ingots, only common cast-iron is formed in the moulding sheds. The vast north sheds, where thousands of workmen fabricated gun carriages by the hundred, are now devoted to the manufacture of agricultural machinery, furniture, iron bedsteads, radiators, and parts of motor cars, while the south artillery workshops repair locomotives and railway wagons, mostly for the French and Belgian

railways. These shops are extensive enough to repair on an average thirty-five railway vehicles every day while from ten to fifteen locomotives per month are passed through the sheds. In the former ammunition factory broken-up war material of all kind, from guns and shells to the machinery by which these were made, is melted down and cast into ingots, to be made into goods suitable for the arts of peace. Surely never in the world was there such a beating of swords into ploughshares as now goes on at Spandau.

It is quite true to say that no war material is now being produced at Spandau and Haselhorst, and that the equipment and appliances installed, or allowed by the Allied Control Commission to remain in position, would be of comparatively little use for that purpose. But as every engineer knows, it is not very difficult to adapt tools to other uses than that for which they were designed.

Some of the details about Krupp's works at Essen are transcribed below.

Under the conditions of the Peace Treaty the manufacture of war material is practically prohibited at Essen. The only exception is that, as Krupp's made the whole of the ordnance and armor-plate for the German navy, they are still allowed to provide the small amount required for the upkeep of the few warships left to Germany.

"Normally," one of the directors of the works said, "war material only represented 10 per cent of our total output, and we shall find sufficient other work to make up for it."

To give a list of the present peace output of Krupp's would be to enumerate practically every article into the manufacture of which iron or steel in all their varieties enter, from a steamer's crank shaft to a pen nib. High-speed machine tools are an important item of manufacture, so are dynamos and electrical appliances, steam engines and boilers, motor engines, construction steel (buildings), screw propellers, and bosses, motors, turbines, hydraulic presses, steam hammers, tubes, retorts, rails, paper-making machinery, textile machinery, agricultural machinery, cutlery, and tools of all kinds, surgical instruments—in a word, everything that can be made from iron and steel, from a pen nib weighing a few grains up to steel castings of over 100 tons, is produced by Krupp's either at Essen or at one of their other works scattered throughout Germany from Kiel to Cologne. They will build a ship or a motor with equal readiness, and make a needle, or an anchor to hold the Olympic.

Little wonder that one of the directors said to me they did not much mind whether they never made another gun or rolled another armor plate; Krupp's could always find work enough for their 80,000 employees, and were just as ready to supply the requirements of peace as those of war. As one went through mile after mile of factories filled with the most perfect machinery that human skill can devise, and saw innumerable highly trained workmen busy at their various and varied tasks, the thought came that if ever Germany were left unfettered to pursue her own course, here in Essen and in a hundred other similar works were the means and the training again to fabricate war

material without limit. Allied control can prohibit it for a time, but Germany cannot be held in leading strings in perpetuity.

The only hope for permanent peace lies not in the temporary prohibition of the manufacture of war material, but in a change in the mentality of the German people, and their realization that the arts of peace and not the art of war pay best in the end.

The Extinction of Memory.

The following unpublished passage from Tolstoi's diary, published for the first time in a German translation in *Die Neue Rundschau* will be found instructive :

January 6, 1903 : I am suffering the tortures of hell. I recall all the loathsome sins I ever committed, and the memory of them will not leave me, but poisons my life. People are wont to bemoan the fact that our memory does not survive death. What a piece of good fortune, however, that we do forget ! What a torment it would be, if in my future state I could recall all the evil I have done in my present life ! Were we able to recall our good acts, we should also necessarily be able to recall our evil acts. What happiness that death blots out our memory and leaves only consciousness, a consciousness which is a synthesis of all the good and evil in us, like a complicated equation reduced to its simplest form : $x =$ a positive or a negative quantity. Yes, indeed, the extinction of memory is a great blessing ; if memory survived, man could never again be happy. After our memory has been blotted out, we renew our existence with a pure white sheet of paper, on which we can write either good or evil deeds.

Causes of Unrest in India.

"An Anglo-Indian" (old style) who has contributed an article on the unrest in India to Vienna *Neue Freie Presse* is thus introduced to the reader :

The author is an Englishman who occupied an official post in India from 1916 until 1921. During this period he traveled in all parts of the country and came in contact with all classes of both white and native society. He has the advantage of a thorough training in history, economics, and ethnology. He wrote down his notes on the spot, and we quote from his manuscript, which is entitled, Indian Unrest and Home Rule.

According to him, of the many causes for the agitation and unrest in India, the following seem to be the weightiest :—

1. The natural excitability of a childish and sensitive nation ruled by a foreign and unsympathetic race.
2. The awakening of national selfconsciousness in a small section of the people. Indians who have been educated in Europe or who are in a constant touch with Europeans and have the example of the British before their eyes, have doubtless conceived

a keen desire to enjoy the same rights as other nations, and to transform their country into a self-governing commonwealth within the British Empire. A powerful patriotic sentiment has grown up in these circles.

3. Exorbitant taxation and unjust land laws. As successor to the Mogul Empire, the Indian Government theoretically holds the title to all the land in India. However, the private holder remains in possession of his land so long as he pays about one-third of its gross product to the Government. Although really a rent, this tribute is called a tax. The proprietor can sell or bequeath two-thirds of his property as he wishes. One can easily see that the income of the Government in India is very large. None the less the Administration can be justly accused of stinginess. There are practically no public institutions like museums, libraries and universities. There are no permanent provisions to prevent or even to alleviate famine. There are few insane asylums, few leper colonies. Lepers roam about in public and can be found in the side streets and alleys of any large Indian city. Even the hospitals are inadequate both in numbers and in management. The post office, railways, canals, and irrigation works pay their own way. Even the law courts are self-supporting, on account of the high fines imposed upon offenders. Consequently there is no reason why the Government should be heavily burdened. None the less, oppressively high taxes are one of the chief causes of the regularly recurring famines. In many districts the peasantry are chronically insolvent. The cultivator is often forced to mortgage his future crop in order to purchase seed. While he consumes the grain he raises, every increase in prices and every year of drought threaten him with bankruptcy and starvation. He is in truth only a slave. In the more fertile parts of the country, such as Bengal, even heavy taxes have not prevented the ryots, or peasants, from attaining a certain degree of well-being. In the less fertile districts, however, the land levy often exceeds one-third of the crop. It has been increased with the lapse of time. During bad years it is merely postponed, never canceled. The Government's measures against famine are generally limited to distributing seed for the next crop, and are seldom radical in their character.

Another evil is the fact that nearly every Indian landholder is in the clutches of a *baniya*, who is at the same time a petty trader and a money-lender.

4. Decline of national arts and crafts, and consequently fewer opportunities to earn a good income. During the last century native manufacturers have suffered keenly from European competition. That was naturally unavoidable. The silks and woollens of Kashmir, once so much in demand in every court of Europe, have been forced out of the market by the products of French and German looms. India cottons have been excluded from Europe's markets by Lancashire cotton. Shipbuilding has become almost a lost art. The disappearance of the innumerable native monarchs with their courts was a heavy blow to native handicrafts. The East India Company made every effort to discourage native fabrics in order to clear the market for the importation of their own manufactures.

5. Inadequate provision for public education. Instruction in practical branches, such as architecture and engineering, and in the natural sciences, is practically non-existent. A vast amount of time is

wasted in acquiring useless knowledge of no practical benefit to its possessor. His only reward is a clerk's appointment or a miserably paid position in the Government service, with nothing ahead to encourage initiative or ambition. You run across men holding higher academic degrees in every walk of life, even behind ticket windows at the railway stations.

6. Unfriendly attitude of the English toward the natives.

In the opinion of the writer,

Two tasks lie before the Indians, the accomplishment of which is much more urgent than Home Rule. These are the establishment of a system of free public schools, and the improvement of agriculture.

Anglo-India Yesterday and To-day.

An Indian correspondent has contributed to *The Nation and the Athenaeum* of London a near view of India to-day which opens thus:—

Once upon a time an Indian whom I know undertook a railway journey in his own country. He had lain down to sleep when the door of the carriage opened and an Englishman entered and greeted him as follows: 'Here, get out of that!' The greeting was instinctive. The Englishman meant no harm by it. It was the sort of thing one had to say to a native whom one found sprawling in a first class compartment or what would happen to the British Raj? 'Do you want your head knocked off?' the Indian retorted. A dust up seemed imminent, but no, the threat was just what the Englishman understood. He said, 'I say, I'm awfully sorry, I did n't know you were that sort of person,' and they settled down together amicably. Argument, apologies, appeals to the station master or the courts, would have been useless; the Indian had taken the only possible course, and saved the situation.

Ten years passed and the same man went for another railway journey. It was he who entered the carriage this time, while an Englishman, an officer, was in occupation. The latter sprang up with empressement and began to shift his kit. 'Here, take my berth, it is the best; I'm getting out soon.' 'No, why should I?' 'Oh, no, take it, man, that's all right; this is your country, not mine.' The Indian remarked grimly, 'Don't do this sort of thing, please. We don't appreciate it any more than the old sort. We know you have been told you must do it.' The unfortunate officer was silent. It was so. Orders had come down from Headquarters enjoining courtesy, and in his attempt to save the British Raj he had exceeded them.

This hasty and ungraceful change of position is typical of Anglo-India to-day. Something like a stampede can be observed. Some officials have changed out of policy; they know that they can no longer trust their superiors to back them up if they are rude or overbearing. Others have undergone a genuine change of heart. They respect the Indian because he has proved himself a man. They allude

to the present crisis less with bitterness than with a wistful melancholy. They dread the reforms, but propose to work them. 'Yes, it's all up with us,' is their attitude. 'Sooner or later the Indians will tell us to go. I hope they'll tell us nicely. I expect they will—they're always very nice to me.' One can't call such an attitude cowardly. It is a recognition, though a muddle-headed one, of past mistakes. The decent Anglo-Indian of to-day realizes that the great blunder of the past is neither political nor economic nor educational, but social; that he was associated with a system that supported rudeness in railway carriages, and is paying the penalty.

The penalty is inevitable. The mischief has been done, and though friendships between individuals will continue and courtesies between high officials increase, there is little hope now of spontaneous intercourse between the two races. The Indian has taken up a new attitude.

We do not think the situation is so hopeless as that. There can be sincere intercourse with those Englishmen who have undergone a genuine change of heart or those few of them who have been really paternal friendly all along.

Emergence of the Common People in Japan.

The emergence of the common people in Japan did not synchronise with the establishment of constitutional monarchy there. It came later, as the *April International Review of Missions* tells.

The Japanese State burst its chrysalis and entered into the world's life half a century ago; but that revolution was the work of a limited number of statesmen and intellectuals. Only within the past four years have great numbers of the people become conscious of their power and striven to assert it. They have begun to claim rights as well as to acknowledge duties. It is a momentous period: it marks the emergence of the common man. Many influences have conduced to this result: universal education, the wide diffusion of Christian ideas of human worth, the propagation of Marxian socialism, the massing of men and women in industry, the parade of luxury by war profiteers heedless of the underpaid toiler, and the explosive effect of war-time ideals and events.

The ancient conflicts on the battle-field between feudal chieftains were displaced, with the granting of a parliament, by the contests between rival political parties; but yesterday, before their very eyes, the scene was strangely changed by the surging into the arena of the once submissive 'lower classes', the hand workers, and 'white-collared poor'—the low-paid clerks, officials and teachers. This emergence of the common people is one of the outstanding facts of the past ten years in Japan.

Woman's New Day in Japan.

The same periodical says that in Japan,

Women are being not only rapidly emancipated, but alarmingly industrialized. More than 600,000 of them are employed in factories, and the number of girls working for various government services and in commercial offices has steadily increased. The first breach of promise suit won by a Japanese woman was decided only a few years ago. Until 1921, women were not allowed to attend or participate in a political meeting, although not a few women have defied convention and electioneered persuasively for their husbands. Only one imperial university, Tohoku, admits women students. But pressure is being brought to bear for the extension of the privilege. In many of the churches women have been ordained as elders.

Unfortunately, some of the leading champions of women's rights are inclined to discount religion and to imitate the more extreme western feminist leaders. But the new woman movement as a whole is exalting womanhood and thus raising morality at one of its lowest points.

Social Work in Japan.

The International Review of Missions writes :—

A romantic tale could be told of the heroic work accomplished by such men as Hara and Muramatsu for ex-convicts, and Yamamoro, Shimada, Masutomi, and a host of women, for the victims of impurity.

Meanwhile the larger municipalities have fairly rushed forward with social enterprises, especially since the rice riots. Cheap restaurants, day-nurseries, employment bureaus, model tenements, medical clinics and, in Osaka, a large working men's club have sprung into being. The temperance cause has also been strengthened by the formation of a federation of temperance societies.

Unrest Among the African Aborigines.

Mr. Davidson D. T. Jabavu, B. A. (London), is a Bantu who spent eleven years in Great Britain and is at present professor of Bantu languages in the South African Native College, Fort Hare. He has written a book called "The Black Problem." Says he in the *International Review of Missions* :—

The aboriginal black people of South Africa have not remained unaffected by the general world movement of awakening race consciousness that is stirring all coloured peoples in Japan, China, Egypt, the United States and the British West Indies. Even politicians and press agencies can no longer afford to ignore the manifestations in native life noticeable in the various political and other organizations, in riots, and in press and platform utterances. These people slowly emerging out of barbarism, or, to use a more correct expression, out of their African civilization, have for generations remained quiet,

docile, even supine in their trust in the essential goodness of Englishmen. Now a remarkable change has come over things : white men both locally and in Britain have become hardened, while on the other hand the black man himself, under the guidance of an ambitious younger generation, has developed intelligence and some feeling of independence that has made him less easy of management. The general result is that since the accomplishment of Union in 1910 there has been a steady feeling of discontentment which has been fanned into active unrest during the last four years ; and unless the attitude towards the coloured races and the methods of governing them is changed there is danger that what is known as the Native Question may culminate sooner or later in some ugly collision between white and black.

Healing of Body and Mind.

Swami Paramananda writes in the *Message of the East*, a Vedanta monthly published at Boston :

Man's life is inter-related. His physical life is so absolutely dependent on his moral and his spiritual life that unless he pay proper heed to these, he can never hope to be healthy. Whenever we violate the spiritual law and try to find a short cut to happiness, the fibre of our moral being is injured and we begin to feel pains and aches in the physical body. When these conditions continue and we do not try to remove them, a mark is made on the mind. Doubt, despair, despondency arise and these react again on the body. The only healing which can be effective then, will be one which brings a regenerating influence into the mind and restores it to its normal state.

How does spiritual healing take place ? A sceptic says that it does not take place at all, it is a myth ; but it could not be conceived by human minds unless it were founded to some extent at least on fact. All history is filled with accounts of such healing.

In India spiritual healing has never been practised as a profession, because there they know that God's power cannot be used for any material advantage or with any sense of egotism. Only when we have no ulterior motive, no thought of self, do we become direct channels for it. Our heart must be full of purity, of selfless devotion, of real love for humanity. If on the contrary we take up healing as a profession, expecting a definite return from it, the supply is cut off. Every individual has the right and the power to connect himself with the Infinite Source and be filled constantly with fresh life and understanding. In accomplishing this the mind plays a greater part than the body. We are all anxious to maintain physical health. There is not a person who is not interested in possessing it. But in order to have it, we must acquire a well-ordered mind ; because our thoughts and feelings and aspirations will produce either good health or ill health in our body. You may ask, why do so many good people suffer ? Suffering is not a curse : bodily illness is not necessarily a punishment. Sometimes it comes to purify and strengthen us. Therefore those who have deeper understanding strive to make the best use of illness. Bodily suffering

becomes a blessing when it teaches us to transcend outer conditions and to turn to the soul within.

Health Protection.

M. Edgar Rose, M. D., gives a comprehensive definition of health protection in *Children's Aid Magazine*:

Health protection, as it should now and in the immediate future will be conceived, comprises essentially the health education and supervision of every individual from conception to dissolution. In its broadest sense this includes, in addition to the control and regulation of the environment, animate and inanimate, such instruction and continuous supervision as will, within natural limitations, result in the bringing of all pregnancies to safe completion, the birth of all children and their growth and development free from defect, disease, or disability, the prevention or at least the delaying of the degenerative changes of adult life, and the discovery and proper treatment at the very earliest possible moment of disease, defect, disability, or degenerative change, so as to produce the largest possible number of individuals, each of whom shall have the greatest possible healthful and useful longevity. This is the ideal for which we must strive. It is obvious that the coincident perfecting of social relations and economic and industrial conditions is a *sine qua non*. Proper and adequate maternity care, the first step in theory, should and can be made such in practice.

Humane Education and Lasting Peace.

There is a longing all over the world for a lasting peace. Without humane education of children this cannot be brought about. Writes Jennie R. Nichols in *Child-Welfare Magazine*:

Humane or heart education, like the sap of the living tree which penetrates the most distant boughs, shows its influence in every part of the character of the individual, and forms a golden chain by which social beings are bound together. It is the antidote for bickerings, strife, race hatred oppression of the weak and less fortunate.

Dr. Francis H. Rowley says, "The emotions are our masters and the intellect is the servant. The education that spends its energies upon the servant and ignores the masters may be fitting this servant for a career as much more dangerous to his fellows as his training has been prolonged."

The harvest of war, strife, class disturbance, racial hatred expressed in lynchings, and cruelty in general which the world at large is now reaping, is evidence that the emotions of many have become their masters. The importance of humane education in the face of these present conditions can no longer be disregarded by those who think, since

out of the homes and schools have come the workers of chaos.

Deep concern is being felt, and rightly so, over the startling showing of illiteracy in the United States. We should be equally concerned as a Nation about an education which covers the intellectual and physical training and leaves the heart untouched. "In every heart of the human some hint of the Highest dwells." It should be the first quest of parent and teacher to find this hint and develop its potentialities.

The boy trained in and imbued with the principles of justice, kindness and mercy will not, in manhood's estate, depart from such principles to take up arms against his fellow man in the settlement of civic and political problems. In such teaching of a just and merciful citizenship, animal life should rightly be included. Justice and mercy are invisible qualities, but there can be only one kind for all creatures. It is the right of every child to be instructed in the ways of kindness, since cruelty, even though it be subconscious, has a hardening influence upon the human heart, and if not arrested, leads to active wrong.

Sadly enough, association with animals furnishes to some children merely the opportunity for exercising their cruel instincts. Kittens, puppies, or other small pets are the natural victims. Poor little animals that need sleep, proper feeding and other care much the same as human babies, are mauled about, twisted nearly into knots, all but pulled apart, alternately squeezed and slapped as the primitive mood of the child owner may suggest. Incredible as it seems, there are human mothers who show no concern as to the suffering of these creatures, so long as their own offspring are enjoying themselves. Such mothers must surely be ignorant of the subconscious influence on their children toward selfishness and disregard for others; otherwise they would grasp the opportunity which association with pets presents for developing the golden traits of thoughtfulness and gentleness in their children.

Playing war, so common among boys, is not in many instances, taken seriously by parents, who fail to realize that while the play goes on, the suggestion of militarism is doing its work in tearing down the finer and nobler emotions of the lad.

It is quite a usual sight to witness the small boy training his toy gun upon bird and animal life; thus the primitive instinct to kill is encouraged, and later, when the play gun has been replaced by the real shooter, the lad goes forth to execute his savage desire; with his first victim the fine sense of regard for life has received a telling blow.

Are you a Hundred Percent Mother?

It is a common notion in India that women do not require any education, or, if they do, it should be such as would make them good mothers. Let us take the correctness of the latter view for granted, and ask

every Indian mother, "Are you a hundred per cent mother?" Every mother can find out to what extent she is a good mother by examining herself and giving herself marks, the maximum being 100, according to the following plan, reproduced from *Child-Welfare Magazine*:

- I. 25 points if your child is "free to gain."
 - Deduct five if you do not know whether he is under weight;
 - Deduct ten if he is under weight and has not had a complete physical-growth examination;
 - Deduct ten if the physical examination showed physical defects, and you have not had them corrected.
- II. 25 points for home control.
 - Deduct ten if your child has not been trained to obey;
 - Deduct five if you interfere with his proper discipline by others;
 - Deduct five if you have not trained him to have a sense of responsibility;
 - Deduct five if you allow your feelings to prevail over your judgment.
- III. 25 points for a good daily program.
 - Deduct five if you do not know the causes of over-fatigue in his school program or his outside activities;
 - Deduct five if you do not know whether he has proper food habits;
 - Deduct five if you do not know whether he has good health habits;
 - Deduct ten if you have not made the necessary adjustments in his program, and if you have not brought him up to average weight for his height.
- IV. 25 points for training in ideals.
 - Mark yourself as liberally as your conscience will allow. (There are many 100 per cent mothers.) Give yourself honest credit for all that you can claim.

Find your total, which will answer the question "Are You a 100 Per Cent. Mother?"

"Betrayal of Islam" By Great Britain.

Sir Abbas Ali Baig gives in the April *Asiatic Review* a "clear conception of what is regarded as the 'betrayal of Islam' by Great Britain."

At the outset of the war with Turkey, Lord Hardinge was authorized to issue in the name of the British nation a proclamation declaring that the war was purely secular and that there would be no interference whatever with the Holy Places of Islam. At the same time a vigorous and extensive propaganda was started by the Allied Powers in all Muslim countries to persuade the Muhammadan races to side with the Allies. Special emphasis was laid on the non-religious character of the war and on the vindica-

tion of the right of peoples, whether Muslim or Christian, to self-determination.

After these declarations came the famous pledge of the Prime Minister in January, 1918, that "the rich and renowned" homelands of the Turks in Anatolia and Thrace, which he emphatically declared were "predominantly Turkish in race," with Constantinople as the capital of the Ottoman Empire, would remain under Turkish sovereignty. He made it quite clear that this pledge was given on behalf of the British nation, with the concurrence of France and Italy. The pledge was reaffirmed with greater emphasis in February, 1920, in a memorable speech, in the course of which he said:

"Without their (Indian Muslims') aid we should not have conquered Turkey at all. Were we to have broken faith with them in the hour of victory? We might go to them and say: 'The circumstances have changed' . . . but I will tell you what they might have said. Whenever the British word was given again in the East they would have said: 'Yes, you mean to keep faith; but you will always, somehow or other, find an unanswerable reason when the time comes for breaking it' There is nothing which would damage British power in Asia more than the feeling that you could not trust the British word."

The writer then mentions the stages of the breach of faith:

"In the hour of victory," achieved mainly with Muslim aid, the non-religious character of the war was forgotten. The British Prime Minister described the attack on Palestine as the last and the greatest of the "Crusades," and pictures of the twentieth-century Crusaders clad in chain armour appeared in British magazines. The overwhelming majority of the Arabs of Palestine were placed against their will under a non-Muslim yoke.

The promise of non-interference with the Holy Places of Islam was set aside by the complete removal of the Khalif's wardenship, which, as Mr. Ameer Ali has pointed out, is essential under "the Muslim ecclesiastical law for the valid performance of the rites associated with the Haj."

The Prime Minister's prediction as to finding an "unanswerable reason" for "breaking the British word" was literally fulfilled when M. Venizelos was allowed to take an effective part in framing the iniquitous provisions of the Treaty of Sevres, and invited to take possession of the 'rich and renowned' lands of the Turks in Asia Minor and Thrace specifically covered by the British pledge. Only the Greeks were allowed to manipulate the statistics of population, in spite of the authoritative assertions to the contrary of even British officials and the reasonable Muslim demand that in disputed cases an impartial inquiry should be held or a plebiscite taken to ascertain the wishes of the people concerned as to their political destiny was ignored. The report of a Commission which exposed the atrocities committed by the Greeks was suppressed by the British Foreign Office, whereas no opportunity was missed to give the widest publicity to all allegations against the Turks.

Sir Abbas Ali Baig proceeds to ask:

In view of these facts, which have never been challenged, is it surprising that the late Secretary of State for India characterized the pro-Greek policy of

the Prime Minister as *calamitous*, and that the Viceroy of India has come to the conclusion that the Muslim claims are "just and equitable"?

The article concludes with a statement of the Muslim claims, which "do not go beyond the obvious implications of the British word," and which have "received the support of all Indians":

In his manifesto the Viceroy "particularly" urges three main points, which the British Cabinet has already prejudged as extravagant, before the Paris Conference has had an opportunity of discussing them with an unbiassed mind. The Muslim claims, however, have a wider range within the limits of the declarations of the Allies and may briefly be summarized as under:

1. The restoration of Asia Minor to Turkish sovereignty.
2. The restoration of the whole of Thrace to Ottoman rule, unless an uninfluenced plebiscite shows that the majority of the population prefer some other form of government.
3. The evacuation of Constantinople, unfettered by any conditions calculated to render the military and naval defence of the capital of the Ottoman Empire ineffective against hostile aggression.
4. The recognition and restoration of the Khalif's wardenship of the Holy Places of Islam.
5. The recognition of the right of the Muslim majorities in those regions which were under Ottoman sovereignty before the war to self-determination or such form of government as they may choose.

World News About Women.

The Woman Citizen says:

From the *International Suffrage News* comes word that the first woman to be called to the bar in the Vienna courts is Fraulein Mulzi Meier, who finished her legal studies some time ago and is soon to take her degree as a doctor of law. She is practising in the Doblinger Criminal Court.

Under the old Austrian rule, women were not permitted to study law. This right was first granted by the Republic.

Miss Carmen Lopez Bonilla is the first woman in Spain to choose the career of advocate. She has entered the College of Advocates, Madrid.

Senorita Carmen Leon is Spain's first woman candidate for Parliament. She has been nominated by the Romanones Party in Madrid for a seat in the Spanish law-making body.

In Holland nearly one hundred women have graduated as engineers since 1901, when the engineering course was first opened to them.

World Supremacy.

Bertrand Russel writes in the *New Republic*:

Apart from the Russian Revolution, the most striking result of the war has been the world supremacy of the United States. The Washington

Conference has shown our government, for the first time since the days of Cromwell, quietly accepting a position of naval equality with another power. Although on paper there is equality, in fact there is overwhelming superiority on the side of America, chiefly because of (1) our dependence upon overseas trade; (2) Canada; (3) the greater financial strength of America; (4) the Panama Canal.

As the British Empire possesses the one thing lacking to America as a world power, namely naval bases and coaling stations in all parts of the eastern hemisphere, the combination of the two will be irresistible unless and until the whole of Asia, including Russia, unites against them. In the combination, America will be the dominant partner. Therefore the hopes and fears of the world, probably for the next fifty years at least, depend upon the use which America makes of her vast power.

"Genius for Governing Subject Peoples."

The New Republic observes:

It is proverbial that the virtues men most pride themselves on are the virtues they do not possess at all. For generations the British have prided themselves on their "genius for governing subject peoples." Perhaps they stammered a bit when they tried to explain Ireland; but, after all, had they not exhibited marvelous governing intelligence in India? We are now given an excellent opportunity to determine the quality of that intelligence. The British paraded the Prince of Wales from end to end of India, in the fond hope that in this age of fallen kings the lands of India would be irrigated with loyal tears. And, since this signal mark of British favor did not appear to be appreciated, they have struck out truculently. They have arrested Mahatma Gandhi and have condemned Lajpat Rai to two years' imprisonment, one year at hard labour; Gandhi, the purest soul among the men of this generation, or of this millennium, revered leader of tens of millions, who followed his ways of peace, believing that Gandhi might somehow achieve the miracle of liberation without violence; Lajpat Rai, whom many Americans know well as one of the most intelligent and tolerant of living men, a patriot and a philosopher, who stands for India's rights and aspirations but also sees England's difficulties, and therefore has striven to direct the movement for India's freedom through channels of intelligent discussion and moderation. Two years' imprisonment for Lajpat Rai, one at hard labor!

"The Crisis In India."

In the course of an article on "Gandhi and the Crisis in India," *The New Republic* says:—

In this connection it is worth while to recall the resolutions adopted at the annual session of the Indian National Congress three months ago. They were singularly fine and impressive in expression, an asto-

nishing contrast to the flatulence and insincerity of the motions familiar to political conventions in the West. They reaffirmed the program of "non-violent non-cooperation," to be prosecuted by all peaceful and legitimate means, to the end that the control of the government may speedily pass into the hands of the Indian people. (It is significant that no reference is made to independence or to an Indian republic.)

The New Republic's anticipations as to what England will do to combat the non-cooperation movement are worth noting.

England may, and undoubtedly will, strike hard at the tremendous movement which, as its leader confesses with his stupefying simplicity and candor, is designed to overthrow the alien government. But England cannot enter upon the subjugation of India. Ireland and Egypt are overpowering witnesses to the contrary. The age of conquest is past. Humanity is on the march. There seems no escape from the conclusion that the choice before the nations now dominant in the world is terrible but clear. It is the choice between a futile, and in the end fatal, attempt to check by force the drive of the peoples, and a daring resolution to throw open the gates and lead them into freedom.

Way to Wealth—Individual and National.

The New Republic vigorously combats "one of the oldest financial and commercial notions in the world", *viz.*, "that people get rich by making others poor." This is how it does it.

Salesmanship has always had the same psychology as thievery. "One man's loss is another's gain!" Such is the proverbial wisdom of a society bent on harassing customer, debtor or vanquished foe till his pockets are empty and his back bare.

This view, however, was long ago discredited in the matter of wages and employment. Employers at first thought it good policy to get all they could out of their help without concerning themselves with the welfare of the workingman. Then it became apparent that a sickly and underfed working class meant ruin for the nation. The era of social legislation began.

The same development is now taking place in the relations of merchant and customer. Sellers are finding that it pays better to enrich and fatten the buyer than it does to bleed him white. In a commercial civilization inexorable stripping of the consumer entails bankruptcy for producer and middleman. Thus historical materialism concludes with a justification of pity.

The war of 1914-18 proves the absurdity of basing the prosperity of one portion of the world on the impoverishment of another portion; and world unity in large measure comes about, not because men in their enlightenment have willed it, but through the pressure of material forces stronger than the greed of men. We finally realize that patriotic hatreds can subsist only under con-

ditions of international poverty. Peoples were early on their guard against the contagion of diseases. It never occurred to anybody that the way to keep one nation free of small-pox was to produce and perpetuate an epidemic in an adjoining state. Not so in the matter of business. Everybody thought his nation would be richer if some other one were poorer.

Commercial internationalism of the pre-war type could still assert that it was to the interest of one nation to subjugate another. Now we see that a state in attacking its neighbor attacks itself. The Great War demonstrates empirically, in other words, the solidarity of mankind. Norman Angell's idea that war impoverishes all the belligerents, even the collector of the indemnity, is so true that we may go further and say that war unites its participants in repairing the damage they have done each other. It develops that you must lift the vanquished to his feet and fill his pocket-book, before you can make anything by exploiting him.

The Most Powerful Lobby in Washington.

It is the Public Welfare Lobby, backed by seven million organized American women, says *The Ladies' Home Journal* for April.

Whether honest hater or sincere sympathizer or one who truckles under because of his dread of the woman vote, the member of Congress now knows absolutely that these women organizations, with national headquarters at Washington, ramify to every township in the country. He knows that all these organizations with their differing activities, some of them superficially wide apart, have one uniform, fundamental purpose—human welfare—and that, when emergency requires it, they have the perfected machinery for mobilizing all their forces on a single point of attack or defense.

The congressman knows, too, that evasion has become a lost possibility, because of the wonderful system which the women have developed. He is card indexed from the beginning to the end of his political career. He is recorded on the books of the women not only as to how he votes and what he says, but as to how he looks and behaves when he says it. He cannot promise anything back home in his campaign for election which is not charged to his account in the offices of the women at Washington. He cannot deviate a hair's breadth from the honest fulfilment of that promise at Washington without the fact being reported to the women constituents in his congressional district, no matter how remote that district may be. He is classified psychologically as well as geographically; with reference to his sincerity and dependableness as with reference to his party affiliations. The least important, although often the most amusing, part of the member's record kept on file by the women is the sketch which he writes of himself for the official Congressional Directory.

Just one example, although I am getting a long way off from statuary and sources. Albert W. Jelferis, representative of the second congressional

district of Nebraska, fifty-three years old, thought it of sufficient importance and public interest to write of himself in the current issue of the Congressional Directory that when in Michigan University he was a member of both the football and baseball teams.

That bit of autobiography is pasted in the women's record of Jefferis. But among the things they have added to it is the following fact: Jefferis, when home in Nebraska on a visit, addressed a meeting of women. He made no mention of the Sheppard-Towner Maternity Bill.

At the end of his speech one of his hearers asked him about that measure.

"Oh, that matter is still pending," he replied, "and I do not wish to touch upon it at this time."

But as a matter of fact that measure was not pending but already had been enacted into law, as Mrs. Draper Smith, the "flying grandmother" of Nebraska, informed the congressman right in meeting.

On the relentless score kept by the women in both Washington and Nebraska, the old baseball player's ignorance as to the measure which the women of the entire country had demanded gets put down unquestionably as an error and not a home run. It may affect his average if he runs for Congress again in November, or he may redeem himself; the watchers in Washington are as quick and ready to give deserved credit as demerit.

Why Children Lie.

Here is one explanation from *The Ladies' Home Journal*:

"Can you tell me," the distressed mother asked, "why it seems to be so hard for Jane to tell the truth? I'm in despair about her; I simply cannot understand this terrible trait in her. I can see some reason for the big fibs she tells, but not for the little ones she is always telling." The mother went on to cite examples of her daughter's lies. The girl did seem an amazingly prolific liar, and the thinness and futility of most of her inventions made her seem indeed a mystery. But in the midst of this recital the telephone rang in the adjoining room, and mother called:

"Jane, will you please answer the telephone? If it's Mrs. X say that mother is not in."

The next moment the girl's voice was heard: "I'm sorry, Mrs. X, but mother is not in..... No, mother didn't leave word when she'd be back."

This telephone incident was instantly suggestive of an explanation of the mystery of the prevaricating Jane. Questions were put to the mother, which she readily answered, and presently all the mystery there was to Jane was no longer mysterious. The business of the telephone was a typical incident of the mother's relationship throughout her daily life. Here was a woman, charming, gracious, intensely well meaning, and yet her life was a fabric of petty untruths, which she was so accustomed to tell that she was not even aware of their character. And in the environment of these petty untruths Jane was growing up, getting her example, her inspiration.

"Why, I'd never thought of that!" exclaimed the

mother as she realized this relation between cause and effect.

This mother represents a large class of women who go on telling social lies with never a thought of the influence of these untruths upon their children. The conversational standards of social politeness has so encroached upon their honest feelings that a social lie is uttered as a matter of course.

Another follows:—

It is a commonplace for such a woman to entertain friends at the house, outdoing herself in hospitality, urging them to come again, and the minute the friends are on the outside of the door to throw up her hands with: "At last they are gone; such bores!" It is a commonplace for her to accept a friend's telephoned invitation with seeming pleasure and the instant the receiver is hung up to exclaim: "Oh, how I hate to go there!" This woman flatters her friend's clothes and then just outside her hearing comments: "Hasn't she awful taste?" It is a commonplace to feign illness in order to escape an unpleasant duty. And the children hear all these untruths—and yet it is a mystery to these mothers why their Janes and Johns lie.

"The Latest Thing in Revolutions."

That is how the Non-cooperation movement in India is described in *Current Opinion* for April. It gives reasons for such a description.

We know what our own revolution meant with its minute men and Valley Forge; what the French revolution meant with its barricades and the guillotine; what the Bolshevik revolution has meant with its Cheka and summary executions; what the Irish revolution has meant with its forays and hedge-row snipings. All these things we readily understand; but the revolution heretofore conducted in India is of another sort and hard to comprehend. For the keynote of that revolution, as spoken by its leader, Mohandas Gandhi sounds as if it might have been taken from a new version of the Sermon on the Mount. "We will have to stagger humanity," says Gandhi, "even as South Africa and Ireland did but with this exception—that *we would rather spill our own blood and not that of our opponents.*" His most terrible threats are those made to his own followers in case they resort to violence. "If it ever comes to pass," he has said, "that they, under cover of non-violence, resort to violence, I hope to find myself the first victim of their violence; but if, by a stroke of ill luck or by my own cowardice, I find myself alive, the snow-white Himalayas will claim me as their own." He has dispersed mobs rioting in Bombay and Ahmedabad, and to punish his followers for such a riot his method is to inflict upon himself a two day fast!

In this world of to-day, with its dramatic contrasts, no greater contrast exists than that to be drawn between the revolution in Russia and that proceeding in India. The Bolshevik revolution was against the idea of God and religion as much as against

capitalism. Gandhi does not hesitate to call his revolution a religious movement. The heart of the Marxian teachings is economic control by the proletariat, control of the material forces of society. Gandhi calls the passion for material things "the worship of the brute in us"; Bolshevism he calls "self-indulgence"; and he who looks upon material progress as in itself the goal, he holds, "has lost all touch with the final things of life." The Bolshevik revolution began in terrorism and massacre to an unprecedented degree. The revolution in India has been one of "passive resistance," not as an expedient but as a sacred religious principle.

Referring to the dispatch of the Government of India, for permitting whose publication Mr. Montagu was compelled to resign, *Current Opinion* remarks:—

What is asked by the Government in India in this pressing way is that Constantinople be evacuated, the Sultan's sovereignty be restored to the "holy places"—including Jerusalem with the Zionist colonies—and to Thrace, Adrianople and Smyrna. This would seem to mean the scrapping not only of the Sevres Treaty but of the treaties of Trianon, Neuilly and St. Germain, the abolition of the Arab kingdoms of Irak and the H. J. and, of course, the abandonment of the British mandate in Palestine. That the Government in India should make such a demand and send it broadcast to the world, on the eve of the Near East Conference scheduled to begin in Paris March 22, is an indication of apprehensions that cannot be minimized. The *Paris Temps* predicts the enactment of dreadful scenes in India before the year is over.

The arrest of Gandhi, taken in conjunction with the dispatch noted above, indicates that Lord Reading, the Viceroy, has decided to play the Mohammedans against the Hindoos, fearing the militant revolutionists more than the passivists.

The Pan-Islam threat has come to dominate the whole situation in the Near East. The Conference assembling in Paris will have that as its chief problem.

Making Sugar From Dahlia Roots.

We read in the same periodical:—

The dahlia, a plant whose beautiful flower has earned for it the appellation of "flower of the autumn," is to serve a useful as well as ornamental purpose. Science has discovered that the sweetening quality of dahlia roots is sixty per cent greater than in sugarcane and a chemical process has been developed by Dr. W. E. Safford, of the Federal Bureau of Plant Industry, and Dr. R. F. Jackson, of the Bureau of Standards, for converting the roots into sugar.

"What the East Thinks of the West."

The paragraphs printed below are taken

from Dr. Frank Crane's Editorials in *Current Opinion* for April:

The cultivated minds of the Orient have a profound contempt for Western Civilization.

The Orient is rapidly accepting our inventions; as soon as they see their usefulness they rapidly adopt our railroads, telegraphs, typewriters and fountain pens. They do this because their minds are extremely plastic.

Chinese students in America become strangely American, and those who study in England or France rapidly acquire English and French traits. This is because they excel in the gift of imitation. They are expert copyers. One of the characteristics of their race is its prodigious docility, its swift submission to strange customs, and curiously enough they make this superficial change all the more swiftly because they do not change at all in their profound feelings and point of view.

If anyone thinks that the Orient, because it is adopting our little tricks, such as Prince Albert coats and telephones, is adopting also our vision of life, he is vastly mistaken.

China, and still more Japan, despise the western foreigners because they have received so many humiliating proofs of our immorality and profound hypocrisy.

For instance and first of all, the religion of the East appears to them much more rational than ours. But the principal point in regard to religion—and it may be remembered that in religion is where races most profoundly differ—is the fact that, whatever their religion may be, in the East they practise it, while in the West not only do we not practise our religion but we openly make a boast of not practising it, and ridicule any among us who claims that he does practise it.

The religion of the Orient may be all wrong, but at least Orientals are honest about it, and its precepts are kept by all classes, from the most exalted Mandarin to the lowest Coolie, and are kept quite as much by the courtesan and the thief as by the priest and the college professor.

They look with amazement upon a civilization such as ours which constantly preaches one set of principles such as brotherly love, non-resistance, honesty, forbearance, charity and helpfulness, and whose whole business life is organized on principles directly contrary to these, and whose every act of politics is a negation of the creed which is preached in the churches.

In the second place, the institutions of the Orient appear to them superior, since they do not produce the exploitations of one class of men by another which are constantly produced among us. The social system of China is based upon agriculture; our civilization is industrial, and is founded on social inequality, upon competition and pitiless struggle. Their civilization automatically produces quietness, peace, contentment and the riches of the thought-life, while ours has a constant product of turmoil and dissatisfaction, for we are so preoccupied in acquiring the means to live that we forget *life itself*, the only part of life which counts, which is the inner life. Having learned

to control desire, envy and ambition, China can hardly be blamed for thinking herself richer than we are in the things which truly make life worth while.

The European States are condemned by the very nature of their ideals to commerce, to expansion, and to those plagues which go with those things, such as mutual jealousy, imperialism, aggression and militarism, under the pain of death or of failure.

Western States do not produce the goods which they need to live on, and they cannot consume the goods which they do produce; they must have at any price outer markets and colonies. They obtain these 'by means' of battleships and troops. Their greedy and brutal policy, from which the Chinaman has suffered so much in the past, seems to him to consummate necessarily in colonial wars, which is a polite name for massacres, or in that "pacific penetration" which, in plain English, is nothing but theft, murder and rapine.

War, open or concealed, intestine or foreign, economic or military, seems, then, to the Chinese the inevitable conclusion of our institutions, even as to China the normal condition is social peace.

Western civilization has created vast *legal monsters* without souls, such as Trusts, Stock Companies and other inhuman combinations of capital, and everywhere substitutes these for the civilizing relations that ought to exist between men. The relations between man and man in the West become less and less fair personally. They are connected only by the irresponsible and powerless State, of which no function can replace the natural charities and humanities that have been sacrificed.

The fictitious and enervating city life separates

man more and more from the benevolent influence of nature, devours the agricultural population, and multiplies such plagues as tuberculosis, alcoholism, syphilis and the like, and produces a constant crop of revolutions, and a constant army of the angry and envious proletariat.

The whole Occidental life seems to the Chinaman or to the reflective Hindoo to be turned in a direction which is precisely opposed to any true life, and to be doomed to fall into bits. Our politics and our institutions repose upon an unconscious falsehood and are actuated by a fundamental error which renders them inhuman. Between our religion and our practice, between those principles of justice, humanity, equality and humanity which we profess, and those lines of action which we pursue, the discord is absolute. Between the wholly egoistic ends which we seek and the disinterested and worthy needs of any genuine civilization, the opposition is extreme. The natural play of our ideas creates injustice, creates riches and poverty equally excessive, creates the hatreds of class, creates mutual misunderstanding, and a spirit of caste dominated by riches which is even harder than the caste of India. We have created a learned barbarism, a moral anarchy worse than savagery.

Those things for which we blame Germany, the Orient perceives to be but the natural outcome of our barbarous point of view, because that lust for material grandeur which corrupted Germany, that rampant patriotism and excessive national vanity which made the Germans the plague of the world, are now fully as active in France, and are as earnestly cultivated in the United States as they ever were in the Central Empire.

YOU AND I

You and I and all we do
Know not, till our hearts are through
The press of life, what things we be,
Root or leaves or shade of tree.
You and I and all we seem
May be but as a drift of dream
In the eyes of One who gave
Self to lose and love to save,—

Yea, all the deeds that men have wrought
Mere flower of dream and flame of thought,
Break of waves on a drear shore,
Scent of the wild rose on the moor.
Yet we have seen, and hold it sure,
That out of shame come forth the pure;
Dark earth folds in the heart's red bloom;
In vain we build the soul a tomb.

E. E. SPEIGHT.

NOTES

Irregularities in Bengal Agricultural Department.

We have been informed that the following is a summary of the irregularities noticed by the Auditor, Accountant General's Office, Bengal, in the Northern and Western Circle of the Bengal Agricultural Department.

1. Outstandings on account of credit sales of seed and manures and responsibility for irrecoverable items. 2. Losses on supplies of seed potatoes during 1917. 3. Losses on supplies of seed potatoes during 1918. 4. Losses on the cigar manufacture operations of the Burihat Farm during 1918-19, due to short outturn. 5. Missappropriation of Government money and responsibility for same. 6. Manipulation of accounts. 7. Unreal payments in March to utilise grants. 8. Doubtful payments. 9. Disguising payments. 9a. Unreliable or incomplete payments. 10. Missing accounts. 11. Custody of cash, defective cash arrangement, and laxity in control. 12. Vouchers wanting. 13. Want of system in the issue of receipts. 14. Absence of Accounts for Service Postage Stamps. 15. Irregular procedure. 16. Irregular action. 17. Powers—(i) Of Directors to defray certain expenditure for seed potatoes for 1917 from the seed store and demonstration grants; (ii) Of Agricultural Officers to take loans, not advances, from District Boards and Agricultural Associations to supplement their budget grants for seed and manures; (iii) Of Agricultural Officers to enter into contracts and to incur liabilities for supply of seed manures and implements; (iv) Of Agricultural Officers to sell on credit seed, manures and implements, and to strike off irrecoverable items and total commissions for failure of demonstrations; (v) Of Agricultural Officers to give advances for supply of seed manures and implements; (vi) Of Agricultural Officers to write off losses of:—seed, manures, implements, and live stock. 18. Piecemeal purchases and splitting up of purchases to avoid obtaining sanction. 19. Drawing money from the treasury before it is actually required for payment. 20. Drawing money from the treasury before the close of the year to avoid a lapse of grant. 21. Delays in paying in sale proceeds. 22. Certifying in their monthly establishment bills for demonstrators, jute clerks, that acquittances, stamped where necessary, of payees were recorded and taken, when this was not the case. 23. Purchase of small cloth bags at

a higher rate. 24. Other transactions relating to bags. 25. Remittances of cash from one office to another. 26. Dilatory methods of accounting. 27. Introduction of credit note system for the payment of Railway freight. 28. Loans between the seed store and the Superintendent's cash books. 29. Dealings with the Dacca Farm Co-operative Stores. 30. Excessive charges for gharry and cooly hire. 31. Anticipating sanction with a view to avoid a lapse of grant. 32. Want of method and laxity in issuing bills. 33. Payment of establishment charges from the grant of contingencies. 34. Defect in annual published account. 35. Policy of Agricultural Association in Rangpore. 36. Cash payment for Jail Department supplies. 37. Cigar manufacture.

We understand that the following is a summary of the irregularities noticed by the Auditor, Account General's Office, Bengal, in the Eastern Circle of the Agricultural Department of Bengal:—

1. All moneys received are not paid into Treasury, nor are such amounts entered in the cash book of the officer receiving the money. The expenditures incurred against such receipts are also omitted from the cash book.

2. The dates of payment in the cash book do not actually represent the dates on which the money was paid away. The date of receipt of money from the treasury is often shewn as the date of payment.

3. A deficiency of grant in one office is not met by a reappropriation of funds, but the money required is drawn on contingent bill against the grant of an office where it is available and remitted to the office, requiring an account on a loose sheet of paper with the necessary sub-vouchers to the Officer who draws the money, for submission to the audit office.

4. The procedure at (3) above results in incorrect classification of expenditure and the officer against whose grant the amount has been incorrectly charged does not, and rightly so, account for the supplies paid for in his stock book, as he does not actually receive them. On the other hand, as there is no charge in the account of the officer actually receiving the stores, there is no means of seeing from his accounts that he actually bring on to his book all supplies that he receives.

5. Money is drawn from the treasury in a fully vouched contingent bill for the purpose of meeting future payment, or for the purpose of

making unauthorised advances, or for meeting expenditure for which there was no sanction,

6. Money is drawn from the treasury before it is actually required for disbursement.

7. Money is drawn from the treasury at one station to meet payment at other stations at which there are treasuries, and such remittances are made by insured post, sometimes by telegraphic money order.

8. Details of expenditure not from remittances, referred to at (3) and (7) above, are not recorded either in the cash book or contingent register of the officer actually spending the money, or in the cash book of the officer drawing the money from the treasury. The latter officer simply shows the money as having been sent away for payment elsewhere.

9. No detailed accounts were forthcoming in connection with expenditure incurred for the purchase of seeds and against advances received from private individuals, District Boards, etc.

10. Moneys received from different sources are not kept separate and it is difficult to say from what particular sum payments were made or from where the money for a certain payment came.

11. With reference to 9 and 10 above, there is no proof that transactions and vouchers relating to private individuals have not been mixed up with Government transactions and accounts.

12. The fullest use is not made of the permanent advance, the money is unnecessarily drawn from the treasury to meet payments that should have been met from the permanent advance.

13. Considerable delay occurs in submitting accounts and vouchers in discharge of money drawn on contingent bills.

14. In two cases in the Deputy Director of Agriculture's Office advances, aggregating to Rs. 18070, were made without the sanction of Government and they were not reported in the account submitted to audit as advances. The Director was also not apprised of the fact that these advances were made.

15. A system of advances, said to be payment on account, exists for petty construction and repairs. The payments so made are, however, kept out of the accounts till the final payment is made. It is stated that kutchra receipts are taken in the interim, and they form part of the cash balance till the final payments are charged off in the cash accounts.

16. Sums for items of expenditure in excess of Rs. 50 may not be drawn from the treasury, without the sanction of the Director, but previous sanction is seldom obtained.

17. No account is kept of Service Postage Stamps, nor is there Dak or Despatch book of letters issued.

18. The post office receipts for registered letters are not carefully filed and the acknow-

ledgments received for insured covers are not filed with such receipts.

19. Stock accounts for bags are not kept either in the office of the Deputy Director of Agriculture, the Dacca Farm or the Dacca Farm seed store. At the Farm and Farm seed store some rough accounts are kept but they are not complete.

20. The seed store clerks are empowered to grant receipts for cash sales, but no security is taken from them.

21. The Head Clerk of the Deputy Director of Agriculture's office is in charge of the chest, and large sums of money drawn on contingent bills remain in his possession pending disbursement and he has furnished no security.

22. Dead cattle are struck off the live stock register, without anybody's sanction being obtained.

23. Duplicate receipts are taken from the farm labourers for their wages, once in the muster roll book kept at the farm and again in the office copy of the muster roll submitted to audit.

24. The receipt books in use are not machine numbered, and stock accounts of these books are not kept.

25. The employees of the agricultural department have an indirect interest in the supply of articles required for working of the agricultural department through the farm co-operative stores, of which the employees are members, acting as suppliers to the department.

26. In a few cases the farm co-operative stores acted as middle men for obtaining articles which they do not stock for the department from a certain Calcutta Firm.

27. In the dealings with certain contractors they appear to have been unduly favoured even to the extent of involving Government in extra expenses.

28. Purchases on one date were split up to Rs. 50 and under to avoid obtaining the Director's sanction.

29. Seeds and farm produce are sold on credit and recovery is often made by instalments and at the end of 1918-19 the irrecoverable items of bad debts were, farm seed store Dacca—Rs. 965-14-3 and Divisional seed store Dacca Rs. 793-1-5, total Rs. 1756-15-8.

30. Some moneys drawn from the treasury were not entered in the cash book, nor was the expenditure entered in the cash book.

31. Unauthorised advances are taken by District Agriculture Officers from market funds, District Boards, and for purchase of seeds.

We have published above the information which we have received, in the hope that either inaccuracies in it will be pointed out or that the minister in charge and the members of the Bengal Legislative Council will interest them-

selves in the subject, in order to make the Bengal Agricultural Department as efficient and free from irregularities and corruption as any government department in any country in the world. The policy of "Hush, hush!" can do no good.

Lord Lytton's Big Stick Argument.

In reply to the address of the European Association presented to Lord Lytton on the 11th April, His Excellency spoke as follows, in part :—

"I see in the task ahead of us—the task I mean of progressing towards self-government or *Swaraj*—two possible interpretations of *Swaraj*, two alternative lines of advance, one of which is clear and open, bright with hope and free from obstacles, the other is encumbered with the thickest of barbed wire entanglements, offers no field for co-operation, and is dark with the menace of racial storms

The first interpretation of *Swaraj* is the constitutional independence of India. Self-government in the sense of government by the Indian Parliaments as distinct from Government by the British Parliament, but in association with the other self-governing Dominions, and allegiance to our common King-Emperor. This can be attained by building up a constitution suited to Indian conditions, by the establishment of an efficient administration in India in which Indians and Europeans are equally interested, in which they are both represented and work side by side freed from the necessity of reference to or control by a Secretary of State of the Imperial Parliament. The hallmark of such *Swaraj* would be the threefold requirements of efficiency in administration, racial co-operation and constitutional freedom. That is a goal towards which Indians and Europeans can advance together, the rate of advance towards which is practically in their own hands and the ultimate attainment of which will be good for India and good for Britain.

The second interpretation of *Swaraj* is racial independence, the Government of India by Indians as distinct from Government by the British, and it is sought to attain it by substituting Indians for Europeans in every branch of the administration and subordinating considerations of efficiency to considerations of race, with the ultimate goal of complete separation.

That is a goal which the British, whether in India or in Britain, can never accept—they cannot advance towards it with Indians, but must contest every inch of the way with them. To prevent its ever being reached the whole strength of our people would, if necessary, be used.

These two policies are in my opinion too

often confused, because the policy of racial independence includes also constitutional independence and the policy of constitutional independence necessarily involves the consideration of many racial questions—the readjustment in many respects of the relationship between the two races and the provision of equal opportunities for both. But there is a fundamental difference between the two. They are in fact irreconcilable. They have a different starting point and a different objective. One is constructive and based upon love. It consequently strives to avoid racial controversies and, when they arise, to adjust them by consultation and agreement. The other is destructive and based upon hate. It seeks to make racial issues the main test of the sincerity of Government professions, and presses for their settlement by immediate legislation, whether agreement concerning them can be obtained or not. It is essential that these two should be kept distinct, and the difference between them understood. If the latter has to be stoutly resisted, the former should be sincerely encouraged.

His lordship added :—

I rely on the assistance of your Association in working out the first of these two policies which I have described and in advancing in close friendship and co-operation with Indians towards the attainment of constitutional self-government for India.

His lordship has given the dog a bad name and then proceeded to hang it. May we ask, why he calls absolute independence for India *racial* independence? Why does he import racial feeling into the consideration of the question? Indian independence, if ever attained, would be racial independence no doubt; but its raciality is not the main or only reason why it is sought. It is human nature to seek to be free, whether the rulers be or be not of the same race with the subject people. And, therefore, when the rulers are racially different, it is not right to lay exclusive emphasis on that fact, making it appear as if that was the main or only reason why the subject people sought independence. The American colonists, who became independent of Great Britain, fought for and won their independence, though their masters were of the same race with themselves instead of being of a different race; most probably they would have tried to be independent earlier than they did, if their masters had been

an alien people. The real question that has to be discussed and answered is, whether independence is better and more necessary for all subject countries, including India, than qualified and limited freedom. History tells us that when the conquerors and the conquered were of different races, the desire for complete freedom was naturally more intense than when both were racially one. History also tells us that subject peoples have desired freedom even when their conquerors were of the same race as themselves. Therefore, the desire of Indians or of a section of them for independence is natural. That their conquerors are racially different, is, historically and biologically speaking, a greater reason for cherishing this desire instead of being a lesser one. Therefore, it is not a heinous crime for them to wish to be independent because it happens also to be *racial* independence. On the contrary, if we take the cases of two subject peoples, one of whom is governed by conquerors of the same race as themselves and the other by a different race, historians and biologists would be clearly of the opinion that the desire of the latter subject people to be independent was more natural and justifiable than the former.

The Greeks and the Turks, the Bulgarians and the Turks, the Servians and the Turks, and the Armenians and the Turks, were racially different. But that did not prevent Englishmen from supporting the cause of the (*racial*) independence of the Greeks, the Bulgarians, the Servians and the Armenians. We know, the English ranged themselves with these peoples because they thought that the Turks were oppressors. But, though, according to Englishmen, England did not oppress Egypt, yet, they declare, they have given independence to Egypt; and it happens to be racial independence. On the other hand, Englishmen ranged themselves with the Poles against the Russians, though both were racially Slavs. The Americans have not been oppressing the Filipinos, who are racially different; yet the latter are longing for independence. This shows

that whether the conquerors be or be not racially the same with the subject people, whether they be or be not oppressors, independence may be desirable. If the independence sought be racial independence also, the desire for it cannot be condemned on account of its being racial. In recent history, as stated above, the British people themselves have declared that they have given independence to the Egyptians, who are racially different from them. If they have given racial independence to the Egyptians, why not give it to Indians also?

Lord Lytton was, therefore, wrong in importing racial bias into the discussion of the question.

His classification also is not quite correct. The Moderates are, no doubt, for what he calls "constitutional independence." But all Non-co-operators are not for absolute independence. It was Mr. Gandhi who, at the Ahmedabad Congress, prevented the acceptance and declaration of absolute independence as the goal of the Congress. He has written in *Young India* that by *Swaraj*, as demanded by the Congress, he understood full Dominion status for India, which is the same as Lord Lytton's "constitutional independence." There are other Non-co-operators no doubt who want absolute independence. Therefore, we have, in fact, to deal with three sections of politically-minded Indians, not two.

According to Lord Lytton, the second kind of *Swaraj*, absolute independence, offers no field for co-operation. We do not understand why. Perhaps the difficulty lies in the different meanings attached by us and Englishmen to co-operation. What we understand by it has been well explained by Mahatma Gandhi. He said that in the *Swaraj* which he sought, there would be a place for Europeans, too. Only, instead of being superiors and masters, they would be friends and helpers or assistants. Englishmen have been so employed in Japan and other independent countries. But what Englishmen generally understand by co-operation is that they are to fix the aims, and the policy,

and we are to *co-operate* with them in achieving those objects and carrying out that policy. But that is really what subordination means, not co-operation. Seeing that Englishmen can co-operate with the independent Japanese, with the independent Greeks, with the independent French, there is no reason why there cannot be true co-operation with independent Indians, too. But, as we have said, Englishmen wish at heart that we should be always their tools, assistants, or dupes. This they call co-operation. Such camouflage will not do. If real co-operation on equal terms be desired within the British Empire, we propose two tests. Let at least as many Indians be appointed to high offices in Great Britain as there are Englishmen holding such offices in India and let there be an open door for Indians as for Englishmen throughout the Empire. Will Lord Lytton accept these tests?

Lord Lytton says that it is sought to attain the second kind of *Swaraj* "by substituting Indians for Europeans in every branch of the administration". The implication is that in the first kind of *Swaraj*, that which the self-governing Dominions enjoy, there is no such substitution. But this is not true—so far at least as our knowledge goes. To test the correctness or otherwise of our opinion, we would ask his lordship a question or two. Canada, New Zealand and Australia are self-governing Dominions. In Canada, are those who hold the highest, higher and high government offices, for the most part Canadians or Britishers? In Australia, are such officers mostly Australians or Britishers? In New Zealand, are such officers for the most part New Zealanders or Britishers? Our information is that they are in these Dominions almost all Canadians, Australians or New Zealanders, respectively. It is not, therefore, clear to us why it should be considered an offence for us to seek to substitute Indians for Europeans. The settlers in the Dominions are of European extraction. Yet they do not want to import men from Europe to fill administrative posts. That gives no offence. But when we, who are not of European extrac-

tion, want to manage our affairs ourselves without importing Europeans, that becomes offensive.

Lord Lytton's second charge against Indian Independentists is that they want to subordinate considerations of efficiency to considerations of race. This is not true. It is not the desire of any Indian, be he a Moderate or an Extremist, that the administration should be inefficient. We all want it to be more efficient than it is in British hands at present. We believe in the long run it can be made such, though in the beginning there may be some inefficiency. British administrative efficiency in India has been vastly overrated. We do not however want to underrate it. We value the establishment of order, the administrative unification of the country, the aim of practically impartial administration of justice between Indian and Indian, &c. But the country remains woefully ignorant, industrially backward, poor, insanitary, subject to epidemics, and subject to the rule of force and terrorism after more than a century and a half of British supremacy.

But supposing we admit the truth of Lord Lytton's charge, what does it amount to after all? Is the administration equally efficient in all the independent countries of Europe? Certainly not. Englishmen claim to be the most efficient administrators, Germans the greatest organisers, &c. But do Englishmen consider it an offence in other independent European nations that the latter are content with their own comparatively inefficient administrations instead of utilising the services of and seeking to be ruled by the most efficient British administrators?

And what after all are the tests of efficiency of a government? The tests are that the people should all be educated and enlightened; that they should be well fed, well housed, well clothed, and physically healthy and strong; and, lastly, that they should be courageous and free and able to manage their own affairs. Judged by these standards, is the British Government in India efficient?

The whole argument of Lord Lytton is vitiated by his intentional or unintentional attribution of what he considers the best features, to the first kind of Swaraj and the imputation of the worst aims and characteristics to the second kind. According to him the first kind of Swaraj would require efficiency in administration. As if, Indians of all shades of political opinion did not want *Indian* administration, too, to be efficient—more efficient in fact than the present British administration of India! It may be that like almost all Europeans Lord Lytton does not believe that *Indian* administration can be efficient without British supervision, control and direction. But that is a different matter from saying that any Indian who seeks to attain Swaraj wants to do so by subordinating considerations of efficiency to considerations of race. We do not believe that we are racially incapable of being efficient. Even that leading Moderate, Mr. Srinivasa Sastri, does not think so, as an extract from a speech of his, printed elsewhere, would show.

Lord Lytton thinks that the seekers of "constitutional independence" or, in other words, the Moderates, have a monopoly of constructive ability and constructive desire. That is not true. As we are all Indians—*brother* Indians, we *will not* discuss this question. If the Moderates or the Extremists have a greater amount of any virtue, it will be utilised, equally, whether India becomes entirely independent or merely home-ruling.

His Lordship thinks that the "constitutional" programme is based on love, and the other one on hate. Here also, we *refuse* to discuss whether any of us are greater haters or lovers than the others. But we will make a few general observations. Human nature is capable of indefinite and unlimited growth, improvement and development. But on account of its still being what it has hitherto been, no struggle for freedom, limited or absolute, in any clime or time, that we have read of in past or contemporary history, has been free from some amount

of hatred and bitterness. Lord Lytton knows that in his own country, even when there was no question of *racial* independence, there was bloodshed—not the sprinkling of rose water—on very many occasions of "constitutional" struggle, and there has been regicide, too. In Canada, before she attained the self-ruling status which Lord Lytton declares to be India's goal, there were several armed rebellions. In Egypt, where Englishmen profess to have given the people (*racial*) independence, there has been bloodshed even in recent months. We need not take his lordship through the history of other parts of the British Empire or through the history of other countries. Our object in this recital is not to make even the remotest suggestion of a defence or justification of hatred and violence. What we mean is that as in history hatred, even to the point of bloodshed, has frequently characterised endeavours for freedom, so too much should not be made of outbursts of hatred and violence during the progress of a really and deliberately non-violent endeavour for self-rule; seeing that its leader Mahatma Gandhi has always severely condemned violence and atoned for it in his own person though himself not guilty of it, and seeing that in not a single instance has it been proved that any rioting or violence has been premeditated or engineered by any Congress organisation—All-India, provincial, district, or village. It should not be forgotten that though the movement for freedom in India is very widespread, it has been marked by far less violence than similar movements in smaller and less populous countries. We wish also to remind Lord Lytton that no Indian politician of any party is generally believed to be a greater lover of humanity than Mr. Gandhi. Even before the birth of Extremism in India, Indian and British politicians of all classes have occasionally used bitter language, indicating the presence of hatred in their hearts. As specimens, the ebullitions of the days of the Ilbert Bill controversy and the Bengal Partition agitation may be mentioned. When the repressive Press laws, now

repealed, were enacted, their enactment was supported by extracts from Indian newspapers. If Lord Lytton cares to read these extracts, he will find that both Moderate and Extremist papers were laid under contribution by the official compilers. We Indians are not saints having only love in our mental constitution, any more than his lordship's fellow-countrymen are. He has appealed to them for assistance to work out the first of the two policies mentioned by him. May it be hoped that none of them will in future exhort his compatriots to show their teeth, as one of them recently did—out of the fulness of a loving heart, no doubt?

Indians may cherish the desire for absolute independence without hating Englishmen. Even if British rule in India becomes far better than it is at present, there will be Indian idealists who will feel justified in wishing for absolute independence in all friendliness to Britain. Absolute independence for India would "be good for India and good for Britain." Lord Lytton may not understand it, but it is true. By ruling and exploiting foreign countries national character becomes degraded. Our reading of the British character and of British history has convinced us that British character would become far better than now if all parts of the British Empire became independent but united by friendly alliance as with other independent nations. Even materially Great Britain would, after the period of transition, find it more profitable to trade with a prosperous independent India than with the present poor and exploited India.

Lord Lytton's last and strongest argument against absolute independence for India is contained in the following passage:—

"That is a goal which the British.....can never accept, but must contest every inch of the way with them. To prevent its ever being reached the whole strength of our people would, if necessary, be used."

In the past history of the world, we read of many nations having become independent. During and after the last great war, some nations have be-

come independent. One can say that independence was or has been bad for them. One can say that subjection or limited freedom is better than independence. One can say that whatever may be the case with other nations independence is bad for Indians, "the British connection" being better for them materially and morally. But Lord Lytton has not uttered any of these dicta. He has simply said: "We will use all our force against your gaining independence". That is the Argument of the Big Stick. But as Indian Independentists are non-violent idealists who do not want to use any stick, big or small, the Big Stick may not terrify them at all. Idealists are deterred from pursuing a course only when it is shown to be unnatural, immoral, and unspiritual. But material loss, force, suffering—even unto death—has no terrors for them. For they are out for Victory or Death, though they will not themselves inflict death on others or cause them any lesser harm or injury. Old men may prefer comfort to risk, prosperity to manhood and honour, but idealists are ever-youthful fools who will sacrifice everything in the pursuit of what may appear to others the hallucination of a frenzied brain.

It is easy to understand that Big Stick Arguments like that of Lord Lytton may proceed from selfish motives. But what are the moral grounds for opposing Indian independence? What is the universally applicable justification for opposing independence for India even in the distant future?

Swami Brahmananda.

The loss of Swami Brahmananda, the great president of the Ramkrishna-Vivekananda Mission, will be felt most keenly, no doubt, by the followers of Ramkrishna; but his loss will be felt even by those who did not know him. He was a *sannyasin*, but in one sense there was perhaps no greater householder than he. For wherever in India there was distress caused by scarcity, famine, flood, earthquake, cyclone or epidemic,



Swami Brahmananda.

he at once began to collect funds, food-grains, medicine and clothing for the relief of the distressed and sent workers to give help to those who stood in need of it. He had a loving soul, but was not unmethodical like many emotional people. He always kept detailed accounts of all receipts and disbursements and published the same in his reports of relief works, which came out without any avoidable delay. This is all that a mere outsider who had not the privilege of knowing him personally can write of him. Others who had come in personal contact with him would be able to reveal to the public the hidden spring of his activities. For instance, *The Standard Bearer* writes of him :—

.....he was evidently the third of the responsible trio, that together formed the triangular foundation of the great spiritual organism known as the Ramkrishna-Vivekananda Mission. Swami Brahmananda was a silent, self-suppressed personality, the hidden, cohesive spirit of love, of spiritual relationship, who, having remained as he did in the deep back-

ground, had been charged to hold intact the inner circle of the spiritual *Samgha*.

Mr. Montagu's Bust.

As some of the members of the Indian Legislative Assembly intend to erect a bust of Mr. Montagu, the late Secretary of State for India, the commission should be given by preference to an Indian sculptor, if Mr. Montagu can give him sittings. Fortunately there is at present in Great Britain a capable Indian sculptor in the person of Mr. Fanindra Bose, about whose work Mr. Saint Nihal Singh wrote an illustrated article in this *Review* some time ago. Mr. Bose's address is 4, Belford Road, Edinburgh.

Oppression and Exploitation— Foreign and Indigenous.

As a specimen of the kind of political propaganda carried on by English professors in America, *The Indian Social Reformer* quotes the following passage from an article entitled "The Outlook for Civilization" by Professor W. M. Flinders Petrie in the *Yale Review* :—

In Egypt the only real grievances of the people against the British have been due to oppression by their native officials, who have profited in the name of the British...The case is much the same in India as in Egypt. The peasantry do not wish for a change of management; only by appeals to religious fanaticism can they be stirred. The push comes from the upper classes: in some from ignorance of the real difficulties of governing and the self-sufficiency of their acquired culture; and in others from a wish to exploit all below them. The splitting off India and Egypt would mean either a gradual shifting back to harder conditions, or a complete bondage to a new Power. The Sudani would willingly conquer Egypt if it were left alone, and he would run the country better than the Egyptian. The Afghan would gladly rule India and rule it for plunder if he might.

On this the *Reformer* exclaims :—

The native Egyptian or Indian is the eternal exploiter, the Englishman never! He always suffers for the sins of the native! The Indian who aspires to self-government is ignorant or conceited or self-aggrandizing. As for the Afghan peril, surely Professor Petrie should know that the Sikh Confederacy had effectually countered it before the advent of British rule.

Tata Institute of Science Enquiry Committee.

The summary of the report of the special Committee appointed by the Government of India to make enquiries and make recommendations in regard to the Indian Institute of Science, Bangalore, dated Delhi, February 28, 1922, does not fill one with hope for the future of the institution. When Sir Asutosh Mookerjee, with a henchman of his, was appointed a member of the Committee, the public ought to have anticipated that megalomania would characterise the report. And that unfortunately is a feature of the report, as the following passages from the summary will show :—

They recommended the retention of the department of pure and applied chemistry, which is indubitably capable of playing a prominent part in developing the resources of India and in utilising the intelligence of the Indian youth in the service of their country. This department, therefore, should be reinforced in accordance with a carefully thought out scheme and they recommend the organisation of a set of professorial chairs—general and mineral chemistry, organic chemistry, physical chemistry, inorganic chemical technology, organic chemical technology, animal physiological chemistry, vegetable physiological chemistry and fermentation industries. They also emphasise the need for one chair in general physics in the immediate future.

The committee further regard it as essential that certain chairs connected with engineering should be established and thus bring into existence a department of applied mechanics and electrical technology, comprising chairs of applied mechanics (including water power engineering) thermodynamics and heat engines and electrical technology. Should it be desired later to introduce such subjects as metallurgy and economic geology, the necessary chairs would find collaborators in the three departments already existing. If purely biological subjects, such as physiology and bacteriology, have later to be introduced, their scope would be greatly widened by the constitution of the same three departments, which they would themselves also materially strengthen. They make no attempt to place these new chairs in any order of urgency of creation, but make it conditional that the availability of candidature for any particular chair should determine the order in which these chairs were to be created; rather than the possible urgency for dealing with any professional subject in the Institute.

The last sentence quoted above is delicious. Its implication may be, among other

things, that if there be a place-hunter who declares his fitness to teach a particular subject and can ingratiate himself with the authorities, a chair should be created for him, even though the subject to be taught may not be the most urgently needed in India and though there may be other subjects whose teaching is more urgently required! This is a Calcutta University method.

The Institute has not hitherto, in the opinion of the public, done its work well, though it confined itself to a limited range of subjects;—and that was why the committee of enquiry was appointed. Yet instead of concerning itself mainly with making recommendations for the better training of students in the subjects hitherto taught and giving the public time to judge the results of the recommendations, the committee make proposals for practically converting the Institute into a big scientific university! Such expansion would, no doubt, be welcomed by the seekers and the dispensers of patronage. But it would require vast sums of money—a fact not forgotten by the committee.

After discussing at great length the present state of finance of the Institute the Committee suggest certain ways and means of meeting the expenditure which would be incurred by the creation of new departments and state: "To what extent the munificence of the founder will stimulate the generosity of other potential private benefactors, we cannot foresee, but we would suggest that all Indian Provinces and States should be approached with a view to obtaining their co-operation—financial and otherwise—in the development of the Institute."

In other words, though those among the princes and people of India who have cared to make themselves acquainted with the affairs and achievements of the Institute have suspected that its endowments have not been used for the advantage of the country, yet these same princes and people are to be asked to make fresh endowments before it has been *demonstrated* that improved arrangements have been made for the proper utilisation of the existing resources!

It is not ourselves alone that the summary of the report has impressed un-

favourably. *The Educational Review* of Madras for March writes :—

We confess to a sense of disappointment with the recommendations of the recent Tata Enquiry Committee, though the feeling is based only on the brief summary of the report which has appeared in the press. The Tata Institute has been a white elephant maintained for the comfort of a few Europeans and its record of work is a painful frustration of the noble aspirations of the famous Indian philanthropist whose benefaction helped to found it. When the Committee was appointed, as the result of continued adverse criticism, much was naturally expected from its deliberations and it was fondly hoped that this unfortunate state of affairs would come to an end and Indian interests would advance, a hope strengthened by the presence on the Committee of two such eminent Indians as Prof. C. V. Raman and Sir Asutosh Mukerjee. But unfortunately the hopes have not been realised and at least the published summary of the report does not show any sign of the Committee having sought to help Indian interests. The wise suggestion has been made—in these times of serious financial stringency and in spite of the phenomenal waste of funds which has gone on unchecked in the history of the institution—that there should be a further expansion of the Institute and that some new departments should be added! We wonder why the Committee did not also recommend the import of European 'experts' for these departments, having created such excellent facilities for the purpose! Some cynic has said that official committees end only in the production of reports with pious intentions, but we are afraid even that cannot be said of this Committee's report.

Detention in England of Hindu Students Bound for America.

We learn from the *Chicago Evening American* of February 6, that forty Indian students bound for the United States of America were at that time under detention in England. Thereupon, in Chicago,

Protest against the holding in England of forty Hindoo students bound for the United States on the excuse that the American quota had already been filled, and the opposition to the entrance of students in large numbers in other parts of the British possessions was voiced at a meeting of the Hindoostan Association at the West Side Y. M. C. A. yesterday.

Pursuant to a resolution adopted by the association Chairman Ramdall D. Surry, today sent to the British ambassador at Washington and the steamship companies, an appeal for the stranded students.

Mr. Basudeb quoted from a statement of the assistant commissioner general of immigration of the United States that the holding of the students in England on the ground that America did not want them was without grounds.

"This meeting of the association protests against this gross misrepresentation of immigration laws as applicable to the Hindoo students and requests the chairman to communicate with the steamship companies and others interested to correct this misrepresentation."

Will some member of the Legislative Assembly try to ascertain the present whereabouts of these forty students?

American Women's Right to vote.

Washington, Feb. 28.

Women are now legally entitled to vote in the United States on the same terms as the men. The law to this effect was enacted in the summer of 1919 but its constitutionality has hitherto been disputed. The Supreme Court to-day ruled that the measure was constitutional.—"Reuter."

Woman Franchise in Mysore.

At a session of the Mysore Legislative Council, a resolution in favour of woman franchise was *unanimously* passed on the 10th April. Dewan A. R. Bannerjee has announced that the resolution would soon be placed before His Highness the Maharaja.

When will the legislators of Bengal vote for woman franchise?

India in International Conferences.

Dr. Gour moved that the Governor-General be so pleased as to make it a rule in future to substitute election by the Assembly for nomination by Government of all the representatives of India to the Imperial and other international conferences.

Mr. Samarth then moved his amendment which laid down that Government should select representatives of India to the Imperial and other International Conferences out of a panel of six Indian members elected by the Council of State and the Assembly, two by the former and four by the latter from among their respective non-official members.

Dr. Gour's resolution as amended by Mr. Samarth was then put and to the apparent surprise of all was rejected by 49 against 36. It appears that those representing the minority interests voted with Government.

We are unable to guess in what respects

the "minority" have interests different from the majority in this matter. The ignorance, folly and sycophancy of narrow-minded men sometimes make one despair of India's future.

Traffic in Minor Girls.

We are glad that Dr. Gour's resolution in the Legislative Assembly urging the Government to enact a law prohibiting the wholesale traffic in minor girls for immoral purposes has been carried. Such a law would be of considerable help to workers for social purity.

Indian women have some power in their families. But social problems will not be solved and social purification achieved until they become socially and politically powerful and active. The solution, no doubt, depends ultimately on a change in men's hearts; in their attitude towards women, and in their convictions as to the place and function of woman in society. And this change for the better can be hastened if women come to have power and influence in public affairs.

Village Brahmin's Heroic Self-sacrifice.

Tezpur, April 15.

On the 5th instant a Brahmin of Chhila-bondha was escorting some fifteen Hindu ladies to the Panpurghat on the occasion of the *Astami Snan* (bath) in the Brahmaputra when some buffaloes rushed at the party. The ladies were greatly frightened and tried to run away, when the gallant Brahmin turned round and faced the buffaloes with the lathi he had in his hand. The man was gored to death, but the ladies were saved.

The name of this true hero should be ascertained, and the story of his heroic self-sacrifice hung up in the walls of our educational institutions. If it be possible to add a portrait, it should be done. Has he left behind any helpless relatives and dependants?

Health of Students in Bengal.

AN APPEAL.

A Report on the Student Welfare Scheme, Health Examination section, under the University of Calcutta has just been published. The conclusion drawn in the Report that two out of every three students in Bengal require some sort of medical treatment must awaken this

Province to a sense of the danger that threatens its youth. As our funds are inadequate, and as free dental and eye clinics are in view, I beg to approach the public on behalf of the Student Welfare Committee with this appeal for any kind of help that may be rendered. Messrs. Butto Kristo Paul & Co. have been kind enough to supply spectacles at cost price and have made a donation of Rs. 511/- to serve as a nucleus for our fund and we earnestly hope that others will also assist this laudable endeavour to promote the health of the students in this province.

All contributions will be gratefully acknowledged. Cheques should be crossed and made payable to the undersigned.

Expecting your valued co-operation, sympathy and aid,

G. BOSE, D. Sc, M. B.,
Joint Hony. Secy.,
Student Welfare Committee,
University of Calcutta.

We have already drawn attention to the good work of the Students' Welfare Committee, and think that there ought to be an adequate response to the appeal printed above.

"The Moderates have Failed."

Professor Horne of Patna has been sent by the Government of India to do publicity work in America. Indians must find the money to be paid to him, though they can neither know what exactly and in detail he has been doing, nor control his activities. A letter written by him to *The Times* of London, however, allows one to have some idea of his political opinions. He holds that if democratic institutions prove to be unworkable in India—and he appears to be inclined to hold that they have in fact proved unworkable, there are only two possible ways of governing India. One is British autocracy or "what is euphemistically known as 'strong' government"; and the other is to divide India into a number of Native States. For the former, he frankly recognises, the time is past. So in his opinion, the latter holds the field.

He finds full justification for the repressive policy of the Government in the "failure" of the Moderates.

...they failed. It is not the Government which has failed, as many of the Moderates would now have us believe. The action lately taken to proscribe and break up avowedly treaso-

nable and revolutionary "Volunteer" organizations is but prompted by an instinct of self-preservation on the part of the authorities responsible for maintaining law and order in the country. It is the Moderates who have failed. That I believe to be the true inwardness of the present deplorable situation. And if we seek for an explanation of their failure we shall find it, I believe, in what I have tried to emphasize already—namely, that the Moderates have shut their eyes and are still shutting their eyes, to the fact that the aims of the party to which they belong and the aims of Mr. Gandhi's party are altogether incompatible. But too many of the Moderates are hoping in their secret hearts that the revolutionary movement will win for them fresh "concessions".

Evidently he desires that the Moderates and the Non-co-operators should be sworn enemies and that they should not co-operate in doing anything which is good for India. It is such a man that the Indian tax-payer must maintain.

He says the aims of the Moderates and the aims of Mr. Gandhi's party are altogether incompatible. This is false. It was Mr. Gandhi who prevented the Congress, at Ahmedabad, from declaring separation from the British Empire and absolute independence as the goal of the Congress. In *Young India* he has stated that so far as his party is concerned Swaraj means Dominion status for India. The Moderates also want a Dominion status for India. Therefore, though the *methods* of the two parties are different, the goal is the same. It is true that some Non-co-operators want absolute independence for India. Even that would not make the aims of the two parties "altogether incompatible." For, Dominion status or complete Home Rule and absolute independence are not contraries or opposites, but connote only different degrees of freedom. If the goal of the Moderates were the establishment of British despotism or autocracy and the goal of the Non-cooperators were Dominion government or independence, then certainly the aims of the two parties would be "altogether incompatible".

If from the consideration of the main object of the endeavours of the two parties, we descend to details, we find many planks in their platforms identical.

Both want to encourage Swadeshi home industries. Both want to do away with the liquor traffic. Both have the amelioration of the condition of the "untouchables" and the depressed classes as their declared object. Both want woman franchise. There are genuine patriots among persons belonging to both parties. It would be the height of foolishness for any Indian belonging to either party to consider Europeans like this Mr. Horne to be greater friends of India than sincere and honest men belonging to the other party.

Nairobi Isolated.

London, April 25. (1-5 p. m.)

The *Times* correspondent at Nairobi cables that the whole of Kenya Province has been cut off from Nairobi as the result of a remarkable subsidence of the papyrus swamp on the Thika Railway. This swamp, which is several miles in length and half a mile wide, suddenly broke up and carried away the main road bridges and damaged the railway bridge. The subsidence is believed to be the result of recent earthquakes in the vicinity. Water is pouring out from subterranean caverns into the swamp, which is now a rushing sixty foot river, while a new valley has been created.—(Copyright "Times" special service to "The Englishman".)

Let us wait and see how this hint given by Nature is interpreted by the white settlers of East Africa. They are for racial segregation. Will they segregate themselves in Nairobi, leaving the whole of Kenya province to the non-whites?

Complete Hartal in "Irish Free State."

London, April 24.

In accordance with the decision of the Irish Labour Party, a general strike took place throughout Ireland, except Ulster, to-day as a protest against militarism. Business was suspended in 26 counties, and the Free State's isolation from England was complete.—*Reuter*.

CUT OFF FROM OUTSIDE WORLD

Yesterday was silent and village-like in consequence of the general strike, which was carried out according to a pre-arranged programme. The Free State was cut off from the outside world and experienced a complete cessation of normal activities, including trains, trams, steamers, telegraphs and telephones, whilst shops, hotels, theatres and cinemas were closed. Nevertheless, beyond the posting of a bogus notice announcing establishment

of an "Irish Workers' Republic", the day passed off quietly. No disturbances of any description are reported. The general stoppage may possibly be continued.—*Reuter*.

Hartal or general strike is a more civilized method than the murderous warfare now going on in Ireland. Mr. de Valera and his party know their business better than ourselves. But it seems to us that in point of numbers and equipment the two parties are not evenly matched. Could not the lovers of absolute independence among the Irish devise a better means of attaining their object than bloodshed?

Lala Murlidhar of Ambala.

Lala Murlidhar of Ambala, one of the "grand old men" of the Congress as it was, is no more. Though he in his humility used humorously to call himself the jester of the Congress, his influence was great and commensurate with his genuine patriotism. His attractive personality will never fade from the memory of old Congressmen.

Prohibition in America

On January 16, the second anniversary of the going into effect of the Eighteenth Amendment to the American Constitution, prohibiting the liquor traffic, Prohibition Commissioner Royal A. Haynes issued from Washington a summary of the operations of the Federal liquor suppression service. From this statement, the following facts are taken:

Arrests for drunkenness throughout the United States have decreased 60 per cent. This is significant in view of the fact that such arrests in European countries have enormously increased during the same period.

The importations of liquor last year amounted to about one half of one per cent of the total consumption of liquor the year before prohibition went into effect.

Thirty-seven of the leading insurance companies, doing 80 per cent of the insurance business of the country, report that the year 1921 was the healthiest in the history of the country. The figures for the first ten months show a lowering

of the death rate among policy holders from 9.8 in 1920 to 8.24 in 1921.

Commissioner Haynes concludes his statement with the following observation:

"From various sources it is estimated there were 20,000,000 drinkers in the United States before the country went dry. Of this number there are 1,500,000 who drink occasionally now, and another million of old drinkers who imbibe whenever they can get it. If there were 20,000,000 drinkers when liquor was accessible,—and it is doubtful; and if there are 2,500,000 drinkers now, more doubtful; then 17,500,000 former drinkers have quit—a wonderful record. Only 15 per cent of former drinkers are drinking now and these are drinking but 5 per cent of the quantity of liquor that was formerly consumed; while the entire drink bill of the nation has decreased 2,000,000,000 dollars a year."

What Mr. Winston Churchill Preaches.

In the course of his speech at the East African dinner on the 27th January last, Mr. Winston Churchill said:—

The French administrators of the native populations took the greatest care to mingle with the natives and understand intimately their feelings in a manner to which the more aloof and stand-off British official was not accustomed. We ought to ask ourselves whether good manners may not help as much as fine theories and whether the careful understanding of the views of the native populations may not be just as helpful in the maintenance of good relations as the promulgation of the most magnificent democratic principles. There could not be a worse way of dealing with native populations than combining haughty manners with attempts to apply the principles of western democracy.

Good manners are undoubtedly helpful, but what is most necessary and helpful is justice.

The Evils of Bureaucracy.

That Professor Petrie can be just when no racial bias stands in the way is proved by the following passage quoted by our Bombay contemporary from the same American review:—

The growth of bureaucracy in quantity and dominance has laid a heavy burden upon us. The temperament needed and cultivated in a public office is directly uneconomic; it favours routine rather than initiative; it dreads

responsibility; it seeks the life of ease instead of improvement; it shelters oppression under official procedure; it becomes a conspiracy against the public.

The *Reformer* comments as follows on the above passage :—

If a native bureaucracy is all this, what should be said of an alien bureaucracy? The very fact of the excellence and efficiency of the Anglo-Indian bureaucracy, coupled with the backwardness of India after a hundred and fifty years of it in all nation-building activities, is the most conclusive proof that no nation can ever thrive under foreign rule.

As Professor Petrie's observations are based on what he knows of British bureaucrats in Great Britain, which is a more democratic country than India, his views ought to serve as a reminder to us that what we require is real self-rule by the people, not a substitution of Anglo-Indian bureaucrats by Indian bureaucrats—no matter whether they are styled Ministers or Executive Councillors. And for real self-rule by the people, it is necessary that the people should all have general and political education.

Mr. Srinivasa Sastri on India's Great Men.

In the course of a speech delivered in Delhi the Rt. Hon. Srinivasa Sastri said :—

It is quite true that I have seen many eminent men and many great things, have heard many great speeches and have taken part in many great and momentous proceedings (Hear, hear). and I have come back, after all my wide experience, with this conviction—that India can produce at any given moment sons and daughters quite worthy of serving her in the difficult and troubled times ahead of us all (Applause). If our great men do not happen to possess names that are on the lips of humanity, if they do not happen to figure on a stage with historic traditions, it is only through lack of opportunity and not through initial lack of endowment or intrinsic virtue of character. I take leave to think that, if only India came into her own, it would be found that she always had sons and daughters, who could keep her in the position which she had attained.

It would be interesting to know whether in Mr. Sastri's opinion India could produce at any given moment sons and daughters who could win independence for her and also preserve it.

We say this because the drift of Mr. Sastri's observations appears to us to be that India's great sons and daughters are the equals of the great men and women of other lands, and because it is generally thought in the sphere of politics they are among the greatest who can preserve the independence of their country, or, when it is lost, can regain it. So, if India's great sons and daughters are to be considered the equals of the great ones of other lands, they must be capable of the most difficult of political achievements. It may be that in Mr. Sastri's opinion the maintenance of the "British connection" is a worthier and harder task than the attainment and maintenance of independence; but we were speaking of the consensus of world opinion, past and present, not of what may be the opinion of Mr. Sastri.

The Continuance of Repression.

Civil disobedience has ceased to be practised for some time in both the defensive and aggressive forms. But the work of repression goes on in full force. From the Panjab to Burma and from the Himalayan heights to Cape Comorin, men—and women too—are being convicted and sent to jail for what they said and did some time ago. Speaking generally, they are being punished, not for ordinary crimes which are breaches of the moral law, but for their opinions, which are contrary to those held by the men in power. We do not know that the men in power have ever had the better of the argument with 'impatient idealists'; so we are not convinced that idealism can be crushed by mere repression. It will be said that it is not idealism that is being punished, or that at the best it is idealism of the wrong sort. But that is the very thing that has to be proved. It is begging the question. Granting, however, that the prisoners are all wrong, is it not incumbent on statesmen to enquire into the origin of such wrong-headedness and apply the remedy? Force is no remedy.

The Presidency Jail Outbreak.

The immediate cause of the outbreak, mutiny and incendiarism in the Presidency Jail at Alipur may or may not have been slight; but it cannot be easily believed that there were not serious cumulative causes at the bottom. Commissions or Committees of enquiry appointed by officials are generally expensive whitewashing affairs. We do not, therefore, want them. And as the prisoners, including those that were wounded but not killed, and the warders and other jail officials, cannot be got to give evidence before any non-official enquiry committee, that also is out of the question. So the public must be content to remain in ignorance of the exact cause or causes of the outbreak. Rumour will be busy for some time, until the next sensational affair comes to occupy public attention.

The Panjab Mail Disaster.

Whoever may have been responsible for the Panjab Mail disaster were guilty of a most diabolical crime. But in the absence of clear proof, we should not hold the strikers in general or any group of them responsible for it. If a non-official enquiry were held on the spot immediately after the wrecking of the train, there would have been a remote chance of knowing more of the affair than has been elicited and made known by the official enquiry.

Pandita Rama Bai.

Pandita Rama Bai, whose death was announced some weeks ago, made a name for herself as a Sanskrit scholar when she was yet in her teens. The Pundits of Calcutta were so impressed with her learning during her visit to this city when she was a mere girl that they conferred on her the honorific title of Saraswati, which is a name of the Hindu goddess of learning. The story of her subsequent conversion to Christianity is well-known. She was a great organiser. At the time of her death she was maintaining and giving general and

religious education to 1500 orphans and widows at Mukti near Kedgaon.

Non-co-operation and Legislative Councils.

It has been recently discussed whether Non-cooperators can or ought to enter the Indian Legislative Assembly, the Council of State, or the Provincial Councils. As no Non-cooperator has yet thought it necessary or found it practicable to cut off all direct and indirect connection with the Government, as Non-cooperators pay taxes, use the Government Telegraph and Post Offices, the state railways, and sometimes the Registration Offices, and as even at the time when they were sent to jail for civil disobedience some leading Non-cooperators were members of municipalities, which are corporations created by the Government, we think it is allowable for the Congress, if it thinks it expedient to do so, to resolve at some future ordinary or special sitting that the legislative bodies too may be utilised for the furtherance of its objects. But so long as the Congress has not passed any such resolution, it is necessary for the unity of action of the party that its members should refrain from seeking election to the councils. In Maharashtra and some other parts of the country there has been all along a body of opinion in favour of entering the councils and there following the late Lokmanya Tilak's policy of "responsive co-operation", which means that we are to cooperate with the Government when it shows a disposition to cooperate with us in promoting the country's welfare, but that we are to oppose and obstruct it when it intends to do something which goes against the interest of the country. This is, no doubt, very much like the policy of honest and patriotic Moderates. But that is not a reason for rejecting the policy, whatever other reasons there may be for such rejection.

Not being connected with the Congress organisation, we feel some hesitation in writing on the subject. At the same time that is also a reason why we may write freely on it, for our opinion does not bind or embarrass anybody.

We know that from the point of view of those who, like Mr. Gandhi, are convinced that the present government is "satanic", there would be a justification for complete severance of connection with it, direct and indirect, whatever the consequences. We know that such complete severance is the only logical course of conduct consistent with such a conviction. We know, too, that if all or even a majority of Indians were to follow that course, the representatives of the British people would feel the need of conferring with the leaders of India to negotiate a treaty with them. But so long as there is not such complete severance, it is permissible for the Congress to fix the limits of compromise. It is only, however, the Congress which can or ought to do it. Of course, as Mr. Gandhi is the leader of the movement, he ought to be consulted before any new departure is decided upon.

It is no longer necessary to dwell on the value or the worthlessness of the reformed and reconstituted councils. The Moderates who are accustomed to think for themselves have found it out by experience.

Whatever value the councils may or may not possess, having entered them it would not be right for anybody to obstruct all measures of Government, good and bad, there. It would be wrong in policy as well as in principle. If the officials really want to do some good to the country in any way, what justification can there be for obstructing them? There may be two reasons for such obstruction. One may pursue such an obstructive course if one believes that it can never be the real object of the Government to do any good to the country, and that therefore whenever it professes to be impelled by a desire to do good, it is only to keep people under the delusion that its sole or main object is altruistic, whereas its main object is selfish and hence wicked. But those who hold such a view of the real character of the Government ought to keep aloof from it entirely, if not seek to paralyse it by all righteous and non-violent means. For those, however, who believe that Government does occasionally do good to the country with-

out any selfish object in view, it cannot be right to obstruct official good endeavours. And whatever a man's convictions may be regarding the real aims and character of the Government, it would be bad either in policy or in principle or in both to obstruct its really or, as some believe, apparently good endeavours. Let us take a small concrete instance. Suppose, there is great scarcity of water in a place. Whether that scarcity is to be removed by digging a well or excavating a tank or bringing water along pipes from a distant river, way well be discussed. But the supply of water cannot be opposed. It would be inhuman to do so, unless one can meet the need effectually by non-official means. It would also be bad policy; for unless one could do what Government wanted to do, one would rightly lose the support and sympathy of the country for following a merely obstructive policy. We do not think there are any non-officials in the country yet, who can individually or collectively command sufficient resources and an adequate organisation for meeting all the great and small needs of the country which, no matter with what object, the Government meet. Indiscriminate obstruction in the Councils will not, therefore, do. Even from the point of view of mere party triumph, we do not think there would be much chance of success for such a policy; for Government can get the law relating to the Councils changed. If we are not mistaken, the Irish members of the British Parliament did not really succeed in advancing the cause of Ireland to any considerable extent by merely obstructive methods.

There may be a fear in the minds of some Non-co-operators that if they entered the Councils and co-operated with the Government in its really or seemingly good endeavours, that would be helping to create an impression on the public mind that the Government was not absolutely "satanic", but partly good also; and that such an impression would weaken to some extent the patriotic desire for *swa-raj* in lieu of the existing *other-raj*.

We have no such fears. We do not believe that any foreign government, however good, can be a substitute for self-government. For our conviction is, that, with the best intention in the world, a foreign government cannot be thoroughly good so far as the highest object of government is concerned, unless it makes it its sincere aim to abdicate *completely* in favour of the children of the soil at the earliest moment possible by training them in self-government. That has not yet been the aim of the British Government in India. But we have not yet said what in our opinion is the highest object of governments. The highest object is to give all possible opportunities to the citizens for full growth in mind and soul and body and to remove all obstacles in the way of such development. Evidently such growth includes growth in political capacity. Obviously, then, if the Government were foreign, it could prove its claim to be good only by completely handing over all governmental functions to the subject people at some stage of their political growth; and obviously, too, such a foreign government should aim at and prepare for such complete abdication of power after the period of training necessary for the purpose. This period cannot be longer than the life-time of a generation.

Our conviction, then, being that the foreignness of a Government detracts from its goodness—for the essence of a *good* government is that it should be *self-government*, we firmly believe that whatever the merits of the British Government in India may in future be, we shall always rightly and naturally long to be perfectly self-ruling. It is not necessary that the British Government should really be a "satanic" government or be believed to be such, in order that we may long for perfect freedom. Whether it be angelic or satanic, we shall continue to long for freedom and independence. Longing for improvement and greater freedom do not necessarily cease after the attainment of independence. The British people are independent, but they do not think that they are sufficiently free yet or that their

government is all that it ought to be. In *The New Majority* (March 11, 1922), a paper published in the greatest republic in the world, we find the following:—

MACHINE GUNS USED TO CRUSH WORKERS

Open shop Issue Results in Reign of
Terror in Newport,

KENTUCKY

"We may die, but never surrender." This is the courageous motto of the 2,000 union steel strikers of the Andrews Steel Company and the Newport Rolling Mill Company of Newport, Kentucky, who have been on strike since July of last year.

Newport, since last December, has been ruled by the infantry, cavalry and tank corps of the Kentucky National Guard. Homes of the workmen have been riddled with bullets. The lives of women and children have been endangered. A reign of terror has been instituted through the influence of the mill owners.

Obviously, then, there is room for improvement in the government of the United States of America.

One Way to Utilise the Councils.

One way to utilise our legislative bodies is for their members to stretch the rights and powers conferred on them to their farthest possible limits. For such utilisation, we want a majority of very courageous, very resourceful, very buoyant and very well informed and intelligent and absolutely indomitable members. Until the experiment has been made by such members, it cannot be said *definitely* what may or may not be done by means of the councils.

A Queer Controversial Method.

After quoting the opinions of some eminent foreign scientists on the value of Dr. Meghnad Saha's researches, and mentioning his connection with the Calcutta University College of Science as a research scholar, lecturer and professor, *The Calcutta Review* writes:—

"The logical conclusion, according to some cultured persons, is that the work of the Vice-Chancellor should be belittled, the work of the scholars in the University should be hampered, and the University Post-Graduate teachers should be dispersed all over the country."

We are curious to know the names of the cultured persons whose logic is, even by way of joke, of this strange description. Will our contemporary name at least one such "cultured person" and quote the exact words used

by him in connection with the research work of Dr. Saha to draw "the logical conclusion" referred to in the extract? It is easy to set up imaginary adversaries and credit (or discredit?) them with fictitious opinions and refute and ridicule them, thereby trying to obscure the real issues. But it is a dishonest method. *The Calcutta Review* owes it to itself to prove that it is fighting a really existing "logical conclusion"; and hence the need for exact quotations and references.

Because some research scholars, lecturers, and professors have done good original work in connection with the Calcutta University, it does not follow that the faults and shortcomings of its present Vice-Chancellor should not be exposed. Nor does it follow that because there are genuine researchers in the Calcutta University, therefore all which goes by that name in that university is entitled to the name of research. What about the plagiarists and their plagiarisms? We have been among the first to recognise and proclaim the good work done by some of our researchers. In the case of Dr. Saha in particular, we tried to give him his due before *The Calcutta Review* had its present "reincarnation." But just as what is good deserves praise, so what is bad deserves condemnation.

The Khyber Railway.

Like its articles on military expenditure, *The Statesman* has written some sensible articles on the Khyber Railway. In one of them it writes :—

According to Sirdar Ikbāl Ali Shah, F. R. G. S., who contributes an interesting account of this Khyber Railway to *Modern Transport*, and whose photographs of the work are reproduced in the *Statesman* to-day, "the strategical value of the railway—despite some military opinion—is almost infinitesimal to those who are well-acquainted with the Khyber conditions." Somewhat at a loss to explain its merits to his readers, the Sirdar modestly suggests that "the value of the Khyber Railway as a commercial and industrial channel is appreciable," and that "it would be possible to eliminate much of the sea route to India when the Afghans think fit to lay a railway in their own country and when Russia is settled"—in short, when the heavens fall! The safety of the line, continues the Sirdar, "is the most difficult matter to arrange. In this respect, therefore, much care has to be exercised. It might be remarked that, with the ample resources of the British Empire, that could be easily managed. It is necessary, however, to remember that the whole of the Khyber Pass does not belong to the British Government—if indeed any of it belongs to Great Britain at all—for the

Western gates of the pass lie within Afghan territory and, this being the case, any railway scheme, to be of practical use as a path of industry and commerce, must necessarily have the goodwill of the other party concerned in the terminal point of the railway. Moreover, the entire length of the new Khyber 'projection' lies in what is called the 'independent' territory of the Afridis, over whom an influence is exerted only through the British political officers at Peshawar, who are prone to hostility on the slightest provocation, and who owe allegiance to none."

It not being easily conceivable to *The Statesman* that the Afridis will tamely submit to having their country violated and their liberties threatened in this provoking manner, it prophesies :

Resistance is inevitable ; British and Indian soldiers will be sacrificed, and punitive expeditions will then be despatched to avenge them. The military pundits will lay their heads together, and decide that the safety of India imperatively demands the construction of strategic railways to Omsk, Tomsk and Tashkent—and the whole disastrous round of folly will be circled afresh. One would think that it was all *new* experience—that there had been no Afghan wars, no expeditions to Chitral, the Hazara country, Tirah, the Zhob valley, the Tochi valley and a dozen other such places! Worse than the Bourbons, the Indian Military Department learns nothing and forgets everything—and now, after half a century of this preposterous policy, after blood has been poured out like water and money scattered broadcast over the desolate hill-tracts, the "scientific frontier" is found to be more unscientific than ever! India is sick to death of all this meddling and muddling on the border. The measures forced upon her by her military mal-advisers from the days of Sir Henry Rawlinson downwards have proved worse than futile. Yet, in spite of the reiterated failures, the Forward policy seems to have passed into a tradition from which Army Headquarters is powerless to emancipate itself. There is only one remedy. In the terse political phrase of a famous Admiral, "scrap the lot", and put in a capable man of affairs as Commander-in-Chief for a twelvemonth. If Lord Reading could bring himself to effect this simple if drastic reform, we venture to prophesy that within that period the Frontier would be more secure than it has been since the days of Lord Lawrence, while at the same time the worst financial difficulties of the country would all be on the way to speedy solution.

The Englishman having written in defence of the Khyber Railway project, the Chowringhee paper quotes from it the following passage and gives a crushing reply :—

"In order to meet an invader, *as he must be met, on the further side of the hills*, it is necessary to move troops through forty-eight miles of very difficult and dangerous defiles, presenting endless opportunities for ambushes and sniping to the Afridis."

As the whole of the argument rests on the words in italics, the reply is as follows :—

The dangers and difficulties of traversing the

forty-eight miles between Jamrud and Lundi Khana are vividly described, but the apologist omits to explain why we as the defenders should go out of our way to grapple with these obstacles, instead of leaving the invader to overcome them as best he may. During the Great War, the troops on both sides expended endless labour on digging trenches, fencing them in with barbed wire, sowing the approaches to them with mines, and protecting them in every conceivable way. Having constructed these elaborate defences, the troops took shelter behind them, the defences of course being designed solely with a view to hindering the enemy's advance. On the North-west Frontier, where Nature has saved our engineers the trouble of erecting artificial defences, for some inexplicable reason all this is reversed! India is protected by a river, a desert, and a range of mountains inhabited by fierce and jealous tribes who ally themselves with none, and who resent invasion of their territories from whatever quarter. Yet, according to the Simla school Foch and Hindenburg, Haig, Allenby, and Lunderdorff, did not know their business. The correct strategy in short, is to place your troops in front of all the obstacles, thus not only sparing the enemy the trouble of surmounting them, but preparing roads and railways for them to avail themselves of in invading your country as soon as they have overcome any initial opposition! Napoleon used to tell his generals never to fight with their backs to a river; Indian military genius has reversed the axiom, and enjoins its army to fight with its back to a river, a desert, and an impenetrable range of mountains! No doubt, this is an age of discovery, and we should be the last to affirm that the possibilities of military science have been exhausted; but until some reasoned justification is forthcoming of a strategy which sets at naught all hitherto approved military practice, to say nothing of the dictates of common-sense, we may be pardoned for distrusting it.

The Statesman asks :—

Is this the time when India is barely able to pay for her own essential services, to squander her revenues on wild-cat schemes in the wildernesses of Central Asia? Indian moneys should be spent in India, and not on preposterous adventures in outlying and semi-barbarous countries.

Dacoities in Bengal.

Recently in Bengal sixty dacoities were reported within a period of ten days! This is not the first time in recent years and months that such a record has been achieved. Is this a proof of the administrative efficiency which, in the opinion of Lord Lytton, Indian Independentists want to subordinate to considerations of race?

Enhanced Railway Freight on Goods.

Regarding the enhanced scale of freight on goods which came into force recently, *The Servant* writes :—

The noticeable point about this enhancement is that the railway rates policy is so framed as to militate against India's industrial and economic developments. The direct and immediate result of this policy is to increase the cost of the necessities of life all over the country. For instance, the railway freight on ghee (at railway risk) has been enhanced by a hundred per cent, and the price of ghee, which is a daily household necessity in all but the poorest families, is bound to go up substantially. Other anomalies of a significant nature are also to be found. Country-made cotton yarn is to be charged the same freight as foreign piece goods, so that if a man wishes to send a maund of mill-made cotton yarn from one railway station in India to another his charges will be the same as that of a man who despatches a maund of finished piece goods the same distance, although the price of the first article is decidedly cheaper than that of the second. Refined sugar which is imported from abroad has been placed in the same category as country-made *jagree* (*gur*), thus equating the railway freight of two articles which differ widely in point of price. In these two items the raw material and the finished product are charged the same freight, contrary to all sound policy; but it must not be supposed that the same principle is adhered to all along the tariff line. Flour and wheat are placed under separate categories, the cost on the railway transport of wheat being much less; this is presumably because wheat is required for export and flour for internal consumption, for it is an undeniable fact that the whole railway policy is directed towards the development of foreign and the handicapping of internal trade. It is to the interest of India that, when export is at all necessary, it should be of finished articles rather than of raw materials; but the railway policy of charging flour and oil higher than wheat and oil seeds operates against the milling of wheat and the pressing of oil seeds into flour and oil respectively at the producing centres. While in the case of yarn and piece goods and in the case of sugar and *gur* the same rates have been fixed for the raw material and the finished product, in the case of wheat and flour a distinction is curiously felt to be necessary. Everything that is *not* to the interest of the normal development of Indian trade seems admirably to suit railway policy as regards goods tariffs.

Referring to the avowed intention of the Government to cheapen fares as the railways become older, which has not been given effect to, the writer observes :—

Nor is there any the faintest likelihood of railway expenses growing less, so long as the salaries of the officers and the upper subordinate staff are fixed according to European standards, so long as the capital money is raised in England at high rates of interest, so long as losses continue to accrue as the result of a preposterous exchange and currency system, and so long as railway materials have to be purchased at fancy prices from the British manufacturer who has been put into the happy position of a factitious monopolist, (*vide* the clearcut evidence of Sir William Meyer before the Railway Committee). All protest against the high scale of passenger fares in India is sought to be silenced by the specious plea that in European countries the rates levied are still higher.

But the Railway Board itself has, in one of its publications issued four years back, given expression to the following conclusive opinion :—

".....the great majority of the population can afford to pay in railway fares in England or in America higher than what the same class can pay in India; and a comparison was made in 1903, showing that while for one day's wages an unskilled labourer could travel sixty miles in America the same class of inhabitant in India could not travel for more than fourteen miles on one day's wages.."

Hampering Supply—A Right.

The Times of London thundered against the Legislative Assembly, because it did not vote all the supplies budgeted for, refusing to increase taxation in some directions. But *The Nation and the Athenaeum* takes the correct view. It says :

The Legislative Assembly having failed in its protest against the cost of an army which accounts for half the expenditure, has taken the Constitutional Course of hampering supply. There is a big deficit to be met and the Government proposed two taxes (among others) especially unpopular on their merits, to say nothing of the purpose for which they are intended—the doubling of the salt-tax and the increase of the Excise duty on cotton goods which balances the import duty on Lancashire goods. These the Assembly has rejected in order to force the Government into economy. That is its good right, and it will be a grave and dangerous step if the Government resorts to its reserved powers..

India's Secretary and Under-secretary of State.

The Nation and the Athenaeum is dissatisfied with the selection of the new Secretary and Under-secretary of State for India. It considers it a bad omen that such mediocrities should have been chosen. In its opinion,

The disorganization of the Government is seen in nothing more clearly than in the Indian appointments. That men of the first rank should have refused them before the acceptances were announced makes things still worse. It is hard to see what useful quality Lord Peel brings to his task. Or if tact, sympathy, an open mind and a fine temper are thought to be desirable qualities in an Indian Secretary, it is hard to see why the choice should have fallen on Lord Peel. Intellectually he cannot compare with Mr. Montagu; as a statesman he is woefully below India's need. And Lord Winterton? He is said to have grown up a little, and indeed, there was room for some self-culture. But could Abana, Pharpar and all the rivers of Damascus wash the schoolboyishness out of Lord Winterton.

If an Indian were to say that better and abler men than Lord Peel and Lord Winterton could be found among Indians, perhaps Lord Lytton would think that that was a wrong opinion due to the disposition of

Indians to subordinate considerations of efficiency to considerations of race.

Two Congress Working Committee Resolutions.

We consider the following two resolutions passed by the Working Committee of the Indian National Congress last month in Calcutta, very important, particularly the first :—

The Working Committee is of opinion that in order to make the Congress organisation more democratic and representative special efforts should be made by Congress workers to enrol a large number of members from the depressed and working classes on the Congress register.

Resolved that no stores or depots managed by any Congress organisation should deal with any but pure hand-spun and handwoven khaddar and that no Congress funds should be expended on the manufacture of cloth in which any but pure hand-spun yarn is used.

Bengal Provincial Conference Resolutions.

At the last sessions of the Bengal Provincial Conference held at Chittagong, many important resolutions were passed, the most important being the following :—

(a) This Conference is of opinion that immediate and vigorous attempts should be made to remove for all time from the Hindu community of Bengal the bar of untouchability; (b) This Conference calls upon the people of Bengal as an earnest of their sincerity from now not to object to drink water from the hands of any of the depressed classes; (c) This Conference calls upon the classes to help the suppressed masses to immediately set about to improve their social, mental and moral condition.

We have good reason to believe that some delegates did not object to this resolution believing that it was the expression of a mere pious wish to which it was not necessary to conform in practice and non-compliance with which nobody would notice. But neither the all-seeing eye of God nor His humble creatures, the depressed classes and their friends, can be deceived by such conduct.

We take it that hundreds of delegates seriously mean to act according to the resolution and many of them have been doing so for a long time. They should see that at future conferences and meetings of provincial congress committees there should be some volunteers and menials drawn from the depressed classes to serve water. There should some also be "touchable" men to serve water to those who would not drink it, if served by "depressed" class men; for there should not be the least compulsion.

Unrestrained leadership or dictatorship has been abolished.

A resolution has been passed laying down in detail what should be done to produce and supply khaddar or homespun and homewoven cloth to the people.

Non-violence and the need of remaining firm have been insisted upon. Stress has been laid on the establishment and maintenance of Arbitration Courts and Panchayets, of associations of ladies throughout the country, and on the indispensability of amity among all communities, sects and classes. The following resolution supports non-violent picketing :

Without cherishing any ill will against any race or nation and with a view solely to encourage home-made yarn and home-made cloth this Conference is of opinion that non-violent picketing of foreign cloth should be immediately organised by the District Congress Committees by men of proved character and ability.

The need of the establishment of Swaraj is impressed on the people of Bengal by the following resolution :

(c). This Conference draws the attention of the people of Bengal to their helpless condition under the prevailing system of Government as is amply illustrated by the following among other incidents and calls upon them to make every effort to establish Swaraj so that such things may be impossible in future.

(1) The outrages on the Assam Coolies at midnight at Chandpur in the presence of responsible Government officials. (2) The Gurkha outrage at Chittagong on peaceful citizens at the Railway station; and oppression by Gurkhas in various places of Sylhet. (3) The shooting incidents at Howrah, Nilphamari, Salanga Hat and Kanaighat on armless, defenceless and nonviolent people. (4) Disturbances at Entally and Mechuabazar. (5) Indiscriminate assaults on the peaceful public and on persons in custody and oppression on the public in various places of Midnapore. (6) Indiscriminate use of sticks and lathis on persons attending public meetings admittedly nonviolent in character. (7) Whipping and other cruel and degrading treatment of political prisoners.

One of the resolutions

calls upon all political workers to try to bring about a feeling of genuine cordiality and understanding amongst the different political parties and endeavour to work in unison whenever possible for the attainment of Swaraj; this conference in that view calls upon people of all shades of political opinion to join the Bengal Congress Organisation to work for the attainment of Swaraj.

Railway Loans in England.

Mr. S. C. Ghose, the well-known railway expert, objects to India's raising railway loans in England. He writes in the *Commercial Gazette and Investor's Guide* :—

We have seen that in the past the raising of money

for Indian railways in England meant control on the part of the British financiers, merchants, and manufacturers. We have already referred to the evidence of Sir William Meyer before the Railway Committee disclosing the pressure that is brought to bear upon him to give preference to British goods in the matter of purchases for railway materials for India, and, that with 10 per cent or slightly more higher prices of England, as compared with the continental quotations, the practice is to give preference to England.

The first point that arises is that if we should go outside of India for our loans, is it right that we should confine our borrowings to the London Money market alone? If we can get cheaper money elsewhere, without any control, should we not turn our attention to such markets even outside England? The English loans will mean more and more control. If the railways of India were really private enterprises, that is, if the British financiers owned the railways, including the land they were built upon, and the taxpayers had no financial responsibility, the rise in the railway expenditure, due to the preferential prices that have to be paid to the British manufacturers, would not have mattered much. But with the entire burden of railway finance on the shoulders of Indian tax-payers, it is very important that the matter should receive serious consideration from the Indian tax-payers' point of view. If we have to borrow a hundred crores in order to pay 10 per cent. higher prices to the British suppliers of our materials, it means we borrow a hundred crores while ninety crores would do. Then, if we have to buy foreign coal at exorbitant prices, if the salaries go up in order to maintain European standards of pay, if the railway fares and rates go on increasing, the railways would cease to confer on the people the full benefit for which they were meant. It was the avowed intention of the Government, when State railways were made for the country, that cheap fares and rates would be given to us in order that the Indian population could make the fullest use of the railways.

Under such circumstances, we should first consider if we cannot raise money for our railways here. We have seen in the past that colossal sums were raised in the country on account of war and other loans. If India was asked to subscribe to the nonproductive loans, there is no reason why she should not be given the full facility to subscribe to productive loans, for railways and irrigation, whereby the influence and control from outside would diminish, and the profits from national debt of the country would be that of the Indian people...If the same attractive measures were taken to raise railway and irrigation loans in this country as were adopted for the war loans, we feel confident that we should find money in India. If we finance our concerns more and more out of indigenous capital, we should decrease the external debt of India to the foreigners. On the other hand, if we go on increasing our external debt, and more and more foreign capital comes to India, the giving of further concessions towards self-government by the British people to India would be delayed as, rightly or wrongly, they would fear for the security of their investment in this country, by extended powers of self-government to India.

Hartal Without Intimidation.

Even *The Statesman* has admitted that

the last hartal in Calcutta on Jalianwallah Bagh day was not due to intimidation. But previous to that hartal, "volunteer" organisations were "outlawed" and proscribed, thousands of "volunteers" were thrown into jail and the whole country was convulsed—all because Anglo-Indians and some Indians believed or professed to believe that hartals could not have been brought about without intimidation!

Genoa Conference.

The Genoa Conference is meant to bring about the economic reconstruction of Europe. But in that continent unfortunately Russia is the biggest country. It is a great market for manufactured goods. And ordinarily it produces vast quantities of food grains, too. It also offers an extensive field for the investment of capital for manufacturing, commercial and banking enterprises. But alas! its government is a Soviet government, which the capitalist governments of Europe consider "untouchable." Another unfortunate fact is that Germany, one of the greatest manufacturing countries in the world, is also situated in Europe. It has, however, lost caste by being defeated in war and by its inability to pay the huge war indemnities imposed upon it. But how could Europe be reconstructed, leaving aside two such important countries? So the Big Powers agreed to remove the ban of untouchability from them, and allowed them to come to Genoa. Taking advantage of that fact, the two pariah nations have come to an understanding between themselves. Thereupon "high-caste" Europe stood horrified, and was indignant—particularly France. But there is no fighting with the inevitable. So there was again a forced smile on the lips of the Allies. Let us see how long it lasts.—By the bye, why do not those nations which insist on Germany and Russia paying their debts to them, pay their own debts to America?

Malaria and Water Scarcity in Bengal.

We are glad to learn from two communications to the press, that the minister in charge of Local Self-government has been making efforts to combat malaria and to increase the supply of water in rural Bengal. The efforts will be judged by their results.

"Later Mughals."

We have just received the second volume of the late Mr. W. Irvine's *Later Moghals*, completing this monumental work. The editor, Prof. J. N. Sarkar, has added a long and fresh account of Nadir Shah's invasion of India, covering 73 printed pages.

A Complaint Against Calcutta "Nationalist" Dailies.

A correspondent writes to us criticising the bad "get-up" of two Calcutta "Nationalist" dailies. He says that one of these is so badly printed that not a single issue of it is legible throughout, whilst the other, though not so illegible, is badly printed on very flimsy paper.

Being aware that our own REVIEW is not as well printed as it ought to be, we are not in a position to judge others. But, though luxurious get-up may be beyond our reach, all our dailies, weeklies and monthlies ought undoubtedly to be clearly printed, so that buyers may be able to read every line of them. The writer's complaint is, therefore, perfectly just.

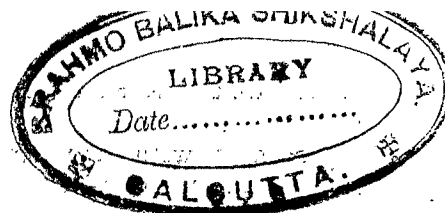
But to be fair to Indian newspapers in general and "Nationalist" papers in particular, we must point out that their incomes are not as large as the incomes of Anglo-Indian newspapers. Newspapers have two main sources of income: (1) receipts from subscribers and cash purchasers, and (2) receipts from advertisers. Some Indian newspapers have a satisfactory circulation. But as the industries and commerce of India are for the most part in the hands of foreigners, and as these foreign firms do not usually advertise in Indian newspapers—particularly in Nationalist journals, few Indian Nationalist papers have any satisfactory income from advertisements. For this reason "Nationalist" papers cannot perhaps be expected to be as well got up as Anglo-Indian papers. But whatever the income of a paper, it ought either to be legibly printed or should cease to exist. For, if it cannot be read, what is the good of publishing it? If it be only semi-legible, what right has it to injure the eyes and try the patience of its readers?



A "JALA-SATRA"

[A Temporary Shed for the Free Distribution of Water and Refreshments to Thirsty Passengers in Summer.]

By the courtesy of the artist, Mr. Nandalal Bose.



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INDUSTRIES OF MUGHAL INDIA : SEVENTEENTH CENTURY

BY PROF. JADUNATH SARKAR, M.A., P.R.S.

THROUGHOUT the 17th and part of the 18th century, Indian industries were kept alive and developed by three agencies : namely, (a) the Emperor of Delhi, (b) the nobility and (c) export traders.

These export traders were mostly foreigners ; not only European nations like the Portuguese, Dutch, English and French took a leading part in our sea-borne commerce, but Arabs, Persians and men of Zanzibar were largely engaged in the business. Several Muhammadans of India, especially in lower Sindh, Gujrat, Kanara and Malabar as well as some at Masulipatam on the East Coast had ships of their own which sailed to the Near East and the Far East, trading on their own account. The Maratha king Shivaji had a mercantile marine of his own, though it was very small in tonnage and value. I do not know of any other Hindu prince being engaged in sea-borne trade in that age.

It would be a mistake to suppose that the Emperor and the nobility had to do with articles of luxury or art products only. The bad state of transport in that age did not permit the export, or inland transport over long distances, of any article of heavy bulk and low price. Only costly articles of comparatively small bulk could be profitably exported or moved within the country very far from the place of

their origin. For the purpose of export Ahmadabad, Surat, Masulipatam and in Bengal Hijli,* Satgaon near Hughli, Sripur near Dacca, and Chatgaon were very advantageously situated, because of their nearness to the sea ; and Patna also shared the advantage by reason of her position on the greatest river-highway of India.

A certain amount of fabrics of ordinary use and food-stuffs could, therefore, be profitably exported from some of our ports to other Asiatic countries and such articles were also consumed by the imperial household and the nobility. The Emperor had his palace work-shops or State factories which I have described elsewhere. But it would be a mistake to suppose that he selfishly kept to himself the goods produced or the artistic skill developed in his *karkhanahs*. For one thing, the main portion of the articles turned out in them was periodically presented to the nobles as a matter of administrative practice, and the surplus not required by the State after satisfying the wants of the imperial household and official exigencies,—was sold to private persons. Skilled artisans trained in the imperial workshops, especially apprentices on completing their technical

* Hijli was included in Mughal Orissa, as also was Medinipur, while Rajmahal was included in Bengal.

education, found employment with the nobles and Rajahs, as all of them were not required by the Mughal Government. In this way their skill was transplanted all over the country. The most notable instances of this diffusion of talent and elevation of the cultural level of the country by the action of the Court, is supplied by the Mughal painters and musicians.

The nobles had to present the rarest products, both natural and manufactured, of their provinces to the Emperor, the princes, and the ministers. It was not only a tactical blunder but also a breach of the accepted rules of social etiquette to approach the great empty-handed. The nobles, therefore, employed the best local artisans to manufacture for them articles worthy of presentation in time for their next visit to the Court. Thus, though they maintained no *karkhanah* at their own expense in imitation of the sovereign, they caused stuffs to be manufactured for them by advancing money and materials to the local craftsmen and deputing one of their servants to watch the labourers and get the work done. In this consisted their encouragement of the arts and crafts within their jurisdiction.

The foreign traders, however, were the chief cause of the expansion of our manufactures, especially of articles of ordinary use as distinct from superfine articles of luxury and rare art-products, though a certain quantity of the latter class of goods was also shipped abroad. They followed the universal mediæval system of giving *dadān* or advances to individual workmen and looking after them in their cottages and securing delivery of the goods at the proper time (just before the shipping season or favourable monsoons) by means of an army of agents. They also bought extensively at big marts through their Indian brokers, usually under the supervision of their European factors. The suppliers at these marts were not big capitalist manufacturers, but a large number of individual producers, and a few wandering middlemen who had made their purchases in the villages of the producers and brought them to the

mart for sale. Only a very small portion of the goods exported was manufactured in the European Company's *kuthi* or factory and ware-house. The goods there manufactured were very costly or specially designed articles and, therefore, formed an exceptional class in our export list.

In the case of the major portion of our exports, the European Company's agents (*gumashtas* and *peons*) regularly visited the workmen in their cottages to see that the *dadān* was being applied to the right use and that the things ordered by them were being manufactured so as to be delivered in time for shipment abroad. There was the constant risk that a rival company might seduce, or some high-handed official might intimidate the workman to abandon the work for which he had received the *dadān*, in favour of some other article, or deliver the finished article to this third party instead of the company that had originally made the advance. There was no legal means of punishing these breaches of contract, and the agreement with the producers could be enforced only by bribing the *subahdar* or *faujdar* into putting pressure on the workmen to act honestly.

At Qasimbazar in Bengal the Dutch, in the middle of the 17th century, employed seven to eight hundred silk weavers, and the English and the French probably three or four hundred each, but mostly in the cottages of these men. (Bernier, 439.)

In spite of these disadvantages and risks, however, our foreign trade was a brisk one, except when a terrible famine, war or extensive and long continued civil disorder entirely deranged the economic life of the community. For example, the Maratha raids during the late 17th and early 18th centuries ruined the trade of Gujrat and Kanara.

The main exports of the Mughal empire in the 17th century were (1) opium, (2) indigo, (3) cotton yarn and fabric, and (4) silk stuffs. Among the minor objects were (5) diamonds, (6) pepper, (7) ginger, (8) *ghee*, (9) sugar, (10) lac, (11) wax and (12) saltpetre.

1. Opium was chiefly grown in Bihar, Malwa (where there was an immense local

consumption of it and also by the neighbouring Rajputana), Berar and Khandesh. It was carried "to numberless places by sea," as Bernier (p. 440) noticed. India's customers were Pegu (*i. e.*, Lower Burma), Java and the Malay world, and China on the one hand, and Persia and Arabia on the other. The Khandesh opium was exported through Surat, and the Bihar opium through Bengal.

2. Indigo was largely exported from Bengal, but we have no information as to whether it was grown in Bihar also. A coarse cheap species of the dye was produced in the western border of Khandesh; but the best kind came from Biana and its neighbourhood, in the Agra province and the second best from Sarkhej in Gujrat and Golkonda.* Biana indigo sold 50 p. c. higher than the variety grown in other parts of India. In addition to what was exported, there was a large internal consumption of it, because indigo formed the basic material in washing and bleaching ordinary cotton cloths to a pure white colour. Thus cotton cloths were sent from their places of origin to central spots for washing, such as Agra, Ahmadabad, Masulipatam, and certain places in Bengal, probably Dacca and Qasimbazar. (Tavernier, ii 3.) No indigo was locally grown in Masulipatam and therefore the cotton manufacturers of the locality had to depend on Bengal exports of the dye. Ahmadabad got its indigo from Khandesh and probably also from Bengal.

3. Cotton. The raw wool was exported only to the Persian Gulf and Arabia. It did not pay to export it to greater distances or to Europe. Khandesh and Berar were then, as now, the chief seats of this fibre, and the cotton grown here most easily found its way to Ahmadabad and Surat for embarkation. The extensive cotton spinning and weaving of Bengal and Masulipatam seem to have depended upon the local produce and not on imports from Berar by way of the Western Coast.

* Rs. 36 to 40 per 52 French *livres* (or maund of 60 seers) against Rs. 15 to 20 per 34 Fr. *livres* (or maund of 42 seers) fetched by Gujrat indigo. (Tav., ii. 9.)

Cotton yarn. The coarser counts were exported (from Ahmadabad and Surat) "in large quantities" to Europe to be made into the wicks of candles and stockings and to mingle with the web of silkstuffs. (Tavernier, ii. 8.) From St. Thome in Madras vast quantities of red-dyed cotton yarn were exported to Pegu, a Caesar Fredrick observed about 1575, the chief merit of the article being that "this colour will never waste, but the more it is washed, the redder it will show." (*Hakluyt*, v. 402.)

Cotton fabrics fell into five classes: (a) white ordinary, (b) coloured, both plain in texture, (c) flowered, (d) printed and (e) muslin.

Coarse white cotton cloths were exported from lower Sindh, Bengal, Orissa and other parts of the East Coast to many countries of Southern Asia and, in small quantities, to Japan and Europe.

Baftas, or cotton cloths dyed red blue or black at Ahmadabad and Broach, were exported largely to Mozambique, Abyssinia, the Philippine Islands, Sumatra and the Far East (Tavernier, i. 72 and ii. 27.) The *baitas* which were dyed at Agra were mostly consumed inland at far-off places within our country. (Tav., i. and ii. 5.)

As for cotton cloth worked in gold and silver, Benares and Ahmadabad were the chief centres of their manufacture, and from these places they were exported to all parts of India and the world outside. (*Storia*, ii 83 and 125.) Bidar in the early 18th century was famous for this industry. (*Chahar Gulshan*, 94b.) At Agra it was fostered by royal patronage. (*Khulasat-ut-tawarikh* 25a, and *Storia*, ii. 424.)

Very fine cotton fabrics, both white and coloured, were exported from Khandesh via Surat and Ahmadabad. (*Storia*, ii. 429.) They were also produced for foreign markets as well as home consumption at Pattan and Ahmadabad (*Ain*, ii. 240.)

But the foremost place among cotton stuffs exported from India was occupied by *muslin*, or extremely fine white cloth, sometimes of a plain texture, but most

often worked with flowers of cotton, silver or gold thread. This was the most famous speciality of Indian commerce throughout the civilised world, and marvellous stories are told by the European travellers about the extreme delicacy, thinness and transparency of the best muslins. Their centres of production were Dacca (*Ain.*, ii. 124) and Quasimbazar in Bengal, and in a lesser degree Agra Sironj in Malwa, Broach, Baroda and Navsari in Gujrat.

Europe as well as the Far East was our customer for this article.

Chintz or hand-painted or printed calico. The most famous seat of this industry was Masulipatam, which supplied the imperial household, though a large number of other places produced cotton-prints of lesser and varying degrees of excellence. The Masulipatam chintz used to line the walls of the imperial *darbar* hall and, as screens in the palace, were so beautiful that the painted flowers looked like natural, as if the spectators were gazing at a parterre in a garden. (Bernier, 270, 362, 403.) But very little stuff of this high quality was available for export, as the Emperor consumed the whole output, which was small. About 1580, Cæsar Frederick noticed of the chintz loaded at St. Thome, "fine bumbast cloth...painted, which show as they were gilded with diverse colours, and the more they be washed the livelier the colours will show." (Hakluyt, V. 402.) At Masulipatam and some other dyeing centres the brightness of the colour was popularly ascribed to the properties of the local water. Other places manufactured chintz for popular consumption in India and foreign markets, notably Multan, Lahor, Burhanpur, Sironj,—one of the largest customers being Persia. Lahor produced coarse and cheap prints for home supply. Multan and Sidhpur (in Gujrat) were known as other centres of common chintz.

Silk. The yarn was the monopoly of Bengal. A good deal of the output was woven locally, but "enormous quantities" of the yarn were also exported to Gujrat, Tartary and all parts of the Mughal

empire for weaving. At Surat were made carpets of silk or of silk and gold and silver. At Ahmadabad all kinds of silk stuffs were woven, the specialities of the city being brocades and flowered silk pieces. These last were largely exported to the Malay world as well as all parts of India. In Bengal, Qasimbazar was the chief seat of silk-weaving and here fabrics of all kinds were produced, as well as in some other towns. (Bernier, Tavernier, ii. 2.) Benares was already famous for its silk stuffs and silk embroidery in the middle of the 17th century, as it is even today.

The chief customers of our silk goods were Europe and Burma.

Tassar. "Cloth of herbs from a silk which groweth among the woods," or "grass cloth looking like silk," as the early European travellers quaintly describe it, was the speciality of Orissa and was extensively exported from the Orissa ports. (Hakluyt, V. 409 and 482.) From Bengal, too.

5. Diamond mines were distributed over the country stretching from Chota Nagpur (Sambalpur) southwards into the Nizam's territory. The Golkonda kingdom (and not the city or its environs) had the most productive mines of it, as we all know. This precious stone made its way out of India through the ports of the West Coast. For a long time Goa was the chief diamond mart in the world; afterwards Chaul, Surat and Bombay took its place. But it is not so well known that immediately north of Bihar in the sub-Himalayan tract there was an independent Hindu kingdom named in Persian books *Kokra* or *Gogra Desh*, which I read as Gorkha Desh, famous in Jahangir's time for its valuable diamond mines. But we lose all trace of these Himalayan mines after 1612.

6. Long pepper was extensively exported from Bengal and Bijli and also the West Coast. As for black pepper, Kanara was the land for it, and supplied the whole world. It is this pepper which brought the English and the Dutch to the Malabar Coast in the 17th century.

7. Ginger was exported from Orissa, and Bengal. But candied preserves made of this root were sent abroad by sea in vast quantities annually from Ahmabad.

8. *Ghee* was exported from Orissa and, probably to a lesser extent, from Bengal also, "to numberless places by sea."

9. Sugar. At Agra "very white sugar" was made, but most probably for local consumption, as it was the centre of a vast and rich population. Our foreign export of sugar in that age consisted mostly of what the European travellers call "moist sugar" i.e., molasses (*gur*) and dry brown sugar. Patna grew an enormous quantity of sugar, much of which was exported down the river through Bengal. (Fitch in *Hakluyt*.) Bengal exported this commodity largely, from Satgaon and Hijli; Caesar Frederick noticed it about 1575 and Tavernier saw the same flourishing trade in sugar in Bengal 80 years later. Berar was another seat of the sugar industry. Malwa grew sugar-cane, but probably for local consumption only. Golkonda (i.e., the Madras coast) depended on imported sugar.

10. Lac. Bengal and Orissa had a monopoly of it. It served a twofold purpose; first, the brilliant red dye was extracted from it, and then the shellac was used in varnishing toys and making women's bangles—of which there was an immense internal consumption. The Dutch exported it to Persia for the red colour. The lac bangle and toy industry flourished most in Gujrat (especially Surat); but it must have been diffused more or less over all parts of India.

12. Saltpetre was the monopoly of North Bihar, and it had an immense sale in Europe, as a material for making gunpowder.

Writing paper was well made at Rajgir, Lahore, Sialkot and Aurangabad. But the finest variety was the speciality of Kashmir, and owed its cultivation to imperial patronage. There was usually a hamlet of paper-makers, called *Kaghazi-mahalla*, or *Kaghazi-pura*, in the environs of most provincial capitals or big towns

where the Court was stationed for a long time. Their main output was of the ordinary or coarse kind.

Arms were manufactured in the cities of Lahor, Sialkot, Multan and Gujrat (in the Punjab), and also in the provinces of Gujrat and Golkonda. The Punjab (as well as Sindh) was the home of the leather industry, as might be expected.

Kashmir was famous for its wood-work of various kinds, which reached the highest excellence, in fineness of carving, beauty of design, perfection of varnish and inlaying gold thread on wood. It was also, as we know, the home of the *shawl* manufacture, though the emperors made attempts to introduce this industry at Patna, Agra and Lahor. (Bernier, 403.)

Carpets were woven well at Fatehpur-Sikri, Alwar and Lahor, and woollen carpets at Jaunpur, Zafarwal and Kashmir.

Glass-wares were made at Alwar and Bihar. (*Ain*, ii. 152 and 181.) But we had to depend mainly on Europe for our supply of this article.

Our imports may be classified according to the countries of their origin.

(i) From Europe: In 1611, the English Captain Downton noted that at Surat "they had extraordinary desire for our quicksilver, vermilion, velvet and lead." (*Purchas*, iii. 265.) According to Bernier (p. 292) the Dutch used to sell at Agra quantities, of broad-cloths, large and small looking-glasses, plain laces, gold and silver laces, iron-wares and spices. Nearly a century earlier, the kingdom of Vijaynagar imported through Goa, Arabian horses, velvets, damasks and satins armesine of Portugal, pieces of China, saffron and scarlet, (*Hakluyt*, v. 389.)

(ii) From Central Asia and Afghanistan—dried and fresh fruits of an immense variety, amber, assafoetida, rough rubies, &c. (Bernier, 249, 18.)

(iii) From the Himalayan States and Tibet came caravans laden with musk, China wood, rhubarb, mamiron (a root, medicinal for the eyes), crystal, jade, fine wool; also gold, copper, lead, the tail of the Yak cow (Hindi *chāmar*),

honey, borax, wax, woollen stuffs, and hawks. Patna and Oudh first received these goods, as nearest to Nepal and Tibet, through which they came. Hawks were the speciality of Kumaun, Garwhal and other mid-Himalayan States as well as Afghanistan and Central Asia and were highly valued by the Emperors and the nobility for falconry.

(iv) From the Malay world, spices were imported by the Dutch. From Pegu came rubies.

(v) Pearls and some kinds of gems from Persia and Arabia.

The foremost import from Europe was scarlet (Arabic *sqarlat* or *saqarlat*, which was a general name applied to broad cloth. This was the monopoly of the Europeans, and as the Court and nobility valued it very highly, it became an instrument of power in the hands of the European traders, for no Mughal noble could resist a present of scarlet cloth.

Our exports were paid for by silver from Europe and gold from China, Sumatra and Persia. These precious metals were absorbed in large quantities. (Bernier, 202-204.)

The most important article of import in point of value was horses. More than one hundred thousand of these animals were purchased every year from Persia, Arabia, and to a lesser extent Tartary. They mostly came from Persia via Qandahar and Southern Afghanistan, through the N. W. frontier passes. Arab horses and those of S. Persia came by sea through Gujrat (especially to the port of Surat). We can form some estimate of the immense value of this trade when we learn that in Shah Jahan's reign the price of the finest horses reached up to Rs. 15,000, while ordinary elephants could be purchased for Rs. one to two thousand.

Another source of our horse supply was Morang (north of Purnea) and Kuch Bihar from which hardy hill-ponies called *gunt* were imported in large numbers. (Abdul Hamid's *Padishahnamah*, ii. 96; *Alamgir-namah*, 690.) These were mainly purchased by the public, especially the middle and lower classes.

The main trade routes of the 16th and

17th centuries of which we have information from contemporary sources, both Persian and English, were :

(a) From Lower Bengal and Orissa by ship to the Coromandel Coast and also to Gujrat and Europe.

(b) From Pegu and the Spice Islands to Bengal, the Orissa coast and Masulipatam and back ; also China and Japan.

(c) From Kanara and Konkan, or the West Coast, to Jedda and Mocha in Arabia, Egypt, Persia, Zanzibar, Europe and the Far East (especially the Malay World).

(d) From Masulipatam to other ports in India, as well as the Far East and the Near East and even Africa.

(e) From the mouth of the Indus to Gujrat, Persia and Arabia.

(f) From Gujrat ports to the East Coast, Bengal, Persia, Arabia and Egypt, as well as Europe.

[Not much trade with the Far East.]

(g) From Lahor to Agra on the one hand and to Kashmir, Afghanistan, C. Asia and Persia on the other hand by land. Also from Multan through southern Afghanistan, (some 14,000 camels laden with goods passed by this latter route in 1615, and in normal years 3,000.)

(h) Agra to Ahmadabad and Surat and the Deccan by land.

(i) Patna to Bengal by river.

(j) From the Central Himalayan States and Tibet to Oudh and Patna by land.

The "Mughal Peace" which Akbar and his successors imposed on Northern India for a century and a half, as well as the patronage of the imperial Court, greatly stimulated the arts and crafts and planted some new ones in India. A comparison of the number and condition of the industries of Agra or Lahor in Akbar's time as given in the *Ain-i-Akbari* with those in Shah Jahan's reign as described in the Persian histories and the Travels of Bernier Tavernier and Manucci, clearly illustrates the great development of our industries in 70 years of peace and culture under State support and guidance. In painting, music and architecture the progress was still more striking, but they cannot be included among industries.

Abdul Hamid Lahori tells us that

though fine cloth (especially the *do-dami* variety) used to be woven in Malwa for a long time past, yet Shah Jahan's patronage had so greatly improved this industry that in 1638 it was unrivalled by any other white cloth of India, and the Emperor himself used to wear it in the heat of summer. (*Padishah-namah*, ii. 11.)

Again, this Emperor presented to his premier noble Ali Mardan Khan, five lakhs of Rupees and some pieces of Bengal muslin. (*Ibid*, 128.)

So, too, when a Qazi of Dhar (in Malwa) paid visit to Aurangzib's *wazir* Jafar Khan, he presented him with some pieces of the most delicate cotton cloth that he had caused to be specially made locally for this purpose. (K. K., ii. 235.)

Bernier (p. 403) definitely states that the Emperors made attempts to transplant the *shawl* industry of Kashmir to Lahor, Agra and Patna.

[A lecture read at Patna in January 1921.]

HAKIM AJMAL KHAN

FOR more than eighteen years a friendship, which has grown stronger year by year, has bound me to Hakim Ajmal Khan, Sahib, in Delhi. I have been asked by the Editor of the 'Modern Review' to give some account to the public concerning the Hakim Sahib. The history and tradition of his family is one of great interest in modern India, and the Hakim Sahib holds to-day, for the time being, a place at the head of the popular movement in India, which is a sure token of the respect of Hindus and Musalmans alike.

The chief ancestors of the family, to which Hakim Ajmal Khan belongs, and from whom he derives his origin, were residents of Kashgar,—the famous city of Turkestan, in Central Asia. The ancestor, who came to India, held a leading place in the service of the Emperor Babar. When the King invaded India, this ancestor was given the command of one thousand horsemen, and was a close companion in all the Emperor's adventures.

Among the descendants of this cavalry leader under Babar, were the two famous brothers, Khawajah Hashim and Khawajah Qasim, who lived their saintly lives at Hyderabad, Sindh, and also died there. Both of these brothers were honoured as great saints, and they had many disciples among the people of

Sindh. The reverence for their saintliness extended among the Hindu population, and was not confined to Musalmans only. This has always been a feature of the religious life of Sindh, where the Hindu and Musalman religious ideals have approximated more nearly than in any other part of India.

The art of medicine began to be practised as a profession in this family, to which Hakim Ajmal Khan belongs, in the time of Hakim Fazil Khan, who was the grandson of Mulla Ali Quāri.

After him, followed a long line of physicians in this house, who were not only skilled physicians, advancing the art of Yunani medicine in India and keeping in close touch with Central Asia, but also men of great learning in their own days, keeping up the traditions of nobility and culture which they had inherited from the Emperor Babar's Court.

The reputation of the family for medicine reached its highest point under Hakim Sharif Khan, who was the honoured grandfather of Hakim Ajmal Khan himself. Hakim Sharif Khan had written before his death a large number of treatises on medicine. He was greatly trusted by the physicians of his day, and his advice was frequently sought. His times coincided with the reign of Mahammad Shah.

In return for services rendered to the Moghal Emperors in Delhi, the family received, three times over, *jagirs*. The last of these was confiscated by the British Government, at the time of the Mutiny, in 1857.

Hakim Mahmud Khan was the father of Hakim Ajmal Khan. He lived to a great age and died in his 74th year. As in the case of Hakim Sharif Khan, he had a very large medical practice in Delhi itself and in the whole of the North of India. People came to consult him from all parts. His house in Delhi was famous for its open-hearted hospitality. During his days, the school of Yunani Medicine at Delhi became celebrated, not merely in Delhi itself, but in all the Middle East and Near East,—as far as Constantinople and Cairo in one direction and as far as Bokhara in another.

The reputation of Hakim Mahmud Khan was well sustained by his successor, Hakim Abdul Majid Khan, who rendered great and valued service to his countrymen by his profound knowledge of medicine and by his training and education of a school of physicians, practising indigenous methods. He received the title of Haziq-ul-Mulk, which was well merited on account of the great width of his experience and practice. He left a living monument after in the shape of the Tibbiya School, which was developed into a famous institution in his time. Physicians who have been educated in the Tibbiya, are now to be found in every part of India and in many parts of Asia.

Hakim Abdul Majid Khan died in his fifty-third year. He was followed by Hakim Wasal Khan, his younger brother, who carried on his elder brother's work at the Tibbiya after his death with the same diligence and care as before. His devoted service was very deeply appreciated in the Punjab and United Provinces and the whole city of Delhi was thrown into mourning by the news of his early death, at the age of forty-three. On the death of Hakim Wasal Khan, the succession to the Tibbiya and the medical position in Delhi came to Hakim Ajmal Khan himself. He was born on the 17th

Shawwal, 1284 Hijra, and was thus in the prime of his life, when he took up the work as leading Yunani physician in Delhi.

It was at this period, when his fame was beginning to show signs of still wider recognition than that of his predecessors that I first became acquainted with the Hakim Sahib. At the Tibbiya I found present, as students, not merely Indians, but those who had come from countries as far distant as Turkestan and Macedonia. One specially I remember who had the features of a European. When I asked his nationality, I was told he was an Albanian.

The first visit I paid to the Hakim Sahib, was to me a memorable occasion. It threw an entirely new light upon India and Indian affairs. I had been brought up in the old school of Anglo-Indian thought, and imagined that there was an almost impossible gulf between Hindu and Musalmans, due to caste on the one hand, and religious prejudice on the other. I had been told, that it was no more possible for Hindus and Musalmans to mix than oil and water. This opinion, which I had carried with me direct from England, had already received a good many shocks on my arrival at Delhi. But the sight which shattered it and made me revise it altogether, was the evidence before my eyes of the Hakim Sahib's hospital waiting room where the sick people had gathered together. It was pointed out to me by the missionary, who introduced me, that every type and religion were represented, and when Hakimji came in, he made no difference whatever between rich and poor, Hindu and Musalman; all were treated alike, and I noted especially the number of the Hindu poor who received free treatment. After that first visit, my acquaintance with the Hakim Sahib ripened into a close friendship.

But to return to Hakim Ajmal Khan's own life story,—he was educated in his youth in all the Islamic branches of learning. His literary education was completed under different teachers. It consisted of Persian and Arabic Grammar, the study

of the Quran, Logic, Physics, Literature, Astronomy, Mathematics, Islamic traditions. He was not taught English. He still speaks English with some hesitation, though he has picked up a good working knowledge of the language from his journeyings abroad. His knowledge of Urdu literature is extensive, and it is always a pleasure to hear him speak in the Urdu language.

His knowledge of medicine began from a very early age under his father. But the chief store of his medical knowledge he received from his elder-brothers,—especially his elder brother, Hakim Abdul Majid Khan. It is probably true to say, that his own medical reputation has exceeded that of any of his predecessors. The fame of the Tibbiya never stood so high in the estimation of countries abroad as in the days of Hakim Ajmal Khan.

When I arrived in Delhi from England in March, 1904, the Hakim Sahib was absent in Mesopotamia. This was the first of his travels abroad, and his tour was an extensive one. He visited Basra, Osair, Katul, Amara, Baghdad, Hulla, Zulkifl, Kufa, Najaf-i-Ashraf, and Karbalai Mulla. In addition to many visits to pilgrim shrines, he consulted libraries in those cities and met and conversed with experts of every science, especially that of medicine. His whole journey lasted three months. He was greatly interested in the indigenous schools, where education was given to the children. The new type of school which was introduced by the late Sultan, Abdul Hamid Khan, gave him many suggestions, some of which he utilized later.

When he returned to Delhi in May, 1904, I was in the Hills, on language study as a missionary. My first visit to the Hakim Sahib, which I have already mentioned, took place later in that year. From that time forward, until his visit to Europe in May, 1911, I constantly went to see him at his house and dined with him frequently and met him at public functions, where we would often get apart from the crowd and talk together about different public affairs. It is strange now to think of those days when it was

regarded as the special duty of every gentleman in Delhi to attend each tea-party or entertainment given by the Deputy Commissioner, and when the absence of anyone would be looked upon as a slight. What long weary hours were wasted! What empty formalities! It was easy to find the Hakim Sahib on such occasions, for he would sit apart and would do nothing to court favour or to gain recognition. I could well imagine how irksome they were to him, and how he must have looked back to the old Moghal days when his ancestors were truly honoured guests at the great Moghal Court. There was a humiliation under the new regime, which was never far distant and sometimes came acutely near. I greatly admired the dignity and courtesy of the Hakim Sahib, which was always united with a gesture of independence. No one could mistake that gesture. It was inherited from generations of ancestors. It was a birth-right, not something acquired.

An event of great importance happened in his own life, when Hakim Ajmal Khan visited Europe in the year 1911. The journey in Europe lasted three months, and he returned to India in the autumn of the same year. He reached London on June 7th, and through the intervention of Sir Theodore Morison, who had been Principal of the M. A. O. College, Aligarh, in earlier days, he was able to visit all the leading Hospitals and Medical Colleges of London. He also spent many hours in the Libraries of the India Office and the British Museum. From London he went to Oxford and Cambridge. At the latter University, he met Professor E. G. Browne. Then he returned to London and took part in the Coronation ceremony of H. M. the King on July 7.

On his way back to India, Hakim Ajmal Khan made a tour of the continent. In Paris, owing to the good offices of certain friends he was able to see thoroughly the famous State Hospital and also to visit historical places. He felt greatly drawn towards the French people. From Paris he went on to Berlin, where he again made every enquiry into hospital

arrangements with a view to his own proposed College in Delhi. The Oriental Library was also open to him for consultation. At Vienna he followed the same course of enquiry.

It was naturally at Constantinople that he made his longest stay. There he was entertained and given permission to see all that would help him in his great object of founding a Medical College at Delhi. The visit to Constantinople made a lasting impression upon him and I can well remember his speaking to me about it with eagerness and enthusiasm. It was probably from this visit to Constantinople that his deeper interest in Turkish questions began. At Cairo also he stayed many days and visited El Azhar. He found many of his old pupils both in Turkey and in Egypt. They gave him the warmest welcome.

After Delhi has been made the capital of India, Lady Hardinge took great pains to study the condition of the poor and to seek in every way to increase the medical arrangements for their help and comfort in times of sickness. She came into touch with Hakim Ajmal Khan in this work of charity and human kindness. At the critical time when Lord Hardinge was lying almost fatally wounded by the bomb, which had been thrown, and when Lady Hardinge herself so narrowly escaped, his warm heart went out to them both in a manner which went far beyond the bounds of formal sympathy. He was very deeply moved by the dignity and magnanimity with which Lord Hardinge and Lady Hardinge acted, and a personal friendship sprang up which had important results. For when the Hakim Sahib at last had finished the plans of his new hospital, it was named after Lord and Lady Hardinge. A very beautiful act was performed in the midst of the political controversy, a little more than a year ago. Mahatma Gandhi was asked by Hakim Ajmal Khan to unveil a portrait of Lord and Lady Hardinge in the Hospital buildings. In doing so, Mahatma Gandhi expressed the greatest pleasure. He vindicated the fact that his political movement was not directed against Englishmen as a people.

He admired them greatly, he said, as a people, and Lord and Lady Hardinge in a special manner for their noble character and their love for the Indian poor, which was genuine and sincere. But he was opposed to the *system* of administration and was fighting against the system.

Hakim Ajmal Khan is not merely famous for his medical skill, but also for his writings on medicine. He has written many treatises which have become popular, among which the best known are an 'Introduction to Medical Terms', and 'Al Taun' or 'The Plague'.

For very many years Hakim Ajmal Khan, following the tradition of his family, had been taking interest in public affairs. But, up to the time of his visit to Europe, his interests were almost entirely confined to his own community, though all the while he had been on friendly terms with others, as I have shown. On his return from Europe a new idea came into prominence. He saw that the question of Hindu Muslim unity was of supreme importance and he became its ardent upholder. Up to the year 1918, however, he had taken but little part in the active political life of the country. He had worked patiently and quietly for the M. A. O. College, Aligarh, and for the formation of a Muslim University. He had also been a member of the Muslim League and had been elected a Vice-President. He had warmly welcomed what might be called the Hindu Muslim Entente and had done his utmost to bring it about. But it was not till the year 1918 that he became actually prominent in politics. In December of that year a memorable Congress was held at Delhi, and Hakim Ajmal Khan accepted the responsible post of Chairman of the Reception Committee. The Congress at Delhi was exceptionally large in its numbers, and the work of the Chairman of the Reception Committee was extremely arduous.

After the Congress was over, Hakim Ajmal Khan had settled down to his regular work of healing the sick and looking after the hospital patients and the medical students, and encouraging the growth of medical knowledge among

Indian women by his Tibbiya Medical School. Suddenly, into the midst of these quiet activities came the outbreak in the Punjab, in April, 1919. It was then that I saw the Hakim Sahib in all the true greatness of his character. Night and day he laboured for peace among the common people; and it was only through his intervention, along with Swami Shraddhanda, that peace was maintained, and the city of Delhi, which he loved so well, was saved from Martial Law. Then came later the disclosure of the terrible things that had actually been done in Amritsar and Lahore and other places under the stress of Martial Law. The Hakim Sahib has written to me quite simply—"My political ideas were wholly changed by the iniquitous deeds of the present bureaucracy in India during the Martial Law days in the Punjab, in the year 1919." This sentence is literally true.

Later, in the year 1920, came the further knowledge of broken pledges, when the Treaty of Sevres was signed on behalf of the Indian Government and with the Indian Government's consent. From that time forward the Hakim Sahib became a staunch supporter of Mahatma Gandhi; and when Mr. C. R. Das was arrested on the eve of the Ahmedabad Congress in 1921, he accepted the post of President, which was unanimously offered to him and thus crowned the whole work of his own life in the cause of Hindu Muslim Unity. Since the arrest of Mahatma Gandhi and his imprisonment, the leadership of the whole movement, for the time being, has practically devolved upon him, and in spite of failing health and a weakened physical constitution he has done his very utmost to fulfil the work. In all this arduous undertaking, he has had the devoted sympathy and support of Dr. A. M. Ansari, who has been all through his translator into English as well as his active helper in organisation. The friendship between Dr. Ansari and the Hakim Sahib has been very close indeed, and it has become closer than ever during the past year.

The spirit of Hakim Ajmal Khan is seen most simply expressed in his letter

to Mahatma Gandhi when the Mahatmaji was arrested and placed in Sabarmati jail in March, 1922. "I can feel happy," he writes, "at your arrest, only when I find that as a mark of the profound respect, which it has for you, the country takes still greater interest in the national movement than it did when you were free. It gives me infinite pleasure to see that the country observed perfect peace. This is a clear sign of the spread of the spirit of non-violence in the country, which is as essential for our success as pure air is necessary for life. I have no doubt that the secret of the progress of our country lies in the unity of the Hindus, the Musalmans and other races of India. Such a unity should not be based on policy, for that in my opinion would be only a kind of an armistice. But I clearly see, that the two great communities are coming closer together every day, and although the number of men, whose hearts are absolutely free from any sectarian prejudices, may not be very great, I feel convinced that the country has found the road to real unity and will advance on it with steady steps towards its goal. So highly do I prize this unity, that if the country gave up all other activities and achieved that alone, I would consider the Khilafat and Swaraj questions automatically solved to our satisfaction. For the achievement of our objects is so intimately connected with this unity, that to me the two appear identical. The question, then, naturally arises, how are we to achieve this living and lasting unity? We can achieve it only by the sincerity and purity of our hearts. Not until everyone of us has driven selfishness out of his mind, will our country succeed in achieving its object."

The ending of this letter shows, along with this passage which I have quoted, the true spirit of the Hakim Sahib:—

"In the end," he writes, "I join you in your prayers and wish to assure you that though my failing health will not enable me to be of very great service to my country, it will be my earnest endeavour to discharge my duties until Mr. C. R. Das is once more among us. May God help

us in the sacred work, which you and the country have undertaken for truth and justice."

I feel that any estimate of the character of Hakim Ajmal Khan, given in my own words, is unnecessary after quoting such self-revealing passages as these from his own writings. Quiet, humble, modest, with all the dignity of a man of character, learning and religious sincerity, he stands out to-day in the city of Delhi as the one recognised head, whom all alike acknowledge to be their moral leader, for his character and his character alone. In times of trouble and in times of rejoicing alike, the poor people of Delhi flock to his house to share their sorrows and their joys with the Hakim Sahib. When at the beginning of the year, the rumour was spread abroad that he was to be arrested, the crowds of the city of Delhi became excited almost

beyond the limits of endurance, but the Hakim Sahib went about his daily work of healing the sick and ministering to the poor, quiet, silent, calm and fearless sustained in his inner spirit by his trust upon God and his belief in the victory of righteousness.

It has been difficult to write calmly and dispassionately concerning one whom I have learnt during all these years to love as an intimate friend; but I have tried to do so knowing what would be his own wishes in such a matter. It is no slight thing, that the country should have found a character, so pure and sincere for its leader, during the months that immediately followed the arrest of Mahatma Gandhi. No one could have better represented, at the time, Mahatma Gandhi's spirit.

Santiniketan.

C. F. ANDREWS.

THE MALLAS IN ANCIENT INDIA

BY BIMALA CHARAN LAW, M.A., B.L., F. R. HIST. S.

THE Mallas were a powerful people of Eastern India at the time of Gautama, the Buddha. They are often mentioned both in the Buddhist and Jaina works. The country of the Mallas is spoken of in many passages in the Buddhist works as one of the sixteen "great countries" (Mahājanapadas¹). At the time we are speaking of, they appear to have been divided into two confederacies, one with the headquarters at Pāvā and the other with the headquarters at Kusinārā as we see from the Mahāparinibbāna Suttanta.²

It is remarkable that to these two capital cities of the Mallas came the two great founders of Jainism and Buddhism to pass the last days of their sojourn here on earth and to quit this world of woe. The Kalpa-Sūtra,³ one of the Jaina Canonical works, tells us, how in the seventieth year of his life, "in the fourth month of the rainy season, in the seventh fortnight; in the dark (fortnight) of Kartick on its fifteenth day, in the last night, in the town of Pāvā, in King Hastipāla's

office of the writers, the venerable Ascetic Mahāvīra died, went off, quitted the world, cut asunder the ties of birth, old age and death; became a Siddha, a Buddha, a Mukta, a maker of the end (to all misery) finally liberated, freed from all pains." This Pāvā of the Kalpa-Sūtra is no other than Pāvā-Purī in the neighbourhood of the modern city of Bihār-Shārīf in the Patna district in the province of Behar, and forms even at the present day one of the chief places of pilgrimage of the Jinas. We are further told by the Kalpa-Sūtra that to mark the passing away of the great Jina, nine Mallakis or Malla chiefs were among those that instituted an illumination on the day of the new moon, saying, "Since the light of intelligence is gone, let us make an illumination of material matter"⁴ The Sangīti Suttanta of the Dīgha Nikāya informs us that the Buddha, accompanied by five hundred followers, was travelling in the Malla country and came to Pāvā, the Malla capital.⁵ There he dwelt

in the mango-grove of Cunda, the Smith. Then a new Mote-Hall of the Mallas of Pāvā named Ubbhataka had just been built, and had not been occupied by anybody. They invited the Buddha to this freshly built council hall, saying, "Let Lord, the Exalted One, be the first to make use of it. That it has first been used by the Exalted One will be for the lasting good and happiness of the Pāvā Mallas." At their request, the Buddha gave a discourse on the doctrine to the Mallas of Pāvā till late hours of the night "instructing, enlightening, inciting and inspiring them." They then went away and the Master 'laid himself down to rest.' It was also at this Mallian city of Pāvā that the Buddha ate his last meal at the house of Cunda, the Smith (Kumāraputta), and he was attacked with dysentery. Being sick the Exalted One went to the rival Mallian city of Kusinārā. When he felt that the last moment was fast approaching, he sent Ananda with a message to the Mallas of Kusinārā who were then assembled in their Santhāgāra or Mote-Hall on some public affair. On receipt of the news, they flocked to the Sāla grove with their youngmen, girls and their wives, 'being aggrieved and sad and afflicted at heart.' The venerable Ananda caused them 'to stand in groups, each family in the group' and presented them to the Blessed One saying, "Lord, a Malla of such and such a name with his children, his wives, his retinue and his friends humbly bows down at your feet." In this way he presented them all to him.⁶ Then after his last exhortations to the assembled brethren to work out their salvation with diligence, he entered into Parinirvāna.

They then met together in their council hall to devise some means of honouring the earthly remains of the Lord in a suitable manner and carried it with mirth and music to the shrine of the Mallas called the Makuta-bandhana to the east of their city and they treated the remains of the Tathāgata as they would treat the remains of a king of kings (Cakravartī Rājā).⁷ When at last the cremation was over, they put out the funeral pyre with water scented with all kinds of perfumes and collected the bones which they placed in their Mote-Hall surrounding them 'with a lattice-work of spears and with a rampart of bows.'⁸

Among the various clans that pressed their claims for a share of the remains were

the Mallas of Pāvā, thus showing that they had a separate principality. They sent a messenger to the Mallas of Kusinārā saying: "The Exalted One was a Kshatriya and so are we. We are worthy to receive a portion of the relics of the Exalted One. Over the remains of the Exalted One will we put up a sacred cairn, and in his honour, will we celebrate a feast." Both the Mallas of Pāvā and Kusinārā erected stupas over the portions that fell to their shares and celebrated feasts.

The passage last quoted above shows that the Mallas belonged to the Kshatriya caste and in the Mahāparinibbāna Suttanta, they are repeatedly addressed by the Buddha as well as by Ananda and others as Vāsetthas or Vāsisthas. The Mallas of Pāvā also are addressed as Vāsetthas by the Buddha in the Sangati Suttanta of the Dīgha Nikāya.⁹ This shows that all the Mallas belonged to the Vāsistha gotra like the Licchavis. Like the Licchavis again the Mallas are said by Manu to have been born of a Kshatriya mother and a Kshatriya father, who was a Vratya, that is, who had not attended the ceremony of Vedic initiation at the right age.

We are told in the Sabhāparva of the Mahābhārata that the second Pāndava, Bhīmasena, on his expedition, conquered the chief of the Mallas besides the country of Gopālakaksa and the northern Kosala territories.¹⁰ Amongst the peoples inhabiting the different countries of India, the Bhīsmāparva mentions the Mallas along with such East Indian peoples as the Angas, the Vangas, the Kalingas and others.¹¹

From the Greek accounts of Alexander's invasion of India we come across the name of Malloi, a warlike tribe, who resisted for a time the on-slaught of Alexander. The Malloi was a race of independent Indians.¹² The consensus of opinion of historians shows that the territory of the Malloi is situated in or near the Punjab. From the analogy of the names Malloi and Malla, from the modes of life they led and from their warlike character, it may be said that they are of the same origin. But as we are not certain of any previous history of the Mallas during the time when Alexander invaded India, we cannot definitely assert one way or the other.

When the Lord expressed to Ananda his desire to die at Kusinārā, Ananda said to

him, "Let not the Exalted One die in this little wattle and daub town, in this town in the midst of the jungle, in this branch township"..... The Buddha repudiated it by saying that it was not so.

The fact that the Buddha hastened to Kusinārā from Pāvā on his last illness proves that the journey did not take him long; but the description in the Mahāparinibbāna Suttanta does not enable us to form any accurate estimate of the distance between the two cities of the Mallas. Kusinārā has been identified by Cunningham with the village of Kāsia in the east of Gorakhpur district,¹³ and this view has recently been strengthened by the fact that in the stupa behind the Nirvāna Temple near this village, has been discovered a copper-plate bearing the inscription (Parini-)rvāna-Chaitya-tamrapatta, or the copper plate of the Parinirvāna Chaitya. This identification appears to be correct, although the late Dr. Vincent A. Smith would prefer to place Kusinārā in Nepal, beyond the first range of the hills.¹⁴ Prof. Rhys Davids expresses the opinion that the territory of the Mallas of Kusinārā and Pāvā, "if we may trust the Chinese pilgrims, was on the mountain slopes to the east of the Sākya land and to the north of the Vajjian confederation. But some would place their territory south of the Sākyas and east of the Vajjians."¹⁵ It is a considerable distance from Kāsia in the Gorakhpur district to Pāvā-Purī of the Jains in the Patna district, and one so sick as the Buddha was after meal at the house of Cunda was not likely to cross such a distance on foot. Therefore Pāvā of the Buddhist books appears to have been a place not very far from Kāsia.

The Cullavagga of the Vinaya Pitaka¹⁶ mentions another town of the Mallas by the name of Anupiyā, where the Buddha resided for some time. This Anupiyā may be the same as the mango-grove called Anupiya where Gautama spent the first seven days after his renunciation on his way to Rājagaha.¹⁷

A fourth town of the Mallas called Uruvelakappa is mentioned in the Anguttara Nikāya, where the Blessed One stayed once.¹⁸ In its neighbourhood there appears to have been a wide forest called Mahāvana where the Buddha repaired alone for the midday rest after his meal and where he met the Gahapati Tapussa.

The fact that Mallian princes had a love of learning can be seen from the following incident. Bandhula, a son of a Mallian King of Kusinārā, went to Taxila to educate himself. There he sat at the feet of a great teacher along with Pasenadi of Kosala, and Mahali, a Licchavi prince of Vaisālī. After completing his education he came back to his realm.

According to Kautilya, the Mallas were a Samgha or corporation of which the members called themselves Rājās, just as the Licchavis did, and the commentator Buddhaghosa also calls them Rājās.²⁰ A passage in the Majjima Nikāya²¹ in giving an illustration of Samghas and Ganas, mentions the Licchavis and the Mallas, showing that the Mallas formed a typical example of a Samgha-rājya. The accounts given before have shown that the Mallas of Pāvā and Kusinārā had each a Santhāgāra or Mote-Hall, where all matters, both political as well as religious, were discussed. We have seen that a new council-hall called Ubbhataka had been built by the Mallas of Pāvā but was still fresh and unused when the Buddha visited their city in the course of his peregrinations, and it was there that they invited him to deliver his discourses to them. We have also seen the Mallas assembled and doing business in their Mote-Hall when Ananda went to them with the message of the impending death of the Master; and again, the Mallas assembled in the Santhāgāra to discuss the procedure to be followed in the disposal of the dead body of the Buddha and afterwards to discuss the claims put forward by the various Kshatriya kings and peoples.

It seems that the Mallas were a martial race and were devoted to such manly sports as wrestling.²² It is impossible that the word 'Malla' denoting a wrestler by profession was derived from the tribal name of this brave people.

In the Mahāparinibbāna Suttanta as given in the Dīgha Nikāya we find mention of a set of officers called Malla-Sunisā and Purisas²³ among the Mallas of Kusinārā, of whose functions we are quite in the dark. But Prof. Rhys Davids thinks them to be a sort of subordinate servants.²⁴

Dr. D. R. Bhāndārkar says that the independence of the Mallas as an oligarchical republic appears to have been destroyed by the ambitious Magadhan monarch Ajatasatru and their dominions were annexed to the

empire that was gradually growing up in Magadha.²⁵

The Mallas appear to have been usually on friendly terms with their neighbours, the Licchavis, with whom they had many ties of kinship, though, as was quite inevitable, there were occasional rivalry and jealousy between the two democratic States, as the story of Bandhula shows. One day Bandhula, a Mallian general, who drove his chariot to Vaisālī, the capital of the Licchavis, passed the threshold of Mahāli, a Licchavi, with his wife Mallikā who wanted to go and bathe and drink the water of the tank where the families of the kings used to get water for the ceremonial sprinkling. Mahāli heard the rattling sounds of the chariot and told the Licchavis his apprehension of danger. The Licchavis guarded the tank well, spreading an iron net over it. The Mallian general came down from his chariot, put the guards to flight by means of his sword and burst through the iron net-work and in the tank bathed his wife and gave her water to drink; he then left the place with his wife on the chariot. The guards narrated the event to the Licchavis. The kings of the Licchavis, being angry, informed Mahāli of it. Mahāli asked them not to go further but to return. Notwithstanding his advice, five hundred kings mounting their chariots departed to capture Bandhula, who 'sped a shaft and it struck the heads of all the chariots and passed right through the five hundred kings in the place where the girdle was fastened.' They being wounded followed him. He stopped his chariot and said, "I cannot fight with the dead." He then asked them to loose the girdle of the first man who fell dead before they loosened it. They were asked to go back to their homes and were ordered to instruct their wives and children to make necessary arrangements for their affairs and then drop their armours. They did so and all of them became lifeless.²⁶

Philosophy was much discussed by the Mallas. Serious philosophical problems of Sati (recollection), Samādhi (meditation), Viriya (energy), Saddhā (faith), suffering, the cause of suffering, etc., did not escape their attention as can be seen from the following incidents.

Bhadrakako-gāmani, a Upasaka, went to the Buddha and enquired of the cause of the arising of suffering and overcoming of suffering. Buddha replied that he (Bhadra-

gako) might not believe if the enquiry was exemplified by the past and the future occurrences. So Buddha wanted to instruct him about it by the present happening. The Lord said, "Is there anyone in the Uruvelakappa, who if killed or imprisoned or injured or blamed produces trouble in your mind?" Gāmani replied in the affirmative. The Buddha said, "What is the cause of it? There must be someone here if something be performed, the performance of that act surely produces trouble in your mind". The Lord replied, "The reason of this is that you have attachment towards one and you have not attachment towards the other. Attachment is not the effect of this life but of the past life." The Buddha cleared his doubts as to his existence in the past. He further said, "There is attachment towards mother for the simple reason that he is born in her womb, and for this he is troubled for her disease and death, and thereby it is proved that there is a connection between this life and the next. Attachment is the root of our trouble and the uprooting of it is the uprooting of suffering."²⁷

Living among the Mallas in Uruvelakappa he addressed the Bhikkhus that four senses (Saddhā, Viriya, Sati and Samādhi) can be fully realised by the acquisition of sublime knowledge.²⁸

Shortly before the passing away of the Lord while dwelling at the Sāla-grove of the Mallas at Kusinārā, he advised the Mallian Bhikkhus who were present to act up to the following instruction being ardent and strenuous "Vayadhammā Samkhārā"²⁹ all Samkhāras (confections) are subject to decay].

Before the advent of Jainism and Buddhism the Mallas were followers of the Brahmanical faith. One of their shrines, called Makutabandha to the east of Kusinārā, is mentioned in connection with the death of the Buddha, there his dead-body was carried for cremation. There is, however, no indication of the sort of worship that was performed at this place.

Jainism had found many followers among the Mallas as among the other races of Northern India. The accounts we get in the Buddhist Literature of the schism that appeared in the Jain church after the death of Mahāvira amply prove this. We read in the Dīgha Nikāya that at Pāvā the followers of Nigantha Nātaputta were broken up and

divided after the death of their great Tirthankara. We see from that account that there were both ascetics and lay devotees among these Jainas, because we read that on account of these disputations among the ascetics, "Even the lay disciples of the white robe, who followed Nātaputta, showed themselves shocked, repelled and indignant at the Niganthas."³⁰ These lay Jainas appear from this passage to have been draped in white robes, just as the Svetāmbaras are to the present day. The Buddha as well as Sāriputta, one of his principal disciples, appear to have taken advantage of the schism which seems to have overtaken the Jaina church on the death of their founder, for the propagation of the rival faith. In the Pāsādika Suttanta, it is Cunda, the novice of Pāvā, who brings the news of the death of the great Tirthankara, Mahavīra, to Ananda at Sāmagama in the Malla country, and the latter at once saw the importance of the event and said, "Friend Cunda, this is a worthy subject to bring before the Exalted One. Let's go to him, and tell him about it." They hastened to the Buddha, who delivered a long discourse.³¹

Buddhism appears to have attracted many followers from among the Mallas, some of whom like the venerable Dabba, the Mallian, attained to a high and respectable position among the Brethren. We read in the Cullāvagga,³² "Now, at that time the venerable Dabba, the Mallian, who had realised Arhatship when he was seven years old, had entered into possession of every (spiritual gift), which can be acquired by a disciple; there was nothing left that he ought still to do, nothing left that he ought to gather up of the fruit of his past labour." On account of his virtues, he was appointed after due election by the Buddhist Samgha, the regulator of lodging places and apportioner of rations. He was so successful in the discharge of these duties that required a great deal of patience and tact that he was considered by the Samgha as having miraculous powers. But there were some like the followers of Mettiya and Bhummajaka who grew jealous and set on the Bhikkhuni Mettiyā and Vaddha, the Licchavi, to bring about his fall and expulsion from the Samgha, but their evil intentions were discovered and the venerable Dabba, the Mallian, was exculpated from the charges brought against him.

Khandasumana, reborn in the family of a Malla Rājā at Pāvā, entered the order and acquired sixfold Abhiññā.³³

Once the Buddha was in the country of the Mallas named Uruvelakappa. One day he asked Ananda to stay here and he left the place for Mahāvana to spend the day. While Ananda was staying there, a householder named Tapusso, probably a Mallian, came to him and told him that he was so very merged in enjoyment and sensual pleasures that he was averse to worldly life. He (the householder) further told that even a young man was satisfied with the religion and teachings of the Lord. He asked him the cause of it. Ananda took him to the Buddha while he was spending the day at Mahāvana. Ananda informed the Buddha of it. Buddha said that such a state of things happened with him also before attaining enlightenment. He who has not seen and thought of the evil effect of sensual pleasures and he who has not thought of the fruition of emancipation cannot bend his mind towards emancipation. This is the cause of not being able to make oneself averse to worldly life. Buddha said that when he succeeded in seeing and thinking of the evil effect of sensual pleasures and thinking of the fruition of emancipation, he realised the first stage of meditation. When he realised the first stage, the thinking of enjoyment and of sensual pleasures became an object of malady to him; when he realised the second stage, the first stage appeared a trifle to him, and so on up to the fourth stage. When he realised all the jhānas together with the āyatanas, his mind was bent upon Nirvāna. On account of realising the jhānas together with the āyatanas and the Nirvāna, and thwarting the enjoyment and sensual pleasures, he was successful in becoming foremost in the Deva-brahmā and the Māra worlds amongst the Samanas and the Brāhmanas.³⁴

Roga, the Mallian, asked Ananda whether the Buddha would accept pot-herbs and meal from his hands. Accordingly Ananda asked the Lord whether the presents would be acceptable. The Lord replied in the affirmative. When Roga actually took those presents to him, the Lord told him to hand them over to the Bhikkhus. He did so and the Bhikkhus were satisfied with them. Roga then sat on one side. When the Blessed One finished his meal, he "taught, invited and conversed and gladdened him

with religious discourse." At last Rōga rose from his seat and departed.³⁵

Siha was reborn in the country of the Mallas in the family of a Rājā. As soon as he saw the Buddha, he saluted him and, being attracted, he sat on one side. The Buddha noticing the trend of his mind taught him "the Norm". He entered the Buddhist order and spent his days in the forest, but he could not concentrate. Seeing this, the Master advised him to cherish good Norm within himself and to swiftly renounce that "piled up lease of birth." This advice of the Lord had a beneficial effect on him as he was able to develop insight and acquire saintship.³⁶

The respect and veneration with which the Mallas looked upon the Buddha will appear from the way in which they met him when his last moment was approaching and also from the great liberality and magnificence with which they cremated the corpse, and the care and consideration with which they treated the remains.

1. Anguttara Nikāya, XLII, 4, etc.

2. Dīgha Nikāya, Vol. II, p. 165.

3. 123, S. B. E., XXII, pp. 264-265.

4. Ibid, p. 266.

5. Dialogues of the Buddha, pt. III, p. 201.

6. Dialogues of the Buddha, II, pp. 162-164.

7. Ibid, pp. 181-182.

8. Ibid, pp. 186-187.

9. Dialogues of the Buddha, pt. II, p. 162, foll.

10. Vangavāsī Edition, Vol. I, p. 241, Sabha, Ch. 30, Sloka 3.

11. Ibid, Bhismaparva, Ch. IX, Sloka 46, p. 822.

12. The Invasion of India by Alexander the Great, as described by Arrian, Curtius, Diodoros, Plutarch, and Justin,—by J. W. M'Crindle, p. 140.

13. Cunningham, Ancient Geography, pp. 430-433.

14. V. A. Smith, Early History of India, p. 159, f. n. 5, Pargiter, J. R. A. S., 1913, p. 152.

15. Buddhist India, p. 26.

16. Cullavagga, VII, 1. Vinaya Texts, S. B. E., pt. III, p. 224.

17. "Tasmin eva padese Anupiyam nāme ambavanam atthi tattha sattāham pabbajāsukhena vitiṇaṃetva timsayojanamaggam padasaṃ gantva Rājagāham pāvisi." Jātaka (Fausboll), Vol. I, pp. 65-66.

18. "Evam me sutam ekam samayam Bhagavā Mallikesu viharati Uruvelakappam nāma Mallikānam nigamo." Samyutta Nikāya, pt. V, p. 228.

19. Fausboll, Dhammapada (old edition), p. 211.

20. Dialogues of the Buddha, pt. III, p. 201.

21. Majjhima Nikāya, Vol. I, p. 231.

22. Jātaka (Cowell's edition), Vol. II, p. 65.

23. Dīgha Nikāya, Vol. II, p. 159.

24. Buddhist India, p. 21.

25. Carmichael Lectures, 1918, p. 79.

26. Dhammapada (Fausboll), old edition, pp. 218-220.

27. Samyutta Nikāya, pt. IV, pp. 327-346.

28. Samyutta Nikāya, pt. V, pp. 228-229.

29. Samyutta Nikāya, Vol. I, p. 158.

30. Dialogues of the Buddha, pt. III, p. 203.

31. Dialogues of the Buddha, pt. III, p. 112.

32. Vinaya Texts, pt. III, p. 4, foll.

33. Psalms of the Brethren, p. 90.

34. Anguttara Nikāya, Vol. IV, pp. 438-448.

35. S. B. E., Vol. XVII, p. 139.

36. Psalms of the Brethren, p. 80.

POLICE SYSTEM IN ANCIENT INDIA

BY SANTOSH KUMAR DAS, M.A.

ACCORDING to orthodox Hindu tradition, the origin of Hindu culture and civilisation in all aspects and phases to be found foreshadowed in the Vedas. Whatever may be the intrinsic worth of this theory it seems to be true in respect of the Police system in Ancient India. As a matter of fact, we find that as early as the Vedic age the King was called the protector of the people (Gopa Janasya); for he had to protect the people from dangers within and without. For the protection of the people against outside attacks we hear of strongholds and fortified camps, while for the preservation

of peace within the settlement we find officers like Ugra, Praty-enas, etc., who helped the Grāmani in the maintenance of peace and order in the locality. Ugra occurs in the Brihadāranyaka Upanishad (iv.3.37,38), and according to Max Muller's rendering is a Policeman. Praty-enas is found with Ugra and Sātagrāmani in the Brihadāranyaka Upanishad (iv.3.43,44), clearly denoting an officer of Police. Similarly the word Jivagribha which occurs in the Rig Veda (x.97.11) also means a Policeman. Another higher officer performing functions similar to those of the Grāmani was the Satapati (Lord of the

hundred villages) whose name occurs in a verse of the *Maitrayani Samhita* (iv. 14. 12) and in the *Taittiriya Brāhmaṇa* (ii. 8. 4. 2). A still higher officer possessing similar functions was probably the *Viśpati*, the Lord of a Settlement, who, according to Professor Zimmer, was the Lord of a Canton. Thus we see the time was fast approaching when military necessity would force the Indo-Aryans in the course of their settlement to realise that the hands of the King should be strengthened by substituted civil and criminal jurisdiction of the King for the good old system of *Vairadeya* (war-gold). We also hear of forest-guards, *Vanapa* (*Vedic Index*, II., p. 241) who probably kept watch over the turbulent forest tribes.

The employment of spies even in this early period, was proved by Mr. R. Shamastry in the course of his lectures on the "Evolution of Ancient Hindu Polity" delivered to the Calcutta University. The duty of these spies was not only to find out those who were bent on evil and keep guard over fields and plants (*Rig Veda*, vii. 61. 3) but also to arrest criminals who might commit social and religious wrongs. Thus under their apprehension, Yama rejects the love of his sister Yami (*Ibid*, x. 10. 1-16). We are told that "Varuna's spies sent forth upon their errand, survey the two world halves well-formed and fashioned" (*Ibid*, vii. 87. 3). "They stand not still, they never close their eyelids, those sentinels of gods who wander round us" (*Ibid*, x. 10. 8). And further, "From the wide earth, O Varuna and Mitra, from the great lofty heaven, ye bounteous givers, have set in fields amid the plants your spies who visit every spot and watch unceasing" (*Ibid*, vii. 61. 8). "Send thy spies forward, fleetest in thy motion, be never deceived, the guardian of the people, from him who near or far is bent on evil and let no trouble sent from thee overcome us" (*Ibid*, iv. 4. 3).

Coming to the age of the epics and the Code of Manu, we know that whatever may be the date of their composition, their older parts describe the condition of the country in the latter part of the Brāhmaṇa age. Spies are frequently referred to in the *Sabhā Parva*, Chapter 5 and *Sānti Parva*, Chapters 58, 59 and 68. In Chapter 87 of *Sānti Parva* we are told that the King should appoint a Lord over each village as well as over ten, twenty, hundred and thousand villages; and each of these officers should inform his immediate superior officer of the crimes

committed within his jurisdiction. Again in Chapter 69 of *Sānti Parva* it is laid down that forts, frontiers of the kingdom, public parks, private groves, resting places, places of pilgrimage and Royal palaces should be garrisoned by troops, while spies should be employed for keeping watch over the conduct of all townsfolk and village people, specially of ministers, generals, royal princes and courtiers.

All these rules we find elaborated in Manu, Chapter VIII, slokas 114 to 117:—"Let him (the king) place a company of soldiers commanded (by a trustworthy officer) in the midst of two, three, five or hundred villages (to be) a protection of the kingdom." The Commentator Govindaraja states that the pickets mentioned here are the so-called *Sthānakas*, the *Thānās* of modern India. "Let him appoint a Lord over each village as well as lords of ten villages, lords of twenty, lords of a hundred, and lords of a thousand. The lord of one village shall himself inform the lord of ten villages of the crimes committed in his village and the ruler of ten (shall make his report) to the ruler of twenty. But the ruler of twenty shall report all such matters to the lord of hundred and the lord of a hundred shall himself give information to the lord of a thousand." These officers were helped by the spies and police in the detection of criminals: "Let the king, who sees everything through his spies, discover the two sorts of thieves who deprive others of their property, both those who show themselves openly and those who lie concealed." (Manu, Chapter IX, sloka 256.)

"Having detected them by means of trustworthy persons who disguising themselves (pretend) to follow the same occupations and by means of spies wearing various disguises he must cause them to be instigated (to commit offences) and bring them into his power." (*Ibid*, sloka 26). It is further laid down that assembly houses, where water is distributed or cakes are sold, brothels, taverns and victualler's shops, cross-roads, well-known trees, festive assemblies, playhouses, concert-rooms, old gardens, forests, the shops of artisans, empty dwellings, natural and artificial groves—these and the like places the king shall cause to be guarded by companies of soldiers both stationary and patrolling, and by spies, in order to keep away

thieves (Manu, Chapter ix, Sloka 264 to 266).

In the Buddhist age we find, "the Koliyan Central Authorities were served by a special body of peons or police, distinguished as by kind of uniform, from which they took their name, by a special headdress. These particular men had a bad reputation for extortion and violence. The Mallas had similar officials and it is not improbable that each of the clans had a somewhat similar set of subordinate servants" (Rhys David's *Buddhist India*, page 21). Again we find a strong police-guard being posted near the sacred tank of the Lichchhavis in Vaisāli in order to prevent anyone from taking water from it, because its water was only used in sprinkling the heads of Lichchhavi Kumaras, while being crowned. There is also a reference to forest-police who escorted traders, in *Jataka II*, 335. We hear further of voluntary police who let themselves out in bands to protect caravans against robbers on the way (*J.R.A.S.* 1901, p. 866). And, what is more, we find in *Vinaya* (1.75) a reference to the "Black Book" of the police, where we are told that a criminal who had been written up in the King's porch (as we should say who was wanted by the police) was not to be received into the order.

Next comes the period of the Maurya Empire. It was during this time that the police administration was reduced to a system through the efforts of Kautilya and his master Chandra Gupta-Maurya. When the bug-bear of external danger disappeared from the political horizon of ancient India, these two staunch imperialists addressed themselves to the task of setting the internal machinery of Government in order and succeeded in establishing a system of Centralised Government in which the police played a prominent part. The whole Empire was divided into four provinces, each under a viceroy. Each of these provinces were again divided into four districts—each under a *Sthānika*, a resident district officer [*Arthashastra* (Sham-sastry's Eng. trans.), p. 179] who was subordinate to the *Samāhartā* or the Collector-General. The latter, roughly speaking, combined in his person the functions of both the Home Member and Revenue Member of the present Government of India. Under the *Sthānika* was the *Gopa* who had charge of five or ten villages (*Ibid*, p. 178), the lowest administrative officer being the headman of a

village or *Grāmani*. At the head of the Police administration was a board with the Collector-General as its President and three *Pradeshtārah* or Commissioners appointed by him as its members (*Artha.*, pp. 253, 179). This board was specially entrusted with the work of removal of thorns and performed functions similar to those of the modern C. I. D. It had in its service a host of spies and various other minor officials who, disguised as ascetics, travellers, lunatics, bards, astrologers, dancers and hotel-keepers, detected men found to be of foul living (*Artha.*, p. 265), robbers (*Ibid*, p. 268), men engaged in witchcraft (*Ibid*, p. 266), manufacturer of counterfeit coins (*Ibid*, p. 266), youths of criminal tendency (*Ibid*, p. 267) and apprehended criminals in the very act of committing offence (*Ibid*, Bk. iv. ch. 6).

The frontiers of the kingdom were placed under boundary guards who were called *Antapala* (*Artha.*, p. 52). They shall take away the weapons and armour possessed by caravans unless the latter are provided with a pass-port to travel with the same (*Ibid*, p. 310).

We are further told that in places where altars are situated or where four roads meet, in ancient ruins, in the vicinity of tanks, rivers and bathing places, in places of pilgrimage, desert-tracts, mountains and thick-grown forests, spies under the guise of old and notorious thieves with their student-bands shall ascertain the causes of arrival and departure and halt of thieves, enemies and persons of undue bravery (*Artha.*, p. 180).

The work of local police was entrusted to officers like the *Chorarajjuka* (*Artha.*, p. 293), the *Grāmani* (*Ibid*, p. 218), *Nāgaraka* (*Ibid*, p. 185), *Gopa* and the *Sthānika* (*Ibid*, p. 181). With the help of spies, these officers kept a strict watch over criminal tribes (*Artha.*, p. 268), low caste people, and persons carrying on traffic in arms, wines,—as also courtesans, hotel-keepers, grog-shops, etc. They also found out the causes of immigration and emigration of persons of migratory habit, the arrival and departure of men and women of condemnable character as well as the movement of foreign spies (*Artha.*, p. 179). Even managers of charitable institutions had to send information (to *Gopa* or *Sthānika*) as to heretics (*Pashanda*) and travellers arriving to reside therein. While artisans and other handicraftsmen, merchants, vinters, sellers of cooked flesh and cooked rice as

well as prostitutes may allow any other persons to reside with them only on their own responsibility (Ibid, p. 181). And what is more, masters of houses had to make a report of strangers arriving at or departing from their houses; otherwise they shall be guilty of the offence committed during that night. Even during safe nights, i.e., nights when no theft, etc., seem to have been committed they shall be fined three panas (for not making such a report) (Artha., p. 182). The Nāgaraka or the officer in charge of the city made daily inspection of reservoirs of water, of roads, of hidden passages for going out of the city, of forts, of fort-walls and other defensive works. He was to punish those who moved in the vicinity of royal buildings or ascended the defensive fortifications of the capital (Ibid, p. 185). The interval between 6 nalikas ($2\frac{2}{3}$ hours) after the fall of night and 6 nalikas before the dawn shall be the period when a trumpet should be sounded prohibiting the movement of the people in the city (Artha., p. 184).

These officers were helped by (1) the Mudrādhyaaksha who issued passports for entering into (or going out of) the kingdom (Artha., p. 176); (2) the Vivitādhyaaksha (or the superintendent of pasture lands) and his subordinates who examined these passports (Ibid, p. 177), one of his duties was to inform the villagers and to warn them in case of approach of band of robbers or criminals by bonfires, by drums or other instruments or by sending carrier pigeons (Artha., p. 177); (3) the Nāvadhyaaksha and his subordinates who apprehended suspicious persons travelling in suspicious circumstances at ferries (Artha., p. 158). These officers also seem to have performed functions similar to those of the modern River-police and Coast-police. As for instance, they did not allow fording or crossing the river (without their permission) even at the usual time and place. Similarly pirate ships, vessels that are bound for the country of an enemy as well as those who have violated the customs and rules in force in port towns were liable to be destroyed by them (Artha., p. 157).

Besides there was an elaborate system of espionage to help these officers in the detection of real criminals. The machinery of this Spy system was as follows:—

1. There were those who kept watch over the private conduct of royal officers by

employing themselves in their service, there were others—the Fiery spies who espied their public character (Artha., p. 23).

2. The second group consisted of those—the Classmate spies—who carried the information thus gathered by the first to the institute of espionage; for if the first group were themselves to carry the news, it might well rouse the suspicion of their masters (Ibid, p. 23).

3. There were those who were under the direct employ of the Headquarters for corroborating the evidence thus gathered through the two agencies (Ibid, p. 24). Action was taken only when the information thus received through these three different sources was exactly of the same version. If the three agencies differ, the spies concerned shall either be punished in secret or dismissed. Among the means of conveying information to the Headquarters we find cipher writing resorted to by the spies (Artha., p. 24).

There were also employed female spies who included (1) the mendicant women who were generally employed in the simple work of carrying information to the institute of espionage (Artha., p. 24), (2) poor Brahmin widows who were naturally very clever and were employed in watching the private conduct of the Mahāmātrakulāni by frequenting their residences (Artha., p. 23), (3) the courtesans who were kept under official supervision (Artha., p. 153). Under the guise of chaste women they may cause themselves to be enamoured of persons who are seditious. No sooner are the seditious persons seen within the abode of these female spies than they shall be seized and their property confiscated to government (Artha., p. 305).

Despite these stringent police arrangements there were sufficient safeguards against undue arrest and detention. Thus it is laid down that three days after the commission of a crime no suspected person shall be arrested in as much as there is no room for questions unless there is strong evidence to bring home the charge. Again persons who charge an innocent man with theft shall themselves be liable to the punishment for theft. Further, when a person accused of theft proves in defence the complainant's enmity or hatred towards himself he shall be acquitted (Artha., p. 276). Similarly those watchmen who stop whomsoever they ought not to stop or do not stop whomsoever they ought to stop shall be punished with twice

the amount of fine levied for untimely movement in the city (Artha., p. 184). It is further laid down that when the Superintendent of Jails puts any person in lock-up (Chārak) without declaring the grounds of provocation, he shall be fined 24 Panas; when he subjects any person to unjust torture he shall be fined 48 Panas (Artha., p. 282).

Last but not the least, we shall bear in mind that all these officers were personally liable to make good the loss which the people suffered in case of their failure to apprehend the real criminals. Thus in case of theft or loss of merchandise in a village the headman was to make good the loss; if the theft or loss occurred in the intervening places between any two villages, the superintendent of pasture lands shall be liable. If there are no pasture lands in such places, the officer called Chorarajjuka shall make good the loss. If the theft or loss occurs in such parts of the country as are not provided even with such a security (a Chorarajjuka) the people in the boundaries of the places shall contribute to make up the loss. If there are no people in the boundaries, the people of five or ten villages of the neighbourhood shall make up the loss (Artha., p. 293. Cf. Ibid, p. 138). Even the king did not escape the liability. Kautilya says: "Whatever of the property of citizens robbed by thieves the King cannot recover, shall be made good from his own pocket" (Artha., p. 241). Thus the idea was that if any person suffered from disorder and lawlessness it was because the King was remiss in the performance of his duties and therefore ought to expiate in the above manner for the loss suffered by the individual in consequence of his neglect of duty. This idea still exists in a certain form in modern civilised Governments where offences like theft, robbery, murder, etc., are classed under offences against the State. But the idea of making good from the State-coffer, the loss suffered by any individual in consequence of theft and robbery was probably unique among the Indo-Aryans only.

This account of the Maurya police-system is partly corroborated by Megasthenes as quoted by Strabo (XV. 148). In Fragment XXXII we are told of "the overseers to whom is assigned the duty of watching all that goes on and making reports secretly to the king. Some are entrusted with the inspection of the city and others with that of the army. The former employ as their co-adjutors the

courtesans of the city and the latter the courtesans of the Camp. The ablest and most trustworthy men are appointed to fill these offices" (McCrindle, p. 85). According to Arrian similar officers were employed by the governments of monarchical as well as non-monarchical states of the period. And, what is more, Arrian's informants assured him that the reports sent in were always true; though Mr. V. A. Smith doubts the strict accuracy of this statement.

Asoka inherited this system of secret report as is evident from Rock Edict VI where he says "At all hours and in all places whether I am dining or in the ladies' apartment, in my bed room or in my closet, in my carriage or in the palace gardens, the official reporters (Pativedaka) should report to me on the people's business and I am ready to do the people's business in all places." Again the agents (Pulisa) mentioned in Pillar Edicts I, IV, and VII, and in the Provincial's Edict are according to some scholars identical with the Pativedaka already mentioned, while the Amtamahāmāta or Warden of the Marches were high officers guarding the frontiers (Pillar Edict I).

We do not know how far this Maurya Police system was imitated by the Andhras and Kushans in their dominions, but from the inscriptions of the Guptas we find that their Empire was divided into Desha, Visaya, Bhakti (the lowest unit being the village) under officers bearing the title of Gostrin, Visayapati, Kumārāmātyas, etc., who probably performed both administrative and police duties. A probable picture of the police system of this period is preserved in Yajñavalkya, I, 337 and Vishnu, III, 7 to 15, which is but a prototype of what is described in Manu, Chap. VII, slokas 114-117, already quoted. In Sukraniti and in Kāmandakaniti, I, 224, we find constant references to police guards and in Vishnu, III, 66-67, we are told of the liability of the police officers to make good the loss in case of failure to apprehend real criminals. Agni Purana says to the same effect (ccxxiii): "The king should make good to the owner the price of an article stolen by a thief and on such an occasion the king shall reimburse himself out of the salaries of his police officers." In the Pravesaka to the sixth act of Sakuntalam, we find two police-men (जातुकचकौ) acting under the superintendent

of the city police who was also the brother-in-law of king Dushmanta, and getting hold of two fishermen with a diamond ring which they recognised to be the signet ring of the king. In *Mrichchhakatika* Act I, we hear of night watch by the police, the establishment of *Gulmas* (police outposts) and the examination of carriages by the police as in the case of *Charudatta's* cart.

But if we are to believe in the account of foreign travellers of this period, then we must acknowledge that the police system was fast

becoming looser with the beginning of the decline of Gupta power. Fa-Hian says that there was no longer the rigid passport system which was prevalent in earlier times—people now can go whenever and wherever they like; we are told that even in the reign of Chandra Gupta II, criminal tribes were living in the outskirts of the capital city. Similarly Hiuen Tsang who visited India during the reign of Harshabardhan speaks of the criminal laws being mild and the roads as insecure.

LETTERS FROM ABROAD

BY RABINDRANATH TAGORE.

London, April 10, 1921.

I AM glad to be in England again. It is a different atmosphere here than that of America, where the gravitation of dollars pulls everything down and presses everything flat on the earth. One of the first men whom I happened to meet here was H. W. Nevins; and I felt that soul was alive in this country which had produced such a man as him!

A land should be judged by its best products, and I have no hesitation in saying that the best Englishmen are the best specimens of humanity.

With all our grievances against the English nation; I cannot help loving your country, which has given me some of my dearest friends. I am intensely glad of this fact, for it is hateful to hate. Just as a General tries, for his tactics, to attract a whole army of men into a cul-de-sac, in order to demolish them, our feeling of anger generalises the whole people of a country, in order mentally to give them a crushing blow on a tremendously big scale.

Things that are happening in Ireland are ugly. The political lies, that are accompanying them, are stupendous, and in retaliation our anger seeks a victim adequately big; and we readily incrimi-

nate the whole people of England, though we know what a great number of Englishmen feel shame and sorrow for these brutalities quite as keenly as any disinterested outsiders.

The fact that such a great proportion of people here—whose interest in keeping Ireland tied to the British Empire is so vital,—can feel so keenly the tyranny inflicted on the Irish people, proves the inherent love of justice that thrives in the heart of this country in spite of all aberrations. The saving of a people depends upon the noble personalities holding up the moral tradition high above the floods of iniquities that occasionally deluge the land.

Edmund Burke proves the greatness of Great Britain in spite of Warren Hastings; and we are grateful to Mahatma Gandhi for giving India the opportunity to prove that her faith in the Divine Spirit in man is alive still,—in spite of a great deal of materialism in our religions, as they are practised, and a spirit of exclusiveness in our social system.

The fact is, that the best in all countries find affinity with one another. The fact displays its differences,—but the fire is one. When that fire comes before my vision in this country I recognise it as the same thing which lights our path in India

and illuminates our house. Let us seek that fire and know that whenever the spirit of separation is supreme, there reigns darkness. But with the realisation of unity comes truth and light. When we ignite our lamps, we at once send response to the eternal lights of heaven. You yourself are a bearer of a lamp from your own land, and let me in response light my own lamp with love for the great humanity revealed in your country.

* *

(The following letter was in answer to a lady who had complained that the poet had appeared to give vent to a feeling of anger against the British people in one of his lectures.)

London, April 12.

Dear Madam, I received your letter late that morning and was sorry to learn that you had come to this hotel while I was engaged.

It is not unlikely that some unsuspected remnant of race-consciousness in your mind made you imagine that I gave vent to my feeling of anger against the British people in my lecture you allude to in your letter. The fact is I deeply feel for all the races who are being insulted and injured by the ruthless spirit of exploitation of the powerful nations belonging to the West or the East. I feel as much for the Negroes, brutally lynched in America often for economic reasons, and Koreans who are the latest victims of the Japanese imperialism as for any wrongs done to the helpless multitude of my own country. I feel certain that Christ, were he living at the present day, would have been angry with the nations who attempt to thrive upon the life-blood of their victim races, just as he was with those who defiled God's Temple with their unholy presence and profession. Surely he would have taken upon himself the chastisement of these miscreants, especially when those who professed to be his disciples, whose ostensible vocation was to preach peace and brotherhood of man, either kept a discreet silence whenever man's history waited for a voice of judgment or showed signs of virulence against the weak and

the down-trodden greatly surpassing that of men whose profession it was blindly to kill human beings.

On the other hand, though I sometimes congratulate myself for my own freedom from race-consciousness, very likely a sufficient amount of it is lingering in my subconscious mind making itself evident to outsiders in my writings through special emphasis of pride at some great thoughts or good deeds of India, or special emphasis of indignation at any unjust suffering or humiliation she is made to undergo. I hope that I can claim forgiveness for this weakness considering that I never try to condone any wrongs done by my own countrymen against others belonging to different communities from ours. If you want to know something of my attitude of mind about this I recommend you my novel translated into English under the title of "Home and the World."

* *

London, April 16, 1921.

I am leaving London today in an aeroplane for Paris. My appeal for an International University at Shantiniketan, to be called Viswa-Bharati, has met with a hearty response in England. I have just time to send you these very few words before I leave England. As I shall be travelling about from place to place, it is possible that I shall not be able to write to you for some time—anyhow, the posting of my letters to you will be somewhat irregular.

* *

Autour du Monde, Paris,
April 18, 1921.

I have come back to the domain of dust from my short aeroplane career in the mid-air, when my namesake from the high heaven, the Sun,* shed upon me his smile of amused tenderness, and some vagabond clouds of the April sky seemed to wonder in their minds, if I were about to join their ranks.

I am not going to stay in Paris more

* Referring to his name Rabi, which means the Sun.

than a week this time ; for I must finish my Continental tour by the end of May and prepare for my return voyage to India. The days of my exile seem to be gaining in weight as they are approaching their end ; and I wish I had a relay of minds so that I could charge them whenever they become exhausted. Having only one in my possession, I had to be merciless toward it, even when it lacked the food to which it had been accustomed. The result is, that it is beginning to doubt, almost to hate, the idea† which it is made to carry through a rugged and tortuous path.

Whenever I find time and sit alone before the window, I gravely nod my head and say to myself in a sad voice : "Those who have been born foolish can gladden the heart of God only when they have the freedom of solitariness and can spread their idle wings in the air and flit and hum for nothing at all. You, poet, are one such creature,—you have to be alone to fulfil your nature. What is all this that you are planning ? Must you guide the multitude and work with them for the building of an Institution ?"

All through my life, I have ever worked alone ; for my life and my work have been one. I am like the tree, which builds up its timber by its own living process ; and therefore it needs leisure and space, sunlight and air,—and not bricks and mortar, masons and the civil engineer.

All my works have their roots in my dreams. But an International University needs a foundation, and not roots. It needs to be solidly built upon international boards and committees and funds contributed by men of prudence and foresight. Foresight is a gift which I wholly lack. I may have some insight, but no foresight at all. Foresight has the power of calculation : insight has the power of vision. He may have faith in insight to whom it belongs ; and therefore he is not afraid of making mistakes or even of apparent failures. But foresight is

impatient of all deficiencies. It constantly dwells on the possibilities of mistakes, only because it has not the vision of the whole. Therefore its plans are mostly solid and inflexible.

In the establishment of the International University, the foresight of the experienced will never forsake me ; it will go straight to the helm and take charge ; and only then the prudent who give money and the wise who give advice will be satisfied. But where will remain the place for foolish and the irresponsible ?

The whole thing will have to be established on a permanent basis ; but this so-called permanence is only bought at the cost of life and freedom. The cage is permanent, not the nest. And yet all that is truly permanent has to pass through an endless series of impermanencies. The spring flowers are permanent, because they know how to die. The temple made of stone cannot make truce with death by accepting it. Proud of its bricks and mortar, it constantly opposes death, till it is defeated in the end.

Our Shantiniketan depends for its permanence upon life. But an International University tries to build its permanence with the help of rules and regulations. But—

Never mind ! Let me forget it for a moment. Possibly I am exaggerating. The reason is, the day is full of gloom. It has been snowing and raining ; the road is muddy ; and I am home-sick.

I am going to read in the hall of the Sorbonne University my paper on the 'Forest Hermitage'. They asked me for a summary, which they will circulate among the members. I enclose a copy of it which I have given to them for circulation. From Paris I have decided to go to Spain next week,—do you not envy me ?

NOTES OF LECTURE.

From the beginning of their history, Western races have had to deal with nature as their antagonist. This fact has emphasised in their mind the domestic aspect of truth, the eternal conflict between good and evil. Thus it has kept up the spirit of fight in the heart of their civilisa-

† That is to say, the idea of an International University.

tion. They seek victory and cultivate power.

The environment in which the Aryan immigrants found themselves in India was that of the forest. The forest, unlike the desert, or rock, or sea, is living: it gives shelter and nourishment to life. In such surroundings, the ancient forest dwellers of India realised the spirit of harmony with the universe and emphasised in their minds the monistic aspect of Truth. They sought the realisation of their soul through union with all.

The spirit of fight and the spirit of harmony both have their importance in the scheme of things. For making a musical instrument, the obduracy of materials has to be forced to yield to the purpose of the instrument maker. But music itself is a revelation of beauty, it is not an outcome of fight: it springs from an inner realisation of harmony. The musical instrument and the music both have their own importance for humanity.

The civilisation that fights and conquers for Man, and the civilisation that realises for him the fundamental unity in the depth of existence, are complementary to each other. When they join hands, human nature finds its balance; and its pursuits, through their rugged paths, attain their ultimate meaning in an ideal of perfection.

* *

Autour du Monde, Paris,
April 21, 1921.

The letters from India this week have not reached me though long overdue. There was a squall in the Mediterranean Sea, and the mail bags have been damaged by the sea water. So there is a chance of my letters not coming at all, and it may become a Lent week for me. Your letters have been a never-failing source of sustenance for my mind all through my days of exile,—and you have been so generously lavish in your supply.

Tomorrow I am going to start on a tour in Switzerland, Germany, Denmark, Norway, and Sweden. I feel sure of the welcome awaiting me in those countries. I cannot imagine how I could have meri-

ted so great a reward. I feel that I am being greatly overpaid for my service, and one day I shall be called upon to refund the excess, and a great deal more!

My idea of the International University, or Vishwa-Bharati, found a strong response in England. There was a proposal made to form a Board of Trustees to help me in my work. But it is needless to assure you that I am not going to allow my Institution to be tied to the tow-boat of any official body. I know it would have saved me from a great deal of trouble and opposition. But when, by some artificial protection, we save ourselves from trouble in the beginning, it crops up in a worse form in the end.

My letters will grow more and more irregular till they meet their Nirvana in our meeting at Santiniketan.

* *

Autour du Monde, Paris,
April 24, 1921.

When I sent my appeal for an International Institution to the Western People I made use of the word 'University' for the sake of convenience. But that word has not only an inner meaning, but also outer association in the minds of those who use it; and that fact tortures my idea into its own rigid shape. It is unfortunate.

I should not allow my idea to be pinned to a word for a foreign museum, like a dead butterfly. It must be known, not by a deposition, but by its own life growth.

I saved my Santiniketan School from being trampled into smoothness by the steam roller of the Education Department. My school is poor in resources and equipment, but it has the wealth of truth in it, which no money can ever buy; and I am proud of the fact that it is not a machine-made article perfectly modelled in a workshop,—it is our very own.

If we must have a University, it should spring from our own life and be maintained by our own life. Someone may say that such freedom is dangerous, and that a machine will help to lessen our personal responsibility and make things easy for us. Yes! Life has its risks, and freedom has its responsibility; and yet they are prefer-

able on account of their own immense value, and not for any other ulterior results.

So long I have been able to retain my perfect independence and self-respect because I had faith in my own resources and proudly worked within their sovereign limits. My bird must still retain its freedom of wings and not be tamed into a sumptuous nonentity by any controlling agency outside its own living organism. I know that the idea of an International University is complex, but I must make it simple in my own way. I shall be content if it attracts round it men who have neither name nor fame nor worldly means but who have the mind and the faith; who are to create a great future with their dreams.

Very likely, I shall never be able to work with a Board of Trustees, influential and

highly respectable,—for I am vagabond at heart. But the powerful people of the world, the lords of the earth, make it difficult for me to carry out my work. I know it and I have had experience of it in connexion with Santiniketan. But am I afraid of failure? No. I am only afraid of being tempted away from truth, in pursuit of success. The temptation assaults me occasionally; but it comes from the outside atmosphere. My own abiding faith is in life and light and freedom. And my prayer is :—

“Lead me from the unreal to Truth.”

This letter of mine is to let you know that I free myself from the bondage of help, and go back to join the great ‘Brotherhood of the Tramps’, who seem helpless, but are recruited by God for His own army.

THE BACKGROUND OF THE LABOR PROBLEM

BY DR. RAJANI KANTA DAS, M.A., M. SC., PH.D., LECTURER
ON FOREIGN TRADE, NEW YORK UNIVERSITY.

INDIA is a country of extensive territories, diverse physical features, various climates, and fertile soils. She possesses abundant supplies of mineral, vegetable, and animal resources. In this land of immense potential wealth, about one-fifth of the human race lives in extreme poverty and degradation. While the national income, per capita, in the United States is £72, in Great Britain £50, in Canada £40, in France £38, in Germany £30, in Italy £23, in Japan £6,* in India, it is only £2.† Thus India, once a land of fabulous wealth, is to-day the poorest country in the world. The problem of the majority of the people is not how to live comfortably and respectably, but how to live at all.

There are several causes assigned for this

condition the systematic destruction of the indigenous industries of the country during the regime of the East India Company; the rack-renting of the ryots, which sometimes amounts to a half or more of the produce of the land; the annual drain upon India of about £35,000,000 a year, which goes out to Great Britain as the “Home Charges”, and for which there is no return; and the increase in the population beyond the limit of productivity of the country.

The fundamental reason of India's poverty lies still deeper. Although it is true that population has a tendency to increase faster than the supply of food, India has not yet reached that stage where she is unable to produce enough for the welfare of her people. The truth is, that while the population has grown enormously, the method of using her immense natural resources has not changed to any appreciable degree. The power of productivity has not kept pace with the

* The Journal of the Royal Statistical Society, July 1919, p. 491.

† Some authorities put it at a pound and a half.

growth of her population. India has grown in population but not in industrial efficiency. It is, therefore, the industrial inefficiency of India, i.e., the lack of power to utilize all natural resources most economically, which is the real cause of her poverty.

INDUSTRIAL ASPECTS.

This is an age of world economy. The facilities for communication have brought all the regions of the world into one common market. No geographical distance or economic barrier can keep a country away from this international market. A country that cannot compete with others in the international economy, must remain poor.

Just as with the growth of national economy, those classes of people which have not been able to acquire efficiency in the modern system of production have become relatively poor, so, with the rise of international economy, those nations which have not adopted modern industrialism and acquired efficiency in the modern productive system, have remained poor and have become even poorer.

Inefficiency is noticeable in every department of the productive system of India. The prevailing systems of utilizing her vast resources are still old and antiquated. Farms are operated with old tools and implements of a kind which have been in use for thousands of years. Scientific agriculture is practically unknown. The domestic system is still the chief method of supplying manufactured goods. Thus, with obsolete implements and antiquated systems, Indian farmers and artisans, have to compete with American and British farmers and artisans who are equipped with the knowledge of the latest scientific discoveries and machinery of up-to-date invention. In other words, India exchanges her rough and unskilled labour for the skilled and efficient labour of Europe, America and Japan, and is, therefore, at a disadvantage in the international market.

The only solution for India's problem of poverty lies in the modernization of her industries. Barring the problem of self-government and public education, no question in India is more important to-day than that of adopting the modern system of production, especially the factory system, which has already had its beginning, but which as yet has not made much headway due in part at least to lack of support and encouragement by the

government. For the success of the factory system, India must devote her energy wholeheartedly to the application of science and invention to the productive processes.

The factory system has no necessary relation with capitalism which is the cause of several complex labour problems. The factory system resulted from the application of mechanical power and the use of machinery to the productive process, and was made possible through the discoveries and inventions in the latter part of the 18th century. It was the time when the strict regulation of industries by the State, under mercantilism, completely fell into disfavour and the theory of *laissez faire*, the doctrine of individualism and of individual initiative, was in full swing in England and France. The factory system was thus naturally taken hold of by individuals. Had the discoveries and inventions been made a century before, it is doubtful if the factory system would have come so completely under the domination of the capitalistic class. It may be true that the factory system grew much more rapidly under private initiative than would have been possible under State ownership. State ownership is not an unmixed good, but a stricter control of the factory system by the State would have avoided, or at least diminished, the seriousness of some of the labour problems of to-day. The relationship between the factory system and capitalism is historical and accidental rather than essential and organic. The latter is a question of ownership, while the former is one of production. Capitalism may be modified or may be altogether discarded in favour of some other method of ownership, but the factory system of production has evolved as an economic process through the gradual conquest of nature by man, and, as such, it is bound to remain as the most efficient system of production known up to this time.

The economic soundness of the factory system in India cannot be questioned. Of all the essential factors for the success of the factory system, coal and iron are the most important; the former giving power and the latter supplying material for machinery. The coal mines in India are only fairly promising, but the possibility of deriving power from water resources has been well ascertained. The production of iron and steel within the country has also become a reality. Through a proper system of banking, a vast amount of

capital can be raised within the country. All the capital invested in the cotton industry has been raised within the country. Regarding the proximity to the supply of raw materials and the presence of a market for finished products, India has an unrivalled opportunity. There is also an abundant supply of labour, although education and training are needed to make it efficient.

Not less significant are some of the social effects of the factory system, which have been the most important factors in the development of Europe and America. That it would bring similar results in India, can be safely assumed. Even in a short period, it has brought several innovations in the social life in certain sections of the country. First, it has dignified labour which was degraded through the caste system. Second, it has undermined the caste system itself, and persons of different castes are now found engaged in the same kind of work. Third, it has shown signs of disintegrating the joint family system which permits several persons to live upon the earnings of one member. Fourth, it has broken down the isolation and self-sufficiency of the village, which is among the chief causes of the backwardness of India. Fifth, it has raised the social position of thousands of women by giving them an economic status. Lastly, it has broadened the minds of the labourers by mobilizing them from the country to the city, socialized them by bringing them into close contact with one another, energized them by adapting them to the modern industrial system, and thus made them more alert, intensive and active. A system so pregnant with social and economic benefit to the country in general, and on factory labourers in particular, should, on no account, be checked in the process of its growth.

India should not only develop the factory system for the most economic utilization of her resources, but she should also determine the lines of industrial development which are most advantageous to her, both for domestic and foreign markets.

Like an individual, a nation has to find out how it can produce the greatest amount in value with the least expenditure of time and energy, or in other words, how to become industrially efficient.

Industrial development in India cannot be the same as that in Europe and America. There are several reasons why the nature

of industrial efficiency will, therefore, be different from that of any other country.

First, the difference in natural resources will give rise to a difference in the nature of industries and, consequently, of industrial efficiency.

Second, owing to the sub-tropical climate, intensive physical labor is not possible in India to the extent that it is in the regions of colder climate. It will be more economical, therefore, for India to acquire efficiency in those industries which require more of mental labor than of physical. Work of artistic value will give India a strategic vantage in the international market.

Third, the resources of India are limited in comparison with the population. In order to be successful economically, India should devote more labor per unit of resources than most of the other countries. In other words, India must sell highly finished products instead of raw materials.

Fourth, it is the national tradition of the people, especially of the artisan class, to produce artistic goods such as shawls, muslins, and jewelry and carved ivory. High-class workmanship has become the social inheritance of India, and although it has been much discouraged, it still remains the national genius and must be revived. There lies the natural line of development for India's manufacturing industries, especially as far as manufacturing for the foreign market is concerned.

All these elements will make India industrially different from the rest of the world. It is the duty both of Society and the State, to outline the lines of India's industrial development and to impart education and training along those lines so that India may be efficient in the full utilization of her resources on the one hand, and hold an advantageous position in the international market on the other.

SOCIAL ASPECTS.

One of the cardinal principles of Hindu religion is the belief in an infinite Being, of which this visible world is only a manifestation. It is the duty of every man to realize this entity either in this life or in the next, by the practice of self-renunciation. Misery and sorrow arise from the lower desires of man. The way to real happiness lies in the elimination of those desires. This doctrine

has profoundly influenced the social and industrial life of the people.

First, it has turned the mind away from the material to the spiritual, from the natural to the supernatural, from the real to the ideal, from the concrete to the abstract, from the external to the internal.

Second, while it has helped a few persons to attain the highest type of manhood, it has also checked the mental growth of many by placing before them an ideal far too high for attainment by ordinary people. Thus while Hindu civilization has helped to glorify the few, it has tended to fossilize the many.

Third, by over-emphasizing the happiness of the after-life and the attainment of this happiness through self-renunciation, it has tabooed most of the pleasures of the flesh, and has placed, as its goal, the fewness rather than the multiplicity of wants, which is the most important incentive to economic activities and industrial development.

Fourth, by constantly turning the attention toward the inner struggle between desires and ideals, it has restricted the scope of the external struggle between man and nature, which stimulates man to conquer nature and acquire wealth.

Fifth, the doctrine of *Karma*, which is a part of the Hindu religion, has degenerated into fatalism and has its worst effect upon the common people. The feeling that the sorrow and happiness in this life are largely determined by the deeds of a former life takes away a good part of the initiative for planning and developing any remedial measures in case of any catastrophe. The majority of the people are prone to resign themselves to the course of events. The doctrine has failed to stimulate the people to turn failure into success.

While the teaching of the Hindu religion has made the after-life, and not this world, the focus of attention, the social organization and the customs and manners have also stood in the way of industrial progress. The caste system has hindered the free movement of the people and the free choice of their occupations. The joint-family system has made even distant relatives depend upon the earnings of one of their members. The system of early marriages made young men take care of families when they ought to be cultivating the

spirit of adventure and enterprise, and has compelled young women to bear the burden of gestation and lactation when they ought to be devoting themselves to the acquisition of general culture and industrial efficiency. The *Zenana* system, by which women have been excluded from all social intercourse in several provinces, has also limited their industrial activities.

For the development of modern industrialism and for the achievement of industrial efficiency, India must reorganize her society. Social efficiency is, in fact, the background of industrial efficiency, which is merely the expression of the social life in the satisfaction of its material desires, and is inseparably connected with the traditions and institutions of the country. A new philosophy of life must be propounded in order to create a new social attitude, and to adapt the nation to the world's new conditions. India must realize, first, that the golden age was not in the past, but is in the future. Second, the aim of life is not to be happy in the world to come, but to achieve a richer and nobler expression in this world. Third, the destiny of man is not influenced by some mysterious power but by social and physical laws and by the discoveries and inventions of man in his present life. Fourth, although the laws of nature are inevitable and inalienable, they can be controlled and directed by human intelligence and can be utilized by man for human purposes. Fifth, an industry is a means not only to the satisfaction of material wants, but also to the development of character and the realization of self.

This philosophic reconstruction should be supplemented by a re-organization of the social institutions so that men and women can easily choose their occupations irrespective of caste and creed. In addition to all these, a system of general and vocational education should be introduced, not only for children, but for young persons as well. In a word, society must be more efficiently organized so that it may form a solid foundation for the development of industrial efficiency.

POLITICAL ASPECTS.

The most important requirement for the development of industrial efficiency, however, is a favorable attitude of the government toward the system of production, especially toward the factory system. Unfortunately, this

is the very thing which the British Government in India, under its present policy, cannot assume.

The prime object of the British rule in India is the economic exploitation of the country. In the early part of the nineteenth century, under the rule of the East India Company, this policy was observable in the destruction of the indigenous manufacturing industries so that India might produce raw materials for British factories and buy manufactured goods from British merchants. In the middle of the nineteenth century, when Great Britain became a free trader, after a century of protection, the doors of India were thrown open to foreign trade, so that British goods might enter India free of charge. Again in the eighties, when the Indian cotton industry was competing successfully with that of Lancashire, the Manchester Chamber of Commerce enforced upon India a regulation regarding the work of women, by which the co-operation of men and women in the factories became practically impossible. Indian women were thus barred from occupying the same position in the textile industries as did the women in other countries. The British Government levied an excise duty of 3.5 per cent on cotton manufactures in India in 1895, when it became necessary to levy a custom duty of the same amount on the importation of cotton manufactures from Great Britain. This resulted in discouragement and repression of the factory system in India.

The Indian factory system has had also to suffer from other inconveniences. Although there is an immense supply of labor in the country, there is a scarcity of labor for all modern and large scale industries. This is due to the fact that there is no educational system nor training to prepare laborers for a vocation which is altogether new in the country. Besides, Indian manufacturers have to compete with the British and Japanese manufacturers in their own market. The British manufacturer has the advantage of better machinery, a lower rate of interest on capital, better facilities for transportation, better organization and management, longer experience and time-honored fame. The British laborer enjoys free education and training that is provided by the Government, and cultural facilities offered by a highly developed society. Similar facilities are more or less enjoyed by the Japanese manufac-

turers and laborers. Moreover, some of the Japanese industries are subsidized and protected by the Government. Under these circumstances it is only reasonable that the Government of India should adopt a definite policy for the development of India's natural resources.

No nation has achieved modern industrial development without a policy of national economy. It is to such a policy that Great Britain owes its industrial and commercial supremacy. However wrong the protective policy of a government may be, no country has failed to practise it in the early stage of its industrial development, and most of the countries still follow it. All the industries in which India has natural advantages must be developed, even with the help of subsidies and a protective tariff, if necessary.

The creation, by the British Government in India, of a department of industry, is a step in the right direction. A sound economic policy, however, remains to be developed. All economic questions must be regarded from the view point of India's needs and an economic policy must be adopted for the welfare of the Indian people. On this principle should be founded the Indian national economy. The industrial policy is only one part of the national economy. The chief object of the industrial policy should be to give every encouragement to the growth of factories and to impart general and vocational education for the development of efficiency in the modern system of production.

The national aim of India will, therefore, be the most economic utilization of her natural resources. In order to be able to compete successfully in the international market, she must adopt the modern system of production and develop adequate efficiency, especially in those industries which require skill and ingenuity. In her competition in the international market, she must be backed by society and the State. Just as on the battlefield it is no longer a question of the comparative strength of two armies facing each other, but a contest of the two nations which stand behind them with all their moral, material and intellectual resources—so, in the free-for-all fight among industrial workers of the world, under the leadership of their industrial captains, it is the moral, material and intellectual resources of each nation standing behind the industrial organization which can lead its workers to industrial

victory. A society which does not lend its industrial members all possible moral and spiritual support, and a government which fails to equip its citizens with all the up-to-date methods of production, stands self-condemned as betrayers of the people.

Thus, in the background of Indian labor problem, which is largely a question of distribution, or the proportioning of the dividend of industry between labor and capital, lies the question of production, or the economical

utilisation of the natural resources of the country. The solution of the problem involves two essential conditions: First, the adoption by Indian society of a new philosophy of life and the enunciation of its principles in the light of modern science and philosophy; second, the adoption by the State of a policy of national economy and the help in reorganising the productive systems utilising modern discoveries and inventions.

UMAR BIBI

By V. A. SUNDARAM.

AS I stood by the tomb of Umar Bibi, near the village of Dulla, in Gujranwala, and saw the tears flowing from the eyes of old Nizamuddin who loved her, my heart was filled with bitter agony. Nizamuddin placed his forehead in the dust and cried aloud for the loss of Umar Bibi. The old man's wife was standing by, with eyes dim and choked voice, weeping and weeping, without any cessation.

The cool winds came from the sugar-cane fields, and blew over the tiny plant that nodded its head above the grave,—speaking of beautiful life and not of fearful death. The autumn sun was going down in the clear cloudless sky, and, as it sank, its light flashed across over heaven and earth. The sesame blossoms shone out with bright golden hue in the fading light. A cotton flower pod burst from the cotton plant, and came sailing through the air. It then rested, with its white filaments, on Umar Bibi's tomb. The thin transparent gossamer came sailing through the air, to rest upon her grave; and I saw the homage of that flower to Umar Bibi, the spinner, unknown to earthly fame.

In her quiet village, she had been sitting at her wheel, spinning her thread. She lived in Dulla, in peace and quietness, along with the boy, her stepson, living her life of poverty, with her thoughts ever raised to God. On that fateful day, she had passed through the fields and was on her way home, when a noise, like thunder, broke from overhead, and an aeroplane came flying past. A bomb, hurled from

above, fell near to her and to the boy by her side, and burst into a thousand pieces. She fell down dead, and the little boy by her side was killed also.

All their pious hopes and simple joys were shattered into tragic death. She died on the village path, under the twilight of an April sky, and her step-child died close by her.

Terrible, terrible Death! Who could bear to hear the tragedy of Umar Bibi, told by those who loved her, and not shed tears in sympathy with them?

A horror of pity mingled with pain passed through my body, as I stood near the tomb and heard this story of her death. Only after a while, the words of the poet came to my mind,—

"We will grieve not, rather find
Strength in what remains behind,
In the perennial sympathy,
Which having been, shall ever be,
In the soothing thoughts that spring
Out of human suffering,
In the faith that looks through death,
In years that bring the philosophic mind."

That cotton flower and fruit, with slender filaments, which rested in their whiteness on the tomb of death is a symbol of resurrection. The village women of the Punjab are now awakening to the new hope of a noble and a useful life, as they spin and weave the home-spun thread and garments, which shall save India from poverty and ruin. Let them win the greatest victory of all, by turning their sufferings and sorrows into new incentives to action for the good of their motherland.

SORCERY IN MALABAR

BY C. ACHYUTA MENON.

"It is a land of palms and riches,
It is a land of charms and witches."

In these lines the poet has pithily summarised his impressions of Malabar.*

The people of this tract are intellectually and educationally among the most advanced of the Indian peoples. But, owing to their insular exclusiveness for centuries, they retain some of the primitive customs and beliefs of their ancestors. Malabar is still, for instance, "a land of charms and witches." The belief in spirits, good and evil, and their intervention in human affairs, and in the efficacy of incantations and ceremonies to control their actions is, notwithstanding the spread of English education, all but universal. In popular estimation sorcery, which always includes exorcism, is as reputable a profession as almost any other, and sorcerers are looked upon with respect mingled with awe. In some Brahmin families the profession is hereditary, all the adult male members being adepts at it, while it is the hereditary caste occupation of a whole section of low class Hindus known as the *Panans*. Individuals belonging to all castes adopt Sorcery as their profession, and find it almost as lucrative as medicine or religion. Several thousands of the population depend upon it for their livelihood.

Diseases and accidents are believed to be caused as often by the action of evil spirits as by the violation of the laws of nature. These spirits enter human bodies of their own accord on mischief bent, or are made to enter them by the art of the sorcerer, who for a consideration undertakes this office at the instance

of the victims' enemies. When a person falls ill, therefore, the astrologer is as much in requisition as the physician, as the former alone is able, by his abstruse calculations and deductions, to discover the true cause of the illness. If it is found to be caused by a spirit, he is further able to furnish clues for its identification. A competent exorcist is thereupon sent for, and he generally succeeds, by his incantations and ceremonies, to dislodge the intruder. The faith of the people in the exorcist's art is, however, not so complete as to make them neglect the services of the physician. But, if the patient recovers by their joint good offices, the exorcist gets the lion's share of the credit.

The nature of the sorcerer's work varies with the power and importance of the spirits dealt with. The smaller fry of the spirit world, whose pranks bring about ordinary ailments, can be propitiated or expelled by the mere repetition of the prescribed *mantra* or incantation by a common exorcist. The latter touches the head or holds the hand of the patient, and repeats the *mantra* a certain number of times (one hundred and eight to one thousand and one, as the case may be) when the sprite leaves the body free to be successfully treated by the physician. When powerful demons capable of producing deadly maladies have to be dealt with, the services of eminent practitioners are generally engaged, who, with the assistance of skilled juniors, have to go through a variety of incantations and perform a series of elaborate and expensive ceremonies, involving sometimes the sacrifice of goats and fowl, before they are brought under control. In some cases, the incantations and ceremonies have to be repeated for as many as forty-one days. The most powerful and malig-

* Malabar, in the general acceptance of the term and as used here, include the British District of that name and the Native States of Travancore and Cochin.

nant of them all is the demon of epilepsy. There are hardly a dozen men in all Malabar who are capable of wrestling with him, and in most cases they come off second best in the encounter. As may be expected from their evil propensities, it requires more proficiency and practice to expel a malignant spirit from one's person than to introduce it. Those who perform the former office are, therefore, better remunerated than those who do the latter, just as counsel for the defence are generally paid more handsomely than those for the prosecution.

Every hereditary Brahmin exorcist has his patron god or goddess, whose help renders his influence over the denizens of the spirit-world so potent that he can even make them obey his orders of temporary injunction issued from a distant place. If he finds it inconvenient for some days to visit a patient in another part of the country, he inscribes an order on a palmyra leaf, with an iron style, directing the spirit concerned to leave his victim unmolested for a specified period and promising him satisfaction before its expiry. If this leaf is formed into a roll and worn in any part of his body, the patient feels temporary relief in most cases. Preventive sorcery, which is so popular in Malabar, partakes of the same character, but is more lasting in its effects. Certain magic words and cabalistic figures are engraved on a thin gold, silver or copper leaf, three inches square, which, after being purified by ceremonies and sanctified by *Mantras*, is rolled up and inserted into the hollow of a bracelet, a pendant or other ornament. So long as a person wears this ornament, he or she is immune from the insidious attacks of dangerous spirits. Many men and most women in Malabar wear such charms.

Of all the forms of black magic prevailing in Malabar, the most dreaded is the one known as the *odi* (literally, breaking) from the effect it has on the victim. The knowledge of its secret is confined to a few individuals of the Pariah caste, and is transmitted by oral tradition. The *odiyān*, as the *odi* magician is called, is supposed to have the power of assuming at will, *but only at night*, the form of a horse, a bull or any other fourlegged animal, and if in that form he crosses the path of any person in a solitary place at dead of night, the latter is seized by a fright, which results in immediate death or in a fatal or incurable malady. The higher order of sorcerers, however, are able to laugh the *odiyān's* power to scorn. The story is told of a great sorcerer who, coming across a solitary black horse at night on the confines of a jungle, at once perceived its identity, got on its back and trotted it about till day-break, when he found himself seated astride on the shoulders of a disconcerted Pariah to the great amusement of the villagers. The belief in *odi* magic was once widely prevalent in Malabar, but it is now fast dying out.

The old laws of Malabar treated black magic as a grave crime punishable with death or long terms of imprisonment. Those laws are of course now obsolete. But as late as 1827, a man was sentenced to six years' penal servitude for causing the health of the Raja of Cochin to break down by the practice of his black art. In 1793 the Dutch Governor of Cochin, Van Aulebeck, advised the Raja to inflict exemplary punishment on a sorcerer, who by his art made His Highness seriously ill and whose guilt was conclusively established by astrological calculations.

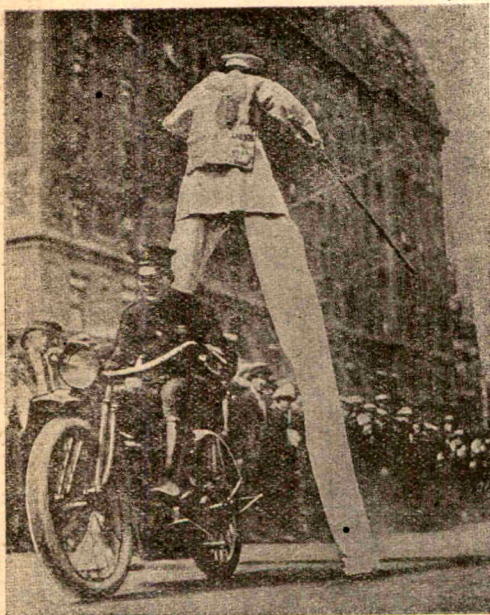
GLEANINGS

Stepping Over Traffic.

There still remains one safe and sure way to cross the streets of a city through the traffic—by walking on stilts! This was demonstrated recently on Broadway, New York, by Fred H. Wilson, of high-stilt fame.

Looking down on the crowds from a 15-foot altitude, Wilson spread his beanpole legs just in time for a motorcycle cop to speed under the human arch at 45 miles an hour.

Wilson is naturally an unusually tall man; and when he straps eight-foot stilts to his legs,



Stepping Over Traffic on Stilts.

there's no trouble picking him from a crowd. A long cane that he carries isn't long enough to reach the ground; he uses it merely as a balancing-pole.

In the course of his strolls through the streets, the "stilt man" is the envy of small boys who take a supreme delight in scampering between his shins.

Radiogram.

By means of the latest automatic radio apparatus a radiogram from London to New York can be delivered in just 60 seconds. One

minute after the message is filed in the London office, the printed radiogram is placed in the hands of the messenger-boy in New York.

This speed, made possible by the aid of up-to-the-minute machinery is the more remarkable because the message passes through nearly 20 instruments. It is relayed from one electric current to another about 12 times, but only three times is it handled by human operators. If they could be eliminated, even more speed could be attained.

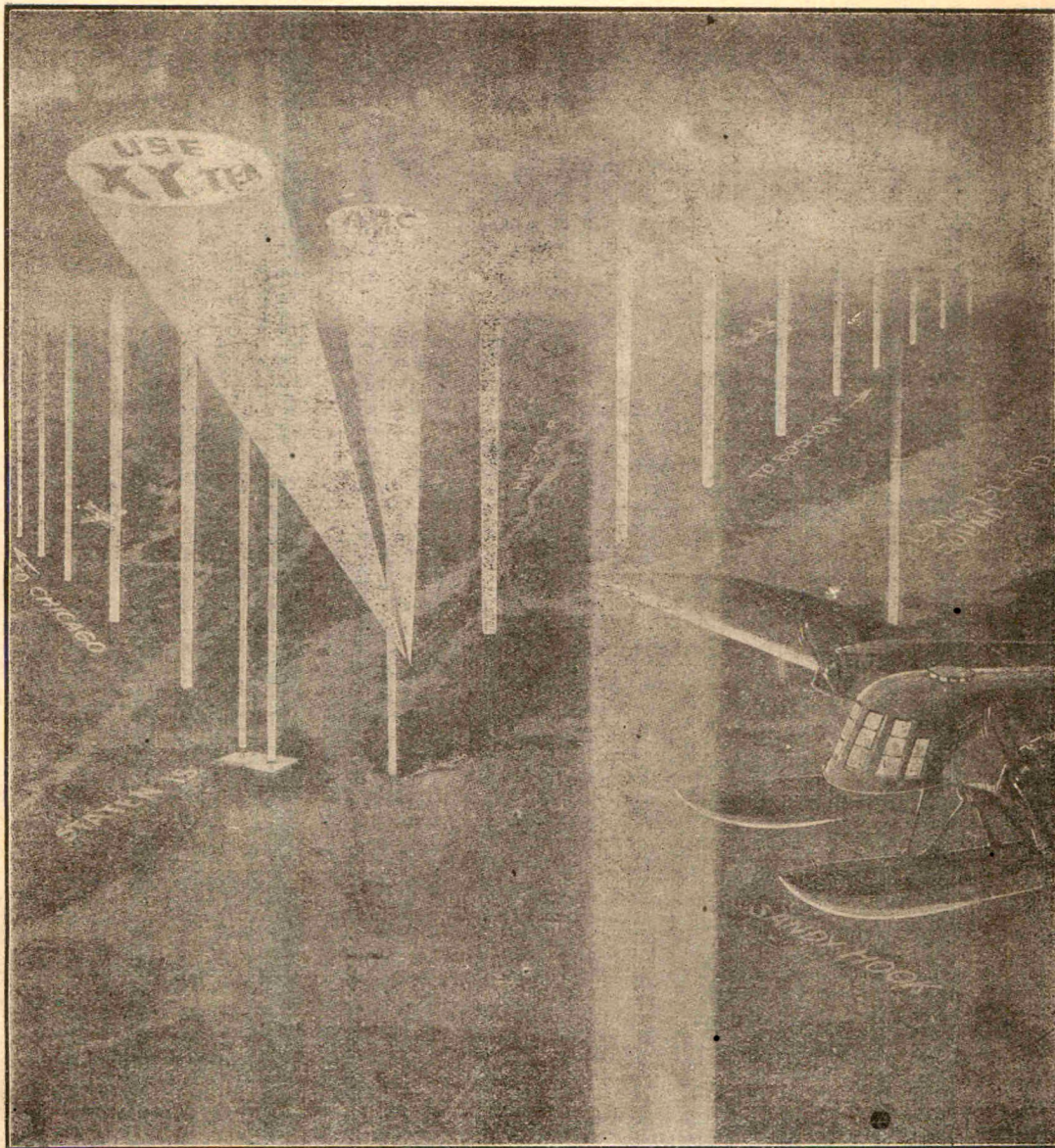
**Man Lacking Hand And Arm Is
Clever Rifle Shot.**

The fact that he has lost his right arm at the shoulder and his left arm between the elbow and wrist, does not prevent Wm. A. Wine-miller, of Ohio, U. S. A., from being a good rifle shot. He uses a special 22-caliber rifle having a leather-covered hook beneath the balance point, against which he presses his left



Armless Gunner.

forearm. He pulls the trigger with a small wire having a rubber button on the end, which he holds in his mouth. A slight motion of the lower jaw exerts the necessary pressure. He loads, unloads, and cleans the gun without assistance.



Advertising on the Clouds.

Monster Searchlight Forecasts

Dazzling Night Skies.

Ships at sea off New York, a short time ago, began an exchange of radio comment on a glaring light pointing into the clouds.

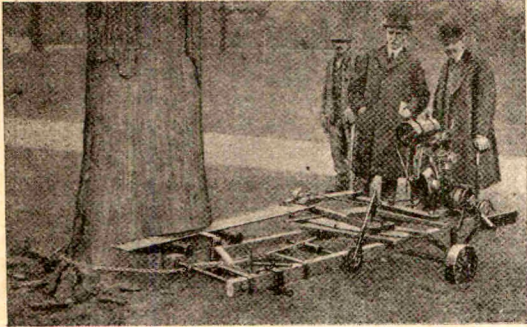
Some observers guessed it was the aurora borealis; others thought it was lightning. It was neither. It was the beam from the most powerful searchlight in the world—the 1,400,000,000 candlepower torch perfected by Elmer Sperry, noted inventor, and installed in a light-house in New York harbor.

This light, tested for possible use as a beacon for airplanes, throws its beam vertically in the air. It will penetrate thick banks of moisture, and is visible above the clouds. It has lighted up clouds 10 miles above the earth.

As the result of its spectacular effect, advertising concerns already are considering the possibility of blocking out part of the light to type words and draw pictures on the sky.

New Tree-Felling Machine.

A motor-driven saw for felling trees, invented



Motor-driven Tree-felling Saw.

by a New York man, has been given a successful trial at Central Park, in that city. Propelled back and forth by a horizontal wheel geared to a small gasoline engine, an ordinary saw can cut through a 15-in. tree in two minutes, thus greatly reducing the time required to do the same work by human hands.

Weight Vanishes—Can Breathing Exercises Overcome Gravity?

Nearly every one in the West is familiar with the lifting game in which four persons, after breathing deeply in unison, lift a fifth person easily with their finger-tips. The lifters always agree that the subject seems to have lost weight. Does the subject actually lose weight, or is it an illusion? To seek the answer, five persons recently tried the experiment on the platform of a sensitive scale. At the outset the combined weight of the experimenters was 712 pounds, but when the lift was made, according to Hereward Carrington, Ph. D., research officer of the American Psychical Institute, "these surprising results were noted: On the first and second trials, there was a loss of weight, amounting to 52 pounds. On the third, fourth, and fifth lifts, 60 pounds were lost."

A Few Thrills from a Steeplejack's Life.

Steeplejack A. Saunders, of Irvington, N. J., is one of America's leaders in the science of scaling impossible places. A few of his most thrilling experiences are told here in his own words and in pictures.

"To 'out-stunt' a rival, I balanced myself on top of a flagpole on a Newark, N. J., skyscraper for at least eight minutes. The wind was blowing so hard that the camera man thought the thing utterly impossible."

"The most hazardous stunt I ever did was to climb halfway up the ice of Niagara Falls. Inch by inch, clutching at every piece of jagged ice that offered a firm hold, I pulled my way up a sheer 60-foot wall of rough ice. I was arrested for doing it!"



Balancing on Top of a Flagpole.

"In a moving-picture stunt I was one of the crooks being hunted. All had been captured except myself. The only escape, according to the scenario, was to swim to near-by schooner. I made the trip, and as I reached the schooner, detectives came alongside in boats. I climbed to the top of the mast prepared to shoot if they attempted to follow. As they were unable to capture me that way, they blew up the boat. I was hurled from the top of the mast to the water, a distance of about 50 feet, and was picked up unconscious."



Climbing 60 foot wall of the frozen Niagara Falls.



Hurled from the top of a mast.

"While painting a bridge at the Delaware Water Gap I slipped and fell 40 feet to the frozen river, breaking through the ice. Injured and exhausted, crawling on the ice and swimming when I broke through I fought my way 100 feet to land."

Tunnel-digging Machine also Lines Walls.

Digging a tunnel, removing the earth, and lining the walls with concrete blocks as the tunneling advances, are all accomplished by a single recently developed machine. The method is claimed to be more rapid, safer, and cheaper than the open-cut or ordinary underground methods. Four revolving arms at the front of a cutting head, mounted in a steel drum, carry the cutters which remove the earth. It is deposited, by buckets, on a conveyor belt, which carries it to cars, brought up from the rear. Behind the cutting head are the gearing and mechanism for controlling the direction of the cut. Back of this is the lining constructor, which lays concrete blocks designed so that when they are pushed into place they expand and fit tightly against the earth wall. They are laid in spiral courses, giving a forward motion to the machine, which keeps the cutting head in contact with the tunnel heading. This machine, operated by an electric motor, has constructed 18 ft. 8 in. of finished 52-in. tunnel in four hours.

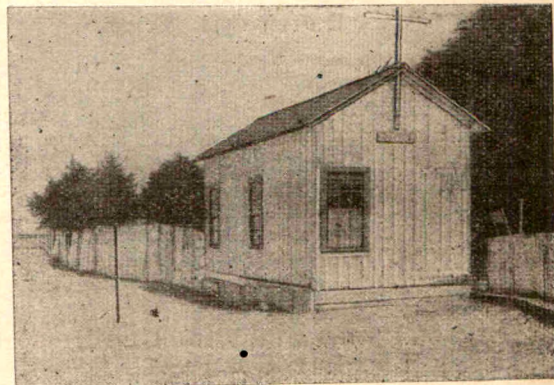
Accurate Forecasting of Earthquakes Now Scientific Possibility.

Prediction of earthquakes, with the same accuracy with which conditions of the weather are now foretold, has become possible, according to a discovery just made by Dr. Andrew C. Lawson, professor of geology at the University of California.

The discovery of the method of forecasting the time and place of earthquakes follows, and is based upon, another recent discovery, also made by Professor Lawson, that movements of the earth's surface, technically known as "the creep of the earth's crust," are antecedent to, as well as consequences of, earthquakes.

The creep of the earth's crust, to explain it briefly and in nontechnical language, is due indirectly to the fact that the poles of the earth do not run true. The North Pole describes a circle of about 60-ft. diameter every time the earth revolves on its axis. It is as if the earth were a globe revolving on a shaft which oscillated around its center. While this deviation of a 60-ft. circle is so small, in view of the size of the earth, as to be almost infinitesimal, it is sufficient to set the soil and the rocks, even the mountains and the valleys, in a slow but steady motion, usually to the northward.

Like a liquid tide setting ever in one direction, this current of earth creates a tremendous strain in its own mass. The pull is so great that a distinctly measurable tension ensues in all the layer of earth crust which is creeping. When this tension reaches a certain point, something has to give way. The result is a tearing open of the earth's crust, in a backward or a sideways motion—which Doctor Lawson calls "the elastic rebound"—and the visible, tangible phenomenon known as an earthquake occurs. As soon as Doctor Lawson had definitely established the creep of the earth's surface, and its re-



Changing place of a House as a result of an earthquake: the black stick indicates the former position of the house.

bound under the strain of its own tremendous weight, he said :

"If we find the rate of creep and the length of time necessary to produce the limit of tension in the earth's crust, we shall know when and where there is to be the next earthquake, merely by watching closely the increase in tension."

"This gives to the forecasting of earthquakes," says the University of California, in its bulletin announcing Doctor Lawson's double discovery, "the same precision as that with which weather forecasts are made."

Ceylon School Kiddies Read Wooden Books.

In Ceylon school books are made of wood, and the children learn their lessons by heart, a page at a time. The schoolmaster paints the letters on short boards with thick waterproof paint. As soon as a pupil can copy and



Wooden Books in Ceylon School.

repeat from memory everything written on the board, he receives a new one.

Before the invention of printing a system somewhat similar was used in Europe for teaching the A B C's. The lessons were written on a thin sheet of wood, and over this two thin, transparent pieces of horn protected the letters from erasure. These slates were called "horn books."

Street Lamp Reflector Confines Light to Roadway.

From ten to twenty times the illumination possible with reflectors of existing types, and a reduced cost of maintenance are claimed for a longitudinal reflector, which concentrates all

the light along the surface of the road. Two flat, polished plates meeting at an angle of about thirty degrees exactly beneath the centre of the light cast the light a long distance down the road, and do not waste current lighting lawns and house by the side of the street.

Heart and Lungs Now Voice Their Ills by Phonograph.

From phonographic records of feeble heart and lung sounds, greatly amplified, doctors soon may be able to diagnose symptoms of diseases without even seeing their patients. Records may be submitted to medical authorities in distant cities or abroad for expert study and examination.

All this, it is said, will be made possible by the recent invention of a recording mechanism which intensifies the faint sounds of the heart and lungs until they can be heard plainly, even throughout a large lecture hall. Credit for the work goes to Dr. F. L. Hunt, of the Bureau of Standards, and Dr. M. J. Myres of the United States Army.

The invention is an amplifying system like that used in broadcasting a speaker's voice. An ordinary carbon telephone transmitter is employed as a stethoscope and the currents generated by heartbeats or lung sounds are amplified and transferred to a telegraphone using steel wire as a recording element.

This wire runs between two electromagnets actuated by current from the amplifiers. As it passes the poles, it is magnetized with varying intensity, depending on the amount of current produced by the sound of the heart or lungs. When the motion of the wire is reversed, the same apparatus produces the sounds in a telephone receiver.

Sensitized Paper Aids Amateur Photography.

Amateur photographers have been aided by the introduction of sensitized paper in both roll-spool and cut-sheet form of all the important sizes,—which will fit any camera without using special attachments. This paper is used in the same manner as are the celluloid film or dry plates, and the picture is printed directly on the paper when the shutter is operated.

Grain-Elevator Screenings For Fattening Sheep.

An experiment which may prove of great value to stockmen is being tried at Fort William, Ont., where a rancher is wintering a flock of 7,000 sheep. They are being fed on screenings from the grain elevators and are reported as being healthy and thriving. Each sheep consumes three pounds of screenings per day.

Can Man Discover Ways Of Tapping Sun Energy ?

There is vital need of finding a solution to the problem created by the diminishing petroleum and coal supplies. The world needs new sources of power, or, better, needs to discover ways of tapping, converting, or harnessing the immense fields of atmospherical, natural energy that develop the earth and fill the infinite space, as well as the energy radiated by the sun and generated by our earth.

There is evidence that the stars and planets, of which there are over 400,000,000 discernible by our still crude astronomic instruments, are, in effect, gigantic dynamos, each generating

vast amounts of energy while speeding through space.

Fountain Pen Holds One Year's Ink Supply.

Although no larger than the ordinary fountain-pen, a new invention holds in a tiny chamber enough concentrated ink to last a year. It is filled with water, or tea, or red ink, or whatever else happens to be handy, and five seconds afterward it writes with a jet-black ink that is permanent and waterproof.

A simple, ingenious valve prevents too much concentrated ink from being admitted to the barrel of the pen.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

INDIAN ADMINISTRATION TO THE DAWN OF RESPONSIBLE GOVERNMENT (1765-1920). By B. K. Thakore, B. A., I. E. S., Professor, Deccan College, Poona. D. B. Taraporewala Sons & Co., Bombay. Pp. 471. Price Rs. 4.

The day on which Emperor Shah Alam put his signature to the treaty granting the Dewani of Bengal, Behar and Orissa to the East India Company is a red letter day in British History. It regularised the position of the Company in Bengal and laid the foundation of British Empire in India. After the failure of the attempt to carry on the administration through the officials of the old imperial days, the Company initiated the system of government through the agency of European officials, and the natives of the country sank to the position of mere subordinates in the Administration. For a century and a half a foreign bureaucracy continued to rule autocratically and there was no idea of taking the people of the country into real partnership in the Administration. Mr. Thakore shows considerable ability in tracing historically the growth of British Administration in India during this period. The changes effected by the Government of India Act, 1919, are also fully described. The growth of political conventions is a characteristic feature of all old constitutions; and India is no exception to this rule. The author renders an important service in pointing out, where necessary, the difference between law and custom, between theory and practice,

in the actual working of the Indian constitution today. Herein we think lies his principal contribution to the study of the subject.

It would, perhaps, have been advisable for the author to limit the scope of his work to this portion of the subject. But he goes on to describe the economic and other activities of the Government of India, and there are chapters on Land Revenue, Famines, Railways, Irrigation, Finance, Education, etc. In recent years special treatises have been written bearing on most of these subjects, and a brief discussion, for which only space can be found in a work like the one under review, however helpful it may be to students preparing for examinations, does not make any material addition to our knowledge of these subjects. Towards the end of the book the author is even tempted to dive into current politics—marring thereby the scientific value of his work. The author's views are, however, generally sound and his opinions are always fully and freely expressed.

DAWN OF MODERN FINANCE IN INDIA: By Prof. V. G. Kale, M. A. Arya Bhusan Press, Poona. Pp. 154. Price Rs. 2.

There are few living economists who have a more intimate acquaintance with the economic problems of India, past and present, than Prof. Kale; and the preparation of a comprehensive work on Indian Finance, which he proposes to undertake in the near future, could hardly have fallen into abler hands. This book, which is intended to serve only as an introduction to the

study of the subject, discusses the finances of the Government of India in the days preceding and immediately succeeding the Mutiny—the greater part being devoted to a discussion of Mr. Wilson's famous Budget of 1860, which has served as the model for all subsequent Budgets of the Indian Government. The last chapter compares the financial position of the Government of India in 1858-59 with that in 1920-21. The total Revenues of the Government in the former year were less than Rs. 34 crores; today they are about Rs. 200 crores. But there is one point of similarity between the two periods—both are characterised by heavy deficits, and for identical reasons, viz., extravagant military expenditure.

The history of Indian Public Debt forms one of the most fascinating chapters in the history of Indian finance. By the Charter Act of 1833, all the debts of the East India Company (mostly incurred to finance military enterprises against Indian Princes) were made chargeable to Indian revenues. At that date this debt exceeded £40 millions. The Mutiny added more than £38 millions to the National Debt of India, and the purchase price of East India Company stocks (of the nominal value of £6 millions) from the shareholders, £12 millions.

The people of India possess little more control over the revenues and expenditure of the Government of India today than they did in the early sixties of the last century. In this respect there has been practically no change in the bureaucratic angle of vision and executive heads of Departments are quite as impatient of criticism and of proposals for retrenchment and economy now as their predecessors were of old. Prof. Kale's remarks in this connection are very apposite: "It is now high time," says he, "that attention were seriously turned to retrenchment and economy. An advocate of these is usually confronted with a non-possumus and is pitied as an ignoramus if he is not ridiculed as a crank. All suggestions about the cutting down of civil and military expenditure are met from the responsible official side with a shaking of the head or a shrug of the shoulders It is, however, impossible to believe that there is no room for economy and retrenchment in either, and we feel convinced that an earnest effort in this direction will bear abundant fruit. The virtue of thrift is not only for individual practice, and Governments are not above learning it. Only strong outside pressure, untiringly exercised upon the Government, can have any measurable effect upon expenditure. Even the defence of Treasury Control is helpless against the raids of the spending Departments which are peculiarly skilful to drawing more and more from the national exchequer." It is indeed high time that the promised Committee of enquiry on national expenditure should meet and apply the hatchet mercilessly to the recent luxuriant and unhealthy growth of national expenditure.

MYSORE REFORMS—A Non-official's Scheme: By H. K. Rao and H. K. Sastry. With an Introduction by B. Chakravarti, M. A., Bar-at-Law. Pp. 68.

"We need not conceal our conviction that the processes at work in British India cannot leave

the (Native) States untouched and must in time affect even those whose ideas and institutions are of the most conservative and feudal character"—so said the joint authors of the Report on Indian Constitutional Reforms in 1918, when meeting their proposals for the introduction of constitutional changes in British India; and the truth of this statement is evident to all close observers of recent events in Native States. Mysore, as one of the most advanced of these States and in which the rudiments of representative institutions have already been set up, naturally desires to march abreast of British India in political progress, and we find the result of such aspiration embodied in the "scheme" under review proposing the establishment of responsible government in the State. Besides the autocratic character of the majority of native rulers, the chief obstacle in the way of the establishment of responsible government in the Native States seems to be their peculiar position in relation to the Paramount Power. Bound by treaties and agreements to the British Government, the rulers cannot divest themselves of responsibility for their due and punctual fulfilment, which cannot be guaranteed if real power passes away from their hands into those of their subjects. How far this fear is real only the progress of self-government in the States can show. The joint authors of the scheme under review avoid the difficulty by leaving the supreme power in the hands of the rulers.

The authors' main proposals take the form of a bi-cameral legislature with a responsible executive for Mysore, in place of the present irresponsible bureaucratic government. But the detailed suggestions bear signs of compromise at every step, which would make the reforms almost nugatory. The legislature, for instance, is not to have full control of the public purse—matters like Palace and Military expenditure and subsidy to the British Government are to be non-votable; and the final decision in many important matters (including the making and unmaking of laws) is to be left to the Maharaja, acting on the advice of a Privy Council. This will make the position of the Maharaja's Ministers quite anomalous and, as in the case of Provincial Ministers in charge of Transferred Subjects in British India, they will allow their responsibility to the legislature to be overshadowed by their sense of responsibility to the ruler of the State. It is doubtful whether this kind of Reform will satisfy the legitimate aspirations of the people of Mysore.

As regards the authors' suggestion that the position of British Agents or Residents in Native States should be merely that of ambassadors, this change is bound to come with the progress of popular government in the States and in British India. The Agents will then have no excuse for interference in the internal administration of the States "in the interests of the people" and they will hesitate to interfere "in the interests of the rulers" against popular opinion. They will simply become, as they are intended to be, guardians of imperial interests in the Native Courts.

STATISTICAL ABSTRACT OF THE BARODA STATE
for the decennium 1910-11 to 1919-20.

This Abstract closely follows the lines of similar

Abstracts published by the Department of Statistics of British India. It has been compiled under the direction of Mr. M. B. Nanavati, Director of Commerce and Industries, aroda State, and is priced at Re. 0-13-0. ECONOMICUS.

PEACE IN INDIA: HOW TO ATTAIN IT: By S. M. Mitra. Longmans, Green, and Co., 1922. 1 shilling.

Mr. Mitra is well known to English readers at home, for he has resided among the English people for nearly two decades, and though he says that he has had greater facilities for meeting Indians of all races and creeds in England than he could have in Calcutta, his constructive proposals show that he is thoroughly out of touch with the spirit which animates his countrymen now. There should be one Indian Governor, selected out of three nominated by the people, Indian members of the Civil Service should be allowed to join the diplomatic service of the Government of India, native princes should be given the right of appeal to the Privy Council, there should be no difference between Indians and Europeans in criminal trials and so on. These 'remedies' might have done something to pacify India when Mr. Mitra was here, but now they will only raise a bitter laugh in the non-co-operator, who is the majority, for the time for such tinkering is gone, never to return.

THE BRAIN OF INDIA: By Aurobindo Ghose. Prabartak Publishing House, Chandernagore. 1921.

This booklet is a reprint of some articles from the now defunct *Karmayogin*. *Brahmacharya* and Sattwic development created the wonderful brain of ancient India and it was perfected by Yoga. In making education national, "it is not our contention that the actual system of ancient instruction should be restored in its outward features—a demand often made by fervid lovers of the past. Many of them are not suited to modern requirements. But its fundamental principles are for all time and its discipline can only be replaced by a still more effective discipline, such as European education does not offer us." Again, "Another error which has to be avoided and to which careless minds are liable, is the reactionary idea that in order to be national, education must reproduce the features of the old *Tol* system of Bengal. It is not eighteenth century India, the India which by its moral and intellectual deficiencies gave itself into the keeping of foreigners, that we have to revive, but the spirit, ideals and methods of the ancient and mightier India in a yet more effective form and with a more modern organization."

THE FUTURE OF INDIAN POLITICS: By Annie Besant, D. L. Theosophical Publishing House, Madras. (The Asian Library.)

"Under the Gandhi Raj there is no free speech, no open meeting, unless for non-co-operators. Social and religious boycott, threats of personal violence, spitting, insults in the streets are the methods of suppression." And so on the catalogue runs, and the talented authoress returns to the charge now and again, and exposes to her own satisfaction, his 'midsummer madness'. She quotes Sir Sankaran Nair, once a mighty name in Indian politics, but now alas how fallen! And yet there are opponents of a more honourable type, e.g., the Rt. Hon'ble. Srinivasa Sastri, who, in his presidential address in the Bombay Provincial

Liberal Conference held the other day (May 6), said that "the noncooperation movement had had the exceptional advantage of having been from the very start under the guidance of one whose character was above cavil and whose motives were beyond suspicion. He applauded the work it had achieved in the social field, such as the removal of untouchability, the spread of temperance, and the propagation of the gospel of Swadeshi." (Quoted from the *Statesman*.) Mrs. Besant however quotes Mr. Asquith's phrase, "the intolerable degradation of a foreign yoke" more than once, and says: "India is no longer on her knees for boons; she is on her feet for Rights." "It is because I have taught this that the English in India misunderstand me, and call me seditious." It is a presumptuous claim on the part of any single individual to say that he or she has taught India to take its stand on its rights, and Mr. Gandhi, the one person who could make such a claim with some approach to truth, had too firm a grip of the actualities of the situation to make it. The book is written in the journalistic style, and is largely a defence of Mrs. Besant's own political activities, and deals too much with personal details and particular incidents to deserve the permanence it aspires to. Mrs. Besant sees in India, as a member of the Indo-British Commonwealth, 'a vision of dazzling glory.' Her countrymen and countrywomen have therefore no real cause to call her seditious, for if her advice be followed, the British connection may be prolonged indefinitely. Just as the official world recognised the virtues of Mr. Gokhale after he was dead, though it uniformly opposed him when alive, with a section of our rulers Mr. Tilak, whom they bitterly opposed and persecuted during his lifetime, began to rise in popularity after he was no more and they will be disposed to agree with Mrs. Besant's high encomium (page 244), being actuated probably by the same unconscious bias against Mahatma Gandhi, who replaced Tilak in the leadership of India. If Mrs. Besant's reputation in other parts of the world secures readers for this book among people whom Indian writers on political subjects cannot easily approach she will have done a good service to India to whose welfare she has devoted her long and active life.

POLITICUS.

SANSKRIT—ENGLISH.

RIGVEDASARASANGRAHA: By Rai Sahib Sivnath Ahitagni. Published by Dr. Harish Chandra, Ph. D., Vedic Jivan Asram, Dehradun. Pp. 26+240, Price Rs. 3.

The volume contains a compilation of some of the best hymns on the principal gods in the Rig Veda, such as Agni, Indra, Surya and others. There is a note verbatim in English strictly in accordance with the Vedic *padapāṭha*, and it has been followed, in most cases, by an interpretation, also in English, setting forth the inner meaning of the mantras. As regards the gods or *devatās* in the Vedas, there are, broadly speaking, two schools of interpretation: One, *i.e.*, the Upanisadic, holding that there is only One Great God who is the soul of the Universe (*"ekaiva mahān ātmā devatā sa sarvabhūtātma"*), the other god^s being merely His different manifestations (*"tad-vibhūtyah anyā devatāḥ"*); and the other represented by the followers of the *Nirukta* headed by

Yaska who maintain that there are only three gods, viz., Aditya 'the sun', Indra or Vāyu 'the wind', and Agni 'the fire' presiding respectively over the three regions, the highest heaven (*Dyu-* or *Svar-loka*) the intermediate space between heaven and earth (*Madhya-* or *Bhuvā-loka*) and the earth (*Bhuloka*), all the other gods being included in them. The first of these two views is supported by the well-known mantra of the Rig-Veda (I. 164. 46) ending in "ekam sad viprā bahudhā vadanti" 'though He is one, the wise ones call him differently.' In this light, and following generally Sayana and not ignoring altogether what has been written by modern scholars, the author has interpreted the hymns selected by him in the volume under notice.

But his interpretation of *Vritra* appears strange. He takes it to mean *dust*! It is, however, well-known to all acquainted with Vedic literature that *Vritra* identified with *Ahi* means a 'cloud'. Yaska clearly says (*Nir.* II. 5. 2) that according to the followers of the *Nirukta*, *Vritra* is a cloud, but the *Āitihasikas* 'the tellers of ancient legends or stories' take him to be an *Asura*, the son of one *Tvastrī*. According to the former, Indra is Vāyu 'the wind', and since a cloud is tossed to and fro by the wind and finally bursts into rain, the Vedic poets depict it allegorically as a battle between them ("tatra upamārthena Yuddhavarṇā bhabantī"). Sometimes the clouds are poetically depicted as mountains; and in the Vedas most of the words for a cloud are also used for a mountain. And so the fight between Indra and *Vritra* (i.e., a mountain) has given rise to a later legend of the 'clipping of mountain wings' by Indra.

As the compilation is a good one and contains simple notes and explanation it is hoped that it will help in rousing our English-knowing countrymen's interest in the study of Vedas.

VIDHUSHEKHARA BHATTACHARYA.

SANSKRIT—HINDI.

SAHITYADARPAṆA OF VIŚVANATHA KAVIRĀJA WITH A COMMENTARY IN HINDI: By *Vidyā-Vācaspati* Śaṅkara Sāstri *Sahityācārya*, published by *Syamasundara Sarma Bhisagratna*, 326, Aminabad, Lucknow.

Among the rhetorical works in Sanskrit belonging to the new school, the *Sahityadarpaṇa* 'the mirror of Literature' holds a unique place comprising all that a student devoting himself to the subject is expected to know. It includes the dramaturgy as well. And as such it is now widely read, as it deserves to be, both in Colleges and Pathshālās. Its author, Viśvanātha (1365 A. D.) was not only a rhetorician of the first rank but also a great poet, or to be more particular and to use the rhetorical phrase, 'a king of poets,' *kavirāja*. The word means, according to Rājasekhara's *Kāvya-mīmāṃsā* (*G O S*, p. 19), 'one who is free in the use of different languages in different works and in the expression of different feelings or sentiments' (यसु तत्र तत्र भाषाविशिष्टे तेषु प्रवच्येषु तस्मिन्सहितेषु रसैस्तत्तन्; स कविराजः). Thus a work from the pen of such a writer is naturally expected to be very useful. There are two commentaries in Sanskrit on the *Sahityadarpaṇa*, one of which by Mathuranātha Sukla has not yet been printed. As the

manuscript is very rare and not with us, nothing can be said about its utility. The other is by Rāma Tarkavāgīśa (1701 A. D.) which is well-known to all. Rāma Tarkavāgīśa is also the author of a Prakrit grammar called *Prakṛita-kalpādruma*, portions of which are now accessible in print through the kindness of Sir George A. Grierson (The section dealing with *Vibhāsās* has already appeared in the *JRAS* for 1918, The *Apabhraṃsa* section is being published in the *Ind. Ant.* from January, 1922, and the *Pāśicī* section will appear in the Sir Ashutosh Mukherjee commemorative volume.)

Pandit Śaṅkara Sāstri was formerly a professor of Sanskrit at the Gurukul, Haridwar. His work itself shows that he is quite competent to deal with the subject he has undertaken. Perhaps this is for the first time that the *Sahitya Darpaṇa* is rendered into an Indian vernacular, and Hindi may feel proud of it.

In the course of his commentary the author has attacked and criticised the views of Rāma Tarkavāgīśa and has been successful in discovering some defects. We were disappointed to read the first few pages where, while discussing the meaning of the first *śloka* of the original, he has offered three different versions, as if he is not satisfied with the first interpretation which is undoubtedly the only natural one, and yet has attacked Rāma Tarkavāgīśa for having played about the words quite unnaturally and unnecessarily. But as we proceeded we were glad to find that the new commentator is not so verbose or hair-splitting as might have been. From what we have seen of the volume under notice we may say that it may be safely recommended to our readers, specially to students of Pathshālās.

One thing we want to say in conclusion is that in translating books one should follow what is commonly called Western method.

VIDHUSEKHARA BHATTACHARYA.

KANARESE.

SATYAGRAHA DHARMA: Published by M. M. Hardekar, Danangere. Pp. XI+13. Price 1 anna.

As the title signifies, the nine principles of Satyagraha propounded by Mahatma Gandhi are dealt with. The special feature of the book is that the author has admirably compared and contrasted these principles with those of the other religions of the world, viz.—Hinduism, Buddhism, Jainism, Christianity and Stoicism. The present pamphlet is the first of its series, and the author proposes to continue it, giving a separate treatment to each one of the nine principles of Satyagraha.

VEERESH.

PARA RASHTRAGALALLIYA ASAHAKARITEYU (or Non-Co-Operation in Other Lands): By Mr. N. S. Kamalapur. Printed at the Karnataka Printing Works, Dharwar. Pp. I-IV, 1—121. (1921.)

This is a Kanarese version of Mr. A. Fenner Brachway's "Non-Co-Operation in Other Lands." The translator has no doubt taken a lot of pains in publishing this work; we would like to see that he rewrites the whole, using a more elegant language befitting the topic.

HINDI BHASHASARA: By D. K. Bharadwaja. Published by K. M. Dasa, Prabhu & Sons, Mangalore. 1921. Pp. 1-8, 1-47.

It is a good attempt in giving facilities for a Kanarese man to learn Hindi. The author aims at making this a "Self-taught" book. Without a preliminary knowledge of the colloquial language acquired through contact with Hindi-speaking persons it would be difficult to follow the book. Hence a little amplification of the work is necessary for the guidance of the raw student. The treatment of the grammatical portions is quite literary and good. A few more illustrative passages from standard authors would add materially to the value of the book.

RASHTREEYA PADYAVALI.—Compiled By Keertana Kesari Jayaramachar. Published by P. A. Pai Bros. Udupi, South Kanara Pp. 1-14. (1922)

A collection of poems on political topics of the day. A few of these are intended to be sung in a chorus or otherwise.

SANKSHEPA GEETE: By Atmarama Sastri, Odla-mane. Printed at the Sarada Press, Mangalore, (1922) Pp. 1-78. Price. 10 as.

The book is divided into two sections. The first section gives in a nut-shell the scope and aim of Bhagavat-geeta. Even laymen can follow the arguments easily. A few words like "gehase," "Ogha," should be replaced by some other common words.

The second section is devoted to extracts from "Bhagavat-geeta." In all 136 slokas are given together with a brief Kanarese translation of the slokas as a foot-note. The meaning is clear and lucid.

The book deserves commendation and patronage at the hands of the Karnataka public.

P. A. R.

HINDI.

MAHARASHTRA KESARI SHIVAJI.—By Pundit Tura-charan Agnihotri, B. A. Published by Ramprasad & Bros., Agra. 1921. Pp. 188. Price Re. 1-4-0.

The author has attempted to popularize the main life incidents of the great hero and patriot of Maharashtra. He has also incorporated the newly-discovered facts of history, and tried to vindicate the character of Shivaji on the strength of informations from the Hindu sources. The book will be found useful for those who have no time and opportunity to go through the work of Prof. Sarkar.

MAHABIRA GARIBALDI: By Indra Vidyavachaspati. Published by the Sahitya Parishat, Gurukul Viswa-Vidyalyaya, Kangri. 1921. Pp. 182. Price Rs. 1-4-0.

The life-history of Garibaldi and his contemporaries is the history of the re-awakening of a down-trodden nation. So the attempt to present it in a little volume is most welcome. The exemplary life of an ideal patriot who courted a life of poverty will no doubt inspire the heart of every one who feels for his motherland. The pictures of many well-known personages of the times of Garibaldi enhance the usefulness of the work.

DESABANDHU CHITTARANJAN DAS.—By Sampurnananda, B. Sc. Published by Jitmal Lunia, Hindi Sahitya Mandira, Indore (C. I.). 1921. Pp. 87. Price, annas 8.

The various phases of the life of Mr. C. R. Das are briefly touched upon in this little book. The activities of Mr. Das have placed him in the forefront of the Indian patriots and so this up-to-date sketch of his life will be a source of inspiration for many. In the appendix some passages from the speeches of Mr. Das are translated into Hindi. In the fourth chapter the transliterated Bengali poems of Mr. Das are no doubt a curiosity for the readers of Hindusthan.

KOSH KI KATHA: translated by Santipriya Atmaramji. Published by Jayadeva Bros, Baroda. 1921. Pp. 61+IV. Price as. 8.

The munificence and farsightedness of Maharaj Sawaji Rao Gaikwar of Baroda have instituted a very most useful and fascinating work in the shape of a series of juvenile booklets called the "Sawaji Rao Bala-Jnana Mala." The interest of a fund of two lacs of rupees is utilised for the purpose.

The booklet under notice is the story of the cell told most plainly. The illustrations will add to the utility of the work, and the glossary of technical terms is most helpful. The get-up gives credit to the publishers.

SRI HARSHA.—translated by Anandapriya Atmaramji, B. A., LL.B. Published by Jayadeva Bros., Baroda. 1921. Pp. 81+VI. Price as. 8.

This is another publication of the above-named series. The history of the times of the Emperor Harshavardhana is presented in this nicely got-up little book. The autograph signature of the emperor and the two appendices which give the Madhuvana inscription and the Bansakhara inscription have enhanced the charm and utility of the work. Thus the book will be found useful not only by a little advanced students but also the general public.

RAMES. BASU.

URDU.

GAHWARA-E-TAMADDEN: By Niaz Fatehpuri. Publisher, Niaz Mohammad Khan, Bhupal State. Pp 254. Price Rs. 2.

The book deals in a clear, lucid style and rather comprehensively with the place of woman in human evolution. Besides a well-informed Introduction and Conclusion, the book is divided into ten chapters with headings such as "Woman and Food Supply", "Woman and Cloth Manufacture", "Woman and Fine Arts", "Woman and Language", and "Woman and Religion". The author is not a student of science, yet he has endeavoured to keep in touch with the results of modern scientific knowledge concerning women by freely borrowing from authoritative books on travel, anthropology, ethnology, geography, and sociology. We find the book both instructive and interesting. Get up of the book is excellent.

1. JAM-E-FALAK. 2. PAYAME-FALAK. 3. MEZANIM-E-FALAK. 4. JAIL KHANE KI KAHANI: By Lala Lal Chand Falak. Publisher, Vyasa Pustalaya, Lahore. Priced at Re. 1 as. 8, as. 10, as. 6, and as. 12 respectively. All paper covers.

All these booklets are by the well-known Urdu poet and political worker of the Punjab, Mr. Lal Chand Falak, who is, in official phraseology, an old 'gaol-

bird'. Number (1) contains his poems, mostly political and patriotic, with an account of his own life. Number (2) is also a collection of his poems, with fragments of autobiography. Number (3) is a translation of some of the late Mr. Tilak's articles. Number (4) gives a vivid account of the jail sufferings of some of India's greatest sons like Tilak, Arabindo Ghose, Dr. Kitchlew, Mahatma Gandhi, Lala Lajpat Rai and others. The author professes to be a disciple of Lokamanya Tilak in politics. His poems and prose writings are not of a particularly high order, and are open to much criticism from linguistic and artistic points of view; nevertheless they contain a patriotic fervour of their own, and are on this account commendable.

A. M.

GUJARATI.

ARVIND VICHARMALA (અરવિન્દ વિચારમાળા) : By Thakkur Narayan Visanji. Printed at the Vasant Printing Press, Ahmedabad. Cloth cover, pp. 227. Price Rs. 3-8-0. (1922.)

KARAVAS NI KAHANI (કારાવાસની કહાણી) translated by Navalram J. Trivedi. Printed at the Vasant Printing Press, Ahmedabad. Paper Cover, pp. 151. Price Rs. 0-10-0. (1922.)

It is a noticeable coincidence that two books concerned with the life and writings of Srijut Arabind Ghosh should be published in Gujarati almost simultaneously. This shows how deeply must his life-work have touched the heart of Gujarat, that the eyes of writers are simultaneously turning to him, who is considered in several respects the counterpart of Gandhiji, in the enforced absence of the latter. Arabind served in Gujarat for twelve years, and has left a name behind. His chequered career after he took himself away from our midst, is wellknown. The accounts given in the two books under notice overlap rather than supplement each other, as their subject-matter is identical. The second book is the smaller and the less ambitious, as it is in the main a story of his life in the prison and, as such, a translation of his Bengali work. Some of his letters to his wife Mrinalini and his brother Varindra are reproduced here with his famous Uttarpada speech and some articles from the Karmayogin. They enable, even in this sketchy form, the reader to grasp the central idea of Arabind Babu's later activities, "to realise God in life." The larger work is the more scholarly and the more systematically accomplished of the two as it is planned on ampler lines. It is beautifully got up, testifying to the taste and refinement of the author. Mr. Thakkur is no stranger to Gujarati readers; he has of late migrated from the region of fiction to that of philosophy and religion, and it would not be any exaggeration to say that he has equally well succeeded in the latter. Besides a very informative introduction bearing on Arabind's life, he has been able to present his view of the Gita, the Upanishads and other religious works in such a way as to show that he has clearly grasped the secret of his life. We are much pleased to see the life work of one of the noblest sons of India thus perpetuated in our language. It was a want which was being felt and it has now been met. The photographs in each of them give the reader a good idea of Arabind as

he was in his youth and as he is now. Echoes of the Barisal trial bring back to one's mind the able and self-less services of Labu C. R. Das in the cause of his friend.

(1) MAHATMAJI NO PATRO (2) MAHATMAJI NO MUKARDAMO (મહાત્માજીનો પત્રો) (મહાત્માજીનો મુકર્દમો) : Published by the Sourashtra Karyalaya, Ranpur, Kathiawad, and printed at the Saurashtra Mudranalaya, Ranpur. Paper cover, pp. 96 & 100. Price Rs. 0-4-0. (1922.)

The first is a collection of Mahatma Gandhi's letters and the second describes his trial at Ahmedabad. The letters begin from the time he was in South Africa and are addressed to his sons and friends. The saintliness, sincerity and straightforwardness which rule all his actions at the present moment appear in their full vigor even then (say in 1909), and the letters reflect the writer in full glory. They are a lesson in themselves and no Gujarati should miss reading them.

PRACHIN JAIN LEKHA SANGRAHA, પ્રાચીન જૈન લેખ સંગ્રહ Part II : Compiled by Acharya Shri Jin Vijayji. Printed at the Arya Sudharak Printing Press, Baroda. Cloth bound. Pp. 58 : 336 : 344. Price Rs. 3 8-0. (1921.)

This collection of old Jaina inscriptions engraved on copper plates, stones, images, etc., is one of the most valuable works we have come across, and we sincerely congratulate the compiler, and his two helpers, Shrimat Kantivijayji and Jhaveri Lalbhai (who furnished the funds to publish it). It is a unique book in so far as it places at the disposal of a student of the history of Gujarat materials of a very useful kind. The period it covers is nearly one thousand years, and the places from which the inscriptions are gathered are those invariably connected with Gujarat and Kathiawad, besides the two provinces themselves. Extensive notes of the minutest kind on each inscription, dealing with the history of the spot, the founder of the institution, the event to commemorate which it was brought into existence and many other interesting matters, have helped to take away the otherwise technical character of such a collection, and added to its worth as a popular historical work. This is one more proof of the living interest which some of the Jaina religious heads are taking in matters outside their strict routine of preaching sermons and of reverting to literary and historical subjects which once formed their forte, say in the earlier centuries of the last era.

KAVI BHAVANISHANKAR NARSINHRAM : By Chhotalal Dalpatram Kavi. Printed at the Adarsha Printing Press, Ahmedabad, pp. 156, with a photograph of the Kavi, paper cover, unpriced, (1922.)

Born about eighty years ago, Kavi Bhavanisankar displayed in his work the characteristics of the old type of versification to a large extent; and was more or less a follower of Dalpatram's school. Modern influences also affected him and in respect of social reform, he was as good a reformer as anyone else. The present biography is written by Kavi Dalpatram's son,

a caste-fellow and ranging as the period does, over nearly eighty years, he has been able to make it very interesting by means of side lights thrown on the mode of life obtaining in Kathiawad, at the time the poet was born. The great merit of the description lies in the way in which these little details have been set out and one reads them with great delight as they

are reminiscent of a world that has passed away. The Kavi has written about his works, prose and poetry, and their chief recommendation is their simplicity, a reflexion, pure and simple of the poet's life. This biography was due to us and we are glad it has been published.

K. M. J.

INDIAN EMPLOYEES ON THE UGANDA RAILWAY.

ON both occasions when I visited East Africa and Uganda I was deeply moved by the sufferings and difficulties of the Indian railway employees on the Uganda Railway, which runs from Mombasa to the borders of Lake Victoria Nyanza. This railway was built by Indian labour and has all along been kept going by an Indian staff under European management. This staff is recruited from India; but there appears to be no means of enforcing the terms of the agreement where it has been broken. There is no Railway Union strong enough to represent the employees as a whole; and when men of the labouring class are thousands of miles away from home, with very little chance of putting by any of their savings, it is almost impossible for them to obtain a position of economic independence. The consequence in East Africa has been, that there has been no organ or channel by which the ordinary workmen can be certain of receiving justice, when a breach of contract terms has occurred. The Government of India is too distant and too vast to be able to deal effectively with individual cases and there is no intermediary agent.

It was made possible for me, after many conferences and discussions on my earlier visit, to deal with certain larger issues. On my second visit to East Africa, I was relieved to find that at the large Nairobi centre there had been improvements owing to these representations which I had made. But what impressed me most, on my second visit, was the large number of individual cases where justice did not ap-

pear to have been administered. There was also a great bitterness of racial feeling because the Indian, who was capable and intelligent, could not be promoted to the highest grades in the service, which were practically reserved for Europeans.

One of these individual cases was brought to my notice personally when the train halted at a wayside station, called Simham. The name of this station (which means 'lion') brings back to the mind the perils which the Indian labourers were obliged to undergo while the railway line was still under construction. Many times over the Indian workmen were carried off and devoured by these savage beasts. A book has been written about it called "The Man-Eaters of Tsavo" which gives credit to the Indians for their pluck and endurance. This special place was infested with lions and they made deadly havoc among the labourers at this point in the line, which has been called Simham. The European settlers, who now use the railway so freely both as passengers and for their goods, seem to care very little for those who at an earlier date risked life itself in order to complete the railway.

When I was passing through this station of Simham, the Station-master more than once told me about a certain Station-master of Kiu who had died some years ago, under distressing circumstances when on duty, owing to the lack of medical attendance. His widow had received no help from the Uganda Railway Company, except her return fare to Bombay. I could not get the papers

in time to deal with his case personally on the spot, but recently they have been sent to me through the registered post and they tell a pitiable tale.

"My late husband," writes the widow, "was employed in the Traffic Department of the Uganda Railway for over 12 years until his death on Oct. 27th, 1918. He last returned, from leave on June 5th, 1914. He had thus earned nearly 4½ months fresh leave, which he would have got in the ordinary way, if he had lived. By his untimely death, I am left quite helpless and without kith and kin. There is not a single soul who can help me for a day. I am eighteen years of age, without any child.

"The circumstances, in which my husband died, are most unusual and pathetic. He fell sick on October 16th, 1918; and on Oct. 21, 1918, a most urgent telegram was sent to the Traffic Manager at Nairobi and also to the Sub-Assistant Surgeon at Makindu. The Sub-Assistant Surgeon replied that he was too busy with other patients and so was unable to leave the Station,—suggesting at the same time that my husband should attend either Makindu or Nairobi Hospital. The reply of the Traffic Manager was that he was short of hands and that my husband should endeavour to 'carry on' with the work. As the Traffic Manager ordered him to 'carry on' with the work, my husband could not leave the Station without his permission. Though ill, he had to obey the Traffic Manager.

"On Oct. 26th, 1918, he became worse and started spitting blood. Thereupon I requested the signaller to telegraph to the authorities for necessary medical help, which he did instantly; but the reply from the Doctor at Makindu was in the negative, and I am unaware if there was any reply from the Traffic Manager. On Oct. 27th, 1918, I brought my husband to Nairobi and arranged with Dr. Mackinnon for treatment; but to my misfortune he expired on the same day, leaving me behind to mourn his loss for the rest of my life.

"My husband thus died without any medical help. This was due to inefficient

management on the part of the authorities. My husband was always faithful to his employers; he was doubtless expecting medical help of some kind on the part of his employers all those days, but nothing was done and not the least effort was made to relieve him of his duties. No medical aid was rendered to save his life.

"I now ask you very kindly to grant me a substantial allowance in order to maintain myself. I understand that my husband was due to receive 4½ months leave, if he had lived; and therefore I request you kindly to grant me that amount, and a proportionate gratuity for his twelve years' service and a passage to India. I also think that I am entitled to a pension, on account of the negligence on the part of his employers, which caused my husband's death."

The answer which the widow received from the Uganda Railway Acting Manager, dated Dec. 5, 1918, ran as follows:—

"I deeply regret the circumstances which led to the untimely death of your husband. The epidemic of influenza, which proved so disastrous for many people, was of so severe a nature, that it was found impossible to cope with it. No effort was spared to relieve the situation arising through it, and everything possible was done to aid the staff.

I regret that we have no Widows' or Orphans' Fund, from which financial aid could be given you, to help you in your distress; but under the circumstances, I have sanctioned the issue of a pass to Mombasa and the booking of a passage from Mombasa to Bombay.

Yours faithfully

A. CHURCH.

Acting General Manager,
Uganda Railway."

I have with me the signed copies of the different telegrams, which passed between the dying man at Kiu, (an isolated and solitary station) and the Traffic Manager at Nairobi and the Sub-Assistant Surgeon at Makindu. The Doctor wires as follows:—

"To Station Master. Kiu, Oct. 22.

"Your wire of date—Many sick here—unable to leave station. Attend Makindu or Nairobi station. Copy sent to Traffic Manager."

The Traffic Manager wires as follows:—

"To Station Master Kiu. Oct. 22.

"Your wire of date. Regret no relief available. Sixteen men of sick here. Endeavour to carry on."

On October 26, 1918, the signaller wired as follows:—

"Chaturbhai, Station Master, coughing blood; fever not going down. Attend with medicine. Otherwise case will go serious."

It would appear that no further wire was received from the Traffic Manager. But as the Station Master was nearly at death's door, he was taken at last, in a dying condition, by the up mail on the morning of Oct. 27, to Nairobi. But he expired before medical help could be obtained. The telegram from Kiu was sent by the signaller at 9-30 P.M. on Oct. 26; the mail leaves early in the morning. The Station Master of Kiu died the same afternoon. The letter from the Acting General Manager of the Uganda Railway, in face of these facts, needs to be carefully noted. It is the only communication officially received. I understand from the widow that nothing whatever has been done by the Railway Company except what this letter states. She was merely given a free pass to Mombasa (which costs the Company nothing) and a passage to Bombay. If this sea passage was a second class passage, then the whole cost to the Railway Company would be about 200 rupees; if the passage was third class, it would cost about 50 rupees.

As I read over the story, knowing the conditions in East Africa, it is as clear as possible to me that this Station Master's life might have been saved, if only the Traffic Manager had allowed him, according to the Doctors' recommendation, to be taken immediately to Makindu or Nairobi Hospital. There was no hope whatever, either of medical service or nursing, at the isolated station of Kiu, where Babu Chaturbhai

was Station Master. But in the time of influenza the Traffic Manager, knowing full well the risk that would be run, ordered him to "carry on". He did so up to October 26th and died on October 27th.

I am not, at this moment, questioning the decision of the Traffic Manager. The emergency was very great, owing to the influenza epidemic, and it is just possible that nothing else could have been devised to keep the railway going. But what I consider outrageous is this, that, when this Station Master had actually laid down his life in fulfilment of his duty and had died in the Company's Service, leaving a record behind him of 12 years' faithful work, that then the Company's Manager should turn round and say to the widow in so many words:—

"We are very sorry that such a faithful servant of the Company should have perished in this manner; we had to take the life out of him in our emergency and he has died in doing his duty. But all we can do for you, his widow, is to offer you a passage back to Bombay. We refuse to give you even the amount of leave-pay and gratuity that was due to your husband. We pocket all that. We get rid of our obligations for the sum of about two hundred rupees."

If this story is all true as the papers appear to prove, then it is clear that something is very wrong when the widow has to go on pleading for justice for more than three years without any effect.

There is scarcely a day passes here in India, on which I do not get by post such letters as this one from which I have quoted, relating some alleged miscarriage of justice. Many of these letters are obviously exaggerated and some are altogether fraudulent; but in more cases than I like to think of, I have been quite convinced that the record was a true one, and yet I have painfully known that it could not be in my power to find any remedy. What has struck me forcibly has been the pitiless way in which great companies,

with large capital invested, deal with their servants. Companies, which in England would be under the strictest regulations of the Employers' Liability Act and would have to face united Trades Union action if any scandalous injustice were to be done, out here in the Tropics can do whatever they please.

What it all appears to me to mean is this, that human lives in India and in the Tropics are held so cheap in the eyes of the absentee directors in London and elsewhere, that they cease to think of them in terms of humanity at all and only think in terms of profit and loss. The money comes to London; the human hearts are broken ten thousand miles away. Who cares?

But the nemesis has come at last. The accumulated wealth, drained from every region of the world into the coffers of Europe, has been poured out like water in the late War. None of it remains. Europe herself is starving on all her Eastern borders. Meanwhile, the rest of Europe, in order to avoid a like fate, is more greedily than ever seeking to exploit the weaker races and to bring them into an even more stringent economic subjection. That is the fate of a great part of Asia and Africa today. But when the pitilessly exploited people, who have nothing more to lose, grow desperate and revolt, then with

the irresistible might of scientific weapons of destruction, the rebellion of the weak is quelled.

This is not the whole picture. There is a growing volume of moral indignation gathering in Europe itself against this new slavery of the Tropics. The truth is being learnt at last, by the hard facts of experience, that it is impossible to solve the problem of labour and capital at home, without dealing with it also abroad. But although,—as in the early days of the slave emancipation movement, these voices on behalf of labour in the Tropics are few in number and the efforts which they have made hitherto are feeble, yet they have all the while been learning one thing,—that God is not "on the side of the big battalions" as Napoleon stated, but on the side of the weak and the feeble. They have learnt from the late war itself and from the desperate state of Europe today, how true are the words of the Magnificat, concerning God's ways,—

He hath put down the mighty from
their seats
And hath exalted the humble and meek.
He hath filled the hungry with
good things,
But the rich He hath sent empty away.

Santiniketan.

C. F. ANDREWS.

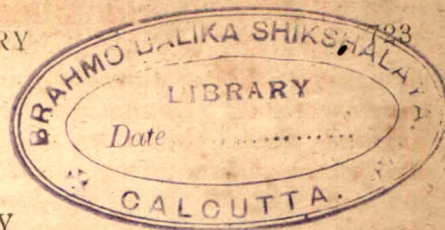
THE SONGS UNSUNG

Each day brings round me
Friendly birds,
Each day I hear
Familiar words;
But there are hours
When strangers come,
And at their beauty
All are dumb.

Who sent them hither
None may know,
To still our babble,
Blind our show;
They teach the heart
An unknown tongue;
Thy are the songs
No soul has sung.

E. E. SPEIGHT

MOLIERE CENTENARY



MOLIERE CENTENARY

IT is cold—very cold this morning; but what a glorious sun! The neat wood-paved Rue Thenard, facing our hotel, is inundated with golden sunshine surging down the sombre edifice of College de France. But crying halt to cheap poetising at the cost of the innocent morning sun, I had to run down the Rue St. Jacques to warm the blood a little with a cup of coffee and a sheet of morning news. I snatch at a copy of "Le Journal" and what a fine surprise is there! On the opening page I find a smart cartoon, commemorating the Tri-centenary of Moliere, born in Paris exactly this day 300 years ago! Paris is celebrating the Tri-centenary of her immortal Moliere!

A crowd arrests my attention: a procession of school boys in gala dress streaming down the Rue des Ecoles and approaching the Lycee Louis Le Grand, facing La Sorbonne. Moliere spent six years of his student life in this old school, in our own quarter, the students' Republic, Quartier Latin! So the students are honouring the great dramatist with a fete which terminated with a representation of his last comedy: The Imaginary Invalid (Le Malade Imaginaire). Passing across the Boulevard St. Michel I stand before the Ecole de Medicine and am startled to read the announcement of a lecture on "Moliere and the Medical Men" by a prominent representative of a profession so relentlessly caricatured by Moliere! So every one realised that Moliere is above party, above disputes. The University celebrates the centenary with a grand assemblage of savants and artists under the presidency of Millerand, and the peoples of 43 countries associate their names in offering homage to the illustrious writer. The artists of the Theatre Francais, called also "Maison de Moliere," gave a splendid representation of La Comtesse d'Escarbagnas in the Palais du Louvre where Moliere appeared for the first time with his *troupe* of actors before the Grand Monarch Louis XIV. Moreover, the theatre Odeon, the Comedie Francaise, the theatre Vieux Colombier, vied with one another in presenting in the most faithful and artistic manner the masterpieces of the great Actor-dramatist. Whole Paris is mad after Moliere! Men and women, boys and girls are found standing in *queue* for hours together like pious pilgrims before the portals of a temple! Yes, there seems to be something sacred, something ritualistic about this aesthetic adoration of the French people of their national Poet!

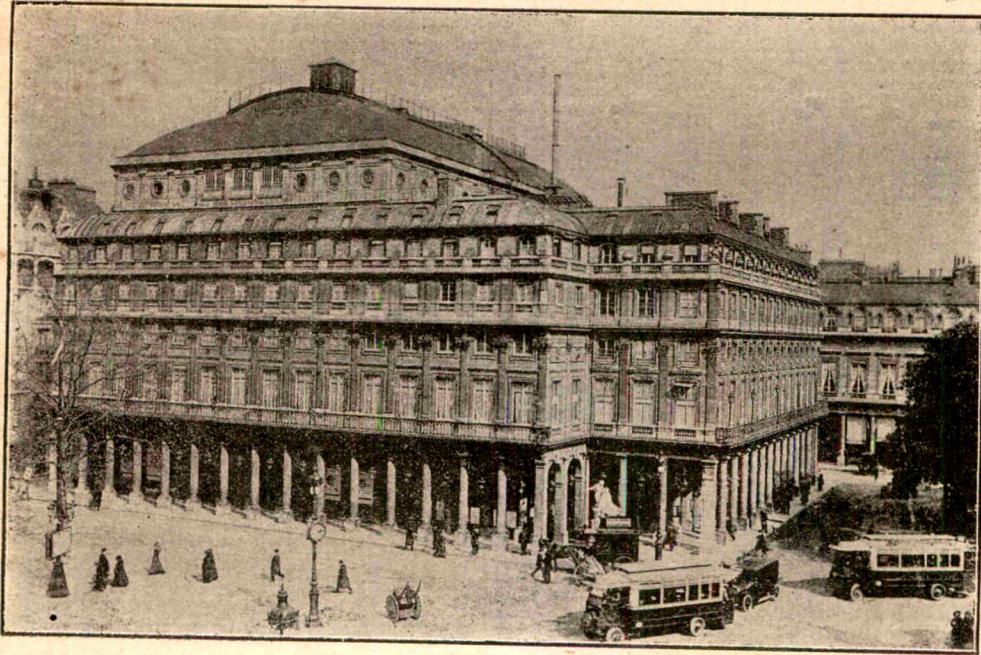
What is the cause of this universal enthu-

siasm, the basis of this deep adoration? It is the *life*—it is the *art* of Moliere. In his case, as in the case of all great artists, life and art practically coincide.



MOLIERE, THE GREAT COMEDIAN OF FRANCE.
Born 1622 in Paris—Died 17th February, 1673,
at the age of 51 years.

But how can I presume to gauge the depth of that life and the subtlety of that art, only after a few months' stay in France! Moliere stands with Shakespeare and Goethe as one of the few immortals of the Literary Olympus! There has developed in course of centuries a *cult* of Moliere just as there is a cult of Shakespeare. Moliere bibliography forms a library by itself! Thanks to the sympathy and singular kindness of Mon. George Berr,—one of the foremost actors of the Comedie Francaise and a friend of Sylvain Levi,—I had the privilege of surveying the marvellous collection of souvenirs, autographs, engravings, illustrations, portraits, caricatures and original editions—all arranged into a Moliere Museum on the occasion of the centenary. It filled me with awe! Yes, the French people know how to perpetuate the memory of their Great Dead! I shall ever re-



LE THEATRE FRANCAIS.



LOUIS XIV, EMPEROR OF FRANCE.

Born in 1638, Succeeded to the throne of His Father in 1643 and Died on the 1st September, 1715. His reign is famous for the Advancement of Literature and Art.

member the afternoon when Mon. Jules Couet, the Librarian of the Comedie Francaise, took me across these historic treasures to the vacant chair of the master actor, on which he collapsed while playing his *Imaginary Invalid*—dying a few hours after! Nor can I ever forget the evening, when Mon. George Berr, staging "*The Bores*" (*Les Facheux*), kindly took me, during an *entre acte*, to the room, where the sacred relics are guarded—the autograph and the *asthi* (bone-relic) of the Great Dramatist! So, in this humble tribute to the memory of Moliere, I presume to present only a broad outline of the life of the immortal artist. For the historical background I shall refer my Indian friends to the monumental volumes of Michelet (*Histoire de France*), for stage-gossips and reviews to Jules Lemaitre (*Impressions de Theatre*), for the art and philosophy of Moliere to Ferdinand Brunetiere and, above all, for penetration and real appreciation to that Solomon of literary judges, Sainte-Beuve.

EARLY LIFE : HEREDITY AND ENVIRONMENT.

Moliere seems to have been a humourist even on the first day that he saw the light of this world: He took fancy to be born in a family that was not *Moliere* at all but Poquelin! He was baptised in St. Eustache Church, Paris, as *Jean Baptiste Poquelin*, January 15, 1622. Moliere is a pseudonym assumed by him 22 years after when, like a true Nature's Prodigy, he threw the so-called respectability of his *bourgeoisie* family to the winds and took to the



JEAN RACINE, THE GREAT FRENCH DRAMATIST.
Born in 1639—Died in 1699. Appointed Member
of L'Academie Francaise in 1673.

then disreputable vocation of an Actor! His father Jean Poquelin and mother Marie Cresse both belonged to the family of royal upholsterer (*tapissier du Roi*). Consequently Moliere, though born in a middle class bourgeoisie family, came in touch with the dazzling Court of the heyday of French monarchy under Louis XIII and Louis XIV backed by their no less illustrious supporters: Richelieu and Mazarin, Colbert and Conde. It was really a great age in French history—an age of political giants and literary prodigies: 17th century France seems to be a historical counterpart of 16th century England. Henry VII to Elizabeth in England and Henry IV to Louis XIV in France present a royal portrait gallery of unique interest. So Sir Thomas More and Sir Philip Sydney, Marlowe and Shakespeare, Hooker and Sir Francis Bacon balance Pascal and La Rochefoucauld, Corneille and Moliere, La Fontaine and Racine, Boileau and Bossuet—august names in the Augustan age of national literature! And if we believe Boileau, the severest critic of that age, Moliere was undoubtedly the greatest genius, in that age of prodigies!

The facts about this early life of Moliere are as usual, scanty: we know that he lost his mother in his tenth year (May 1632). She was an ardent admirer of the Bible and Plutarch and was a thoughtful sympathetic soul from



BOILEAU, THE POET.
Born in Paris in 1636 and Died in 1711.

whom Moliere inherited his delicacy of feeling and tenderness of spirit. In May 1633 Moliere's father remarried and the only friend and companion that the poor sensitive orphan had was his maternal grandfather Louis Cresse. Tradition ascribes to this gentleman the credit of having first awakened the passion for comedy in the boy Moliere. The grandfather used to take the orphan to the various species of dramatic representation then in vogue. But there was another world open to the ken of the future Arch-Comedian: the world of street singers, poetasters, students, mountebanks, valets, charlatans, grisettes and wenches—crowding the crudely improvised stages on the historic Pont Neuf (a bridge on the Seine honoured by the brush of Turner) so faithfully represented in the fascinating drama "Moliere" staged in theatre Odeon in commemoration of the Tri-centenary. It was here, in this jostling of diverse types of humanity that Moliere developed his taste for comedy through these popular pieces and screaming farces "with swaggering bullies or the thieving servants as heroes and deceiving wives as heroines!"* This was the real school for the great comedian. Here he imbibed the noblest and the crudest traits of his dramatic art: his 'preference for farces' so often lamented by his friend Boileau

* Biography of Moliere by H. C. Taylor, London, 1907.

and his profound, naturalistic delineation of human life.

But meanwhile we must not forget that the young Poquelin was not yet Moliere! So he must submit himself to be disciplined and patented by the sublime grinding machine which society proudly claims to be its school! So our future dramatist was segregated for six years (1636-1641) in the dismal atmosphere of the Jesuit College of Clermont (now Lycee Louis le Grand). And if we believe the first systematic biography of Moliere by Grimmerest,* (used by Voltaire later on) there seemed to have been a little domestic duel between the father and the maternal grandfather: "Do you wish to make him a comedian?" asked the angry father. "May it please Heaven," the grandfather answered, "that he become as good a comedian as Bellerose!" The grandfather proved to be the better prophet, though the father's wish temporarily prevailed and Moliere entered his school.

SCHOOL LIFE AND ITS LEGACIES.

For the middle class boys of those days, the school-life, with dull, prosaic costumes, with penitentiary diet of bread and water, with the orthodox whipping master—was far from being enjoyable when contrasted with the gorgeous dresses, the perfumed curled hair, the jackboot and the sword of a noble man's son enjoying all sorts of indulgences and prerogatives! Moliere, however, was fortunate enough to be able to enter a school frequented by young nobles and the boys of the upper middle class. The College of Clermont, since its reopening by the royal Letters Patent (1618) began to attract the boys of the upper classes to such an extent that it temporarily outshone the University of Paris in importance! Among the contemporaries of Moliere we find Prince de Conti, brother of the great Conde, Claude Chapelle, the dandy and wit, Hesnault, the poet and Francois Bernier, the great French doctor who visited India in the reigns of Shah Jahan and Aurangzeb, and left an invaluable diary of his personal impressions.

These young gallants had the good fortune to sit at the feet of a philosopher who did not refuse to live: Gassendi (1592-1655) the Epicurian was an ardent lover of the *joyful and beautiful* in life. Lucratius was his favourite author and he used to recite poems to his pupils while walking in the class room. "Beautiful poems elevate the mind and ennoble the style"—that used to be the frequent subject of his discourse. The influence of the personality of such a teacher on his pupils cannot but be enduring. But while Chapelle and others developed an unbridled epicurianism, Moliere demonstrated his individuality by modifying Gassendiism with a strong dose of Descartes

(1596-1650). His strenuous habits, his sobriety in personal enjoyment, his earnestness in pursuit of his art—all testify to something foreign to Gassendi and akin to Descartes—the noblest of French philosophers. While his delicate æstheticism, his sensitiveness to genuine fun and the farce element in human existence and above all his inexhaustible zest in sheer living—these are the legacies of the great Gassendi.

Between 1636-1641 Moliere was occupied with his studies in *belles lettres* which meant in those days—"much Latin, a little Greek and no French!" as humorously summarised by Mon. Gazier in his monograph on "Moliere" in the Grande Encyclopaedie. *The mothertongue* was of course too vulgar to enter into the curriculum of these refined scholars! So their study was mainly directed to Latin classics of whom the greatest influence on Moliere was from the comedies of Platus and Terence.* General familiarity with the Athenian classics: Aeschylus, Sophocles, along with Aristophanes and Menander and Euripides was also probable. Latin pieces were composed by the master for the dramatic training of the boys and Moliere is reputed to have appeared for the first time as an actor in one such pedantic play in the Jesuit college theatre!

But "if Moliere was a good humourist," to quote from the first complete edition of his works (1682)—"he became a still better philosopher." Towards the end of his school career (1641) he devoted himself passionately to the study of Philosophy. Then, probably owing to a pressure from his father, he took his *licentiate* degree in Law at Orleans "where any donkey could buy a diploma" says Le Boulanger de Chalussay, who made a damaging caricature (highly unjust) of Moliere's life in his comedy called *Elomire Hypocondre* (1670).

FIRST THEATRICAL VENTURE IN PARIS.

But neither the library nor the law-court, neither humanism nor advocacy was to claim Moliere as a subject. His predestined sphere was the *Stage*, his advocacy, the advocacy of the eternal *bon sens* (good sense) and his humanism, the unparalleled study of Humatity! Hence find the docile law student of Orleans, the refined *aesthete* of Paris school, the son and successor of the tapissier de Roi, suddenly flinging all consideration, logic and respectability to the winds and plunging into the precarious—nay, the then ignoble career of an Actor! No doubt the illustrious Cardinal Richlieu had extended for the first time his patronage to the stage-profession by building (1639) the theatre in the Palais Cardinal (now known as Palais Royal)—but the *social stigma* was insurmountable. As a vocation, the actors' path was looked upon as a vocation of

* La Vie de M. Moliere (1705)

* Jules Lemaitre, "Terence et Moliere" (1891).

vagabonds (like that in Elizabethan England) and as individuals the actors were considered, to quote Paul Bourget, as a "social pariah"!* So, nothing but an irresistible passion for the Art and an indomitable faith in its future, could explain this mad plunge of Moliere into the Unknown!

In this risky path Moliere met his first companion in spirit—Madeleine Bejart, an actress of great talent, and proto-martyr to her profession. Along with Moliere she is the butt of sordid ridicules and shocking calumnies. As a strolling actress in an "age of license" Madeleine may not exactly stand the test of a moral canonisation. But judged from the fragmentary records of her career as an actress and her lifelong devotion to Moliere (whose talent was first discovered by her!) she now appears before our eyes as a remarkable personality. She went upon the stage at the age of 17 but she was far from being an unbalanced sentimental girl. She is known to be the friend of Rotrou the dramatist and composed verses in his honour which were published with his tragedy the *Dying Hercules* (1636).

Moliere is supposed to have met Madeleine, in course of his problematic visit to the Narbonne as a *Valet de chambre tapissier* to Louis XIII (1642). The young courtier met the brilliant actress in some court performance and the rest of the story is simple! Only it is a little too dramatic to be true! So far as documents permit we find that in January 1643 Moliere received from his father 630 livres on account of his mother's estates and renounced his right of succession to the hereditary office of Royal Upholsterer. In June 30, 1643, Moliere signs the contract establishing the "Illustrious Theatre" in which Moliere's name appears along with the names of Madeleine and her brother Joseph Bejart. We know that Madeleine, the daughter of a court official, was as well-born as Moliere. So they formed themselves into "a company of respectable amateurs" with the noble ambition of *elevating the stage*! As a histrionic and economic venture the Illustrious Theatre was a stupendous failure. Yet it remains and shall ever remain as a landmark in the history of the French Theatre,† as well as in the life history of the Immortal Dramatist.

The irony of Fate was frequently tragic in the career of the great Comedian. The Illustrious Theatre was duly opened early in 1644 with the high-flown title of "The Company of His Royal Highness the Duke of Orleans" and to complete his separation from bourgeoisie respectability, Jean Baptiste Poquelin signed, for the first time, his stage name Moliere in a contract (dated 28th June 1644) with the ballet-

* Moliere et le genie Francais", *L'Illustration*, Jany. 1929).

† Brunetiere "Les Epoques du Theatre Francais" (1891).

master Daniel Mollet! But enthusiasm alone does not assure success in such a venture, nor can hired dancers compensate for the lack of dramatic experience. The only talented artist in the group was Madeleine. Moliere was then not only a thoroughly bad actor but betrayed a *tragic preference for tragedies*! So his Theatre became a "veritable morgue where every poetaster in Paris exposed dead plays." This was more than enough to scare away his audience. To crown all, between July and August 1645, Moliere, the raw actor-manager, was twice imprisoned in the jail of Grand Chatlet for debt to theatrical contractors, who paved the street before the "Tennis-Court" (which were then synonymous with stage) for the carriages of rich dandies and ladies that "never came"!

To the credit of Moliere's father (frequently mistaken for the original of Moliere's classic type of Miser in *L'Avare*) this must be said that he paid on behalf of his prodigal son the bond of his theatrical folly. The prodigal however did not return penitent but plunged into deeper audacity!

A PLUNGE INTO THE HEART OF THE COUNTRY.

The disaster at the very beginning of his dramatic career, however, did not damp the enthusiasm of Moliere for his profession. He left Paris only to try his fortune in the country! The record that he left behind was sufficiently dismal and the prospect before was not quite encouraging. For, in those days of political instability and religious antagonism there remained always the possibility of privation and persecution. Yet, with the faith and the prophetic vision of a dramatic Columbus, Moliere launched into the unknown to discover a New World of artistic creation.

But before he achieves his end, Moliere, the cockney of the city of Paris, must strengthen his lungs, with the pure open air of the country. The snobbery of the Parisian must be cured by a healthy direct contact with the life "in commonalty spread." Fifteen years of struggling life as a theatrical adventurer in the country probably gave him more than any of his previous studies or disciplines. It gave Moliere that marvellous sense of the concrete and that unique spirit of dramatic detachment which combined to earn for him the laurels of a master dramatist.

Throughout this period of probation and struggle Madeleine was the constant companion of Moliere. The life was very hard indeed. The patronage of the rich was not easy to obtain and the prejudices of the people were very strong. Moreover the problem of maintaining a company of artists on a precarious income derived from a ticket sale of a few sous per spectator was almost tragic! Moliere suffered a great deal but he profited by his sufferings. He gained a knowledge of the world and his experience in stagecraft.

In 1648 Moliere joined his *troupe* of artists with that of one Dufresne and probably worked under him as one of "the Comedians of the Duke of Eprenon" till he appeared with his own play—*The Blunderer*, before the city of Lyons (1653).

It was in Lyons, "that provincial Mecca of the strolling players" at the intersection of the caravans from Spain, Italy and Germany,—that Moliere met his first signal success. *The Blunderer* (*L'Etourdi*)—a high class farce in spite of its being full of absurd situations—signalled the end of Moliere's blundering with fortune. He became the undisputed master of his company.

That same year (1653) Moliere secured the patronage of his former schoolmate Prince de Conti, now married to the niece of Cardinal Mazarin. So between 1653 and 1656 Moliere's troupe came to be known as "the Comedians of the Prince de Conti" who continued to patronize the party till his conversion to Jansenism (1656). Though still *Social* outcasts, Moliere and his party improved their financial condition considerably. Documents attest that they obtained 6000 livres from the authorities of Pezenas (1655) while Madeleine Bejart is found to have advanced 10,000 livres to the province of Languedoc! But money was not the only thing that Moliere gained. On the one hand he had been developing his sense of the *local colour* and his power of *observation* by visiting the Barber-shops which were the news-and-gossip centres in those days; while on the other hand Moliere had ever been filling his sketch-book with exquisite pen-pictures and character-studies (to be developed later on) by studying the snobbish assembly in the provincial parliaments where he found the provincial Society parodying solemnly the Parisian life! So this forced exile from Paris into the country was healthy and fruitful for the future dramatist. It brought a rich harvest without which Moliere would not have been what he is to-day.

FIRST DRAMATIC PRODUCTIONS.

We have followed thus far our Moliere in the making. We should proceed now to watch Moliere as the budding dramatist. Up to this time he had neither the incentive nor the self-confidence to compose dramas on his own account. His precarious finances forced him to pander to the crude public taste and he had been producing "barn-storming" Comedies and "side-splitting" farces which only could draw an audience. Most of the stage-horrors were stolen, borrowed or adapted from Italian or Spanish pieces then holding the popular stage. Nearly all these abominations are fortunately lost. They mark the same stage in the evolution of Moliere's art as *Titus Andronicus* and *The Comedy of Errors* do with regard to the evolution of Shakespeare. Both were dramatic "die-hards" desparately clinging to any literary artifice somehow to keep them afloat! Both were theatrical adventurers struggling hard to establish their position. And the earliest pro-

ductions of both contain as much promise of their future greatness as the caterpillar that of a butterfly! They mark the "Love's-Labours-Lost"-stage in the evolution of their craft.

Two only of the pieces of this period have survived and still hold their place in the Moliere repertory of the Comedie Française: *The Blunderer* (*L'Etourdi*) (1653) and *The Love Tiff* (*Le Debit Amoureux*) (1656)—both farces based on foreign models, full of shocking improbabilities and outrageous horseplay but at the same time redeemed by a cleverness of management, an ease in versification and a refinement of humour that raised them high above contemporary farces and signalled the immediate manifestation of the great comic. And when Moliere's first character-study, Mascarille bantered in a silvery laughter:

"Your love is like a porridge

Stewing up to its brim beside too fierce

A fire then boiling over everywhere—"

we already notice here the end of the Italo-Spanish influence and the dawn of the true Gallic genius in Moliere.

Yet, two years more must elapse before Moliere is allowed to have steady support and intelligent encouragement. The arch-libertine Prince de Conti suddenly discontinued his support to the ungodly theatrical party owing to his conversion to Jansenism (1656). So Moliere tramped for two years more across Narbonne, Lyons, Dijon, Avignon and Grenoble, till at last he reached Rouen where his friendship with the painter Mignard (a favourite of Mazarin) and the sympathy of the great Corneille—heralded the dawn of a new epoch!

INVITATION TO COURT—PSYCHOLOGICAL ATMOSPHERE.

Through the agency of some mysterious person as yet unknown Moliere and his troupe were invited to play before the Grand Monarch Louis XIV. On the 24th Oct., 1658, Moliere presented for the first time before the King, in the guard room of the old Louvre, the *Nicomedes* of Corneille and *Love as Doctor* of his own composition. Stepping before the curtain Moliere thanked the King for doing him "the honour of amusing the greatest monarch of the world." It is a strange coincidence that, at the same time, Moliere's friend Bernier had been serving the greatest monarch of the Orient—Emperor Shah Jahan, the owner of the Peacock Throne and the builder of the Taj-Mahal.

So Moliere's future was assured. His party was honoured by Louis XIV with the title "the troupe of Monsieur, only brother of the king." A pension of 300 livres for each artist was fixed. That meant a halt to vagabondage and dramatic opportunism; and brought a support that is unfaltering and a repose that leads to the flowering of genius!

Yes, we have the first unerring testimony

to the flowering of that genius of Molière in his *Les Precieuses Ridicules* (the Preciosities Ridiculous). It was first performed at the Hotel du Petit Bourbon, Nov., 1659, and Molière appeared in the role of Mascarille. By this marvellous caricature of fashionable "bluestockings" Molière took the whole Paris by storm—the same Paris that drove him to a healthy exile 15 years ago! He felt that he had captured the audience; "price of tickets was doubled while people came to Paris from 20 leagues around to be amused by a comedy the most charming and delicate which had ever appeared upon the stage." From that day to the last day of his life, Molière would go on producing—nearly 30 pieces in 15 years (1659–1673)—works that testify to the versatility and virility of his genius and assure his place as the greatest comedian of the world.

The time also was extremely opportune for the appearance of Molière. The Treaty of Westphalia (1648) brought the chapter of the Wars of Religions in European history to a close. It gave a temporary stability to that eternally unstable thing—European diplomacy! So also the internal troubles and dissensions of France were settled by the termination of the wars of the Fronde (1658). The scowling clouds were pierced through and through with golden sunshine. Tension was removed from peoples' minds which naturally turned towards relaxation. From the interrogation to Fate that is external, the people passed on to the analysis of self that is internal. Unlike the contemporary English mind of the Stuart period, the French national mind was free from the preoccupations of religion or politics and turned to a spontaneous enjoyment of life and beauty. That led to a veritable renaissance in national aesthetics and also, as says* Mon. Brunetiere, "to the nationalisation of literature."

The prevailing tendency to enjoyment and introspection produced a mass psychology of refined *egoism* and sublime *hedonism* that reminded strongly of the spirit of Gassendi; and the pupil of Gassendi came forward to meet the demands of this *new spirit*, to satisfy this *new hunger*. But Molière was something more than a pupil of Gassendi. He was the intellectual descendant of Montaigne and Descartes as well. Hence, in the very process of amusing the heart of his contemporaries Molière attempted to purify and *elevate their character* through his inimitable power of caricature based on *bon sens* (that rarest of things on earth), and *enrich their soul* with the dowry of contemplative imagination. Hence we find in the works of Molière that *rare harmony* of Joy, Equilibrium and Contemplation which go to elevate an ordinary *farceur* into the proud rank of a philosopher-dramatist.

So when in November 1659 Molière staged

for the first time his *Preciosities Ridiculous*, he stood out as the master comedian of Manners (moeurs) declaring war against the False, the Sham, the Unreal. In this drama the unreality of the romance-hunger of two country girls imitating Paris manners, is exposed with a sanity that is sublime and a humour that is irresistible. It threw the generation of blue-stockings, both in the city and in the country, into a convulsion of rage; but it captivated the general public and one of the audience is said to have cried out: "Courage Molière! that is real Comedy!" Truly a prophetic cheer, for with it French Comedy took its place in world literature.

In 1660 Louis XIV was married to Maria Theresa amidst phenomenal pomp and festivities and Molière was asked to play three times before the court. In Oct., 1660, he presented his *L'Etourdi* and *Les Precieuses Ridicules* at the Louvre palace before the rising master of the realm Louis XIV and the ailing minister Mazarin who would die soon after (March 1661).

The year 1661 was important in many ways: The renovated theatre at the Palais Royal (which now passes by the name of Maison de Molière) was opened with the old favourite *The Love Tiff* and a newly written piece *Sganarelle*, reflecting the primitive Gallic humour—a sort of stage recreation. But the Philosopher is ever lurking behind the mask of the Farceur and we soon find Molière flinging himself into the fight against another Sham—the Sham of Court Life! The old sly Mazarin was dead; the king was young and magnificent; the court was gay and gorgeous; it was the refuge of real wits and true artists; at the same time it was the resort of scented fops and painted dandies, brainless nobles and shameless libertines—all makebelieving themselves into the position of the *elite* of the realm! One of the chief officials, Fouquet, a great aristocratic fraud, wanted to entertain the King with a part of the money plundered from the state. Molière was asked by Fouquet to write something for the occasion. Within a fortnight he composed in refined and brilliantly witty verse *Les Facheux* (The Bores), a marvellous caricature of the court life! As a comedy it was, in its relentless exposure, a tragic surprise for the courtiers! Almost every one of them was pierced by the irresistible dart of the Commoner Comedian; but none of them dared to protest, for the witty King understood the game and enjoyed it immensely. Henceforth Molière had in the Grand Monarch one of his greatest supports in his noble campaign against the "conventional lies of civilisation". Like Shakespeare, Molière was a commoner connected with the court. But while Shakespeare's touch with the court of his time is more or less legendary and his relations with the aristocracy more or less officious, Molière on the contrary

*L' Histoire de la Litterature Francaise.



LA FONTAINE—THE POET STORY-TELLER.

Born at Chateau-Thierry in 1621 and Died in 1695. Appointed member of L'Academie Française in 1684.

is a veritable mirror of contemporary court life and is the foremost critic of that life under the protecting care of Louis XIV. Yet he did his criticism with such a natural ease and finished art that La Fontaine, probably the greatest of his contemporaries, cried out in admiration:

"—now it is no longer art
One step from *nature* to depart."

MARRIAGE AND MARRIAGE DRAMAS.

Moliere is now approaching his fortieth year. After 15 years of strenuous fight he has captured the public and established himself in the Court. Naturally his mind sought after the repose of domestic life. Highly emotional and imaginative as he was, Moliere dreamed of a partner who would wipe away all the marks of the cruel battle of life and would bring the dowry of fresh youth and profound love. Madeleine was quite good as a comrade but to think of her as a wife?—that was not possible for a man of Moliere's temperament. His half-starved youth cried for a wife that would be sweet in her daughter-like devotion and sublime in her lover-like inspiration—in short, "a phantom of delight" that exists "neither on earth nor on sea" but is only a reflex of a Poet's tragedy of Imagination! So our otherwise sane Moliere fell into a violent nay insane love for a flippant girl actress of his company—

Armande Bejart, the youngest sister of Madeleine (I accept this view in the face of a world of absurd and outrageously calumnious legends). So Moliere married in his 40th year (January, 1662) a young girl of twenty and entered upon a career of marital martyrdom that would last till the last days of his life!

It is significant that suddenly his works seem to be tinged with a strain of subdued autobiography. Exactly one year before his marriage Moliere produced his *School for Husbands* (*Ecole des Maris*, 1661), and just towards the end of his year of marriage he staged his *School for Wives* (*Ecole des Femmes*, 1662). These are dangerous coincidences for didactic critics! What a world of speculation they have given birth to! "Moliere was an *optimist* when he wrote his *School for Husbands*; hence he makes a happy husband of him who allowed his wife to breathe the atmosphere of freedom. Moliere was a *pessimist* in his *School for Wives*, for he makes the sweet little heroine, Agnes, the cause of endless psychological torture to her jealous, impossible, old lover Arnolphe and make him preach that ignorance is a woman's safeguard!

These sound very well—almost convincing—only the manner of approach smacks too much of a moral training school! No true artist, never a dramatist like Moliere, suffers his private life to dominate his inner life of art. His creations are neither pegs for his moral maxims nor marks for his domestic masquerades. Each character, every situation, requires individual attention and unique handling. Herein lies the dignity of real art—its lack of self-consciousness, its divine spontaneity! Moliere's creations of this epoch ranging between 1661—1666—from the *School for Husbands* to the *Misanthrope*—reflect no doubt and do reflect naturally, a good deal of his personal thoughts and aspirations, his private struggles and sufferings. These add a new charm, a rare vigour seldom found in his creations of other epoch. Yet, these so-called autobiographical pieces should be studied and judged *objectively* as supreme creations of art, and not as clever dramatisation of his private diary!

The philosophy of the liberal husband Ariste was surely not out-grown by Moliere; for down to the last piece he wrote he made his heroines choose their partners in a free spontaneous spirit frequently on the teeth of opposition and in the face of adverse circumstances: Leonore and Agnes, Henriette and Angelique—all fight and fight successfully with the sublime perversity of womanhood, against the heartless disciplines and thoughtless impositions of their guardians. The victory is always on their side and—may I add—the sympathy of their creator as well? Moliere suffered much in his conjugal life; it was a life of perpetual agony! Yet, like a true descendant of Montaigne he preserved his

artistic equilibrium and championed, with his last breath, the cause of eternal *bon sens*! When an old lover Arnolphe (almost a foster-father) proposes to his youthful ward Agnes, whom he has brought up with great care, and is refused, we feel the situation *comic* indeed, a little *tragic* too—or in other words intensely *human*. It is this *natural humanism*, this indomitable *good sense* that form the crowning glory of Molière—a good sense maintained amidst excruciating agony sounding through the nervous lines of the broken old lover Arnolphe:—

“Go traitress, go; I give thee back affection:
Thus by the love I bear thee, learn my love,
And seeing me kind, love me in revenge.”

In the *School for Wives* Molière's art soared up by a sudden sweep from the particular to the general. It is no longer a new-fangled fashion of a coterie of Preciosities or the boring inanities of a court life that he is cari-

caturring. In the *School for Wives* we find Molière tackling the *universal* problem of discovering the real training ground for womanhood. And though we hesitate to classify and label, with Brunetiere, the plays of Molière as comedies of *manners*, of *characters* and of *morals*—yet we cannot help noticing that in his *School for Wives* for the first time Molière realised—in a conscious-unconscious manner—his *mission*—if not exactly of a moralist, at least that of a seer and revealer of the Eternal Verity! But the Philosopher is so harmoniously fused into the Artist that amidst many hostile critics none dared charge it with didacticism. The play, on the contrary, evoked the first enthusiastic praise from the great critic Boileau, who composed a few stanzas on this first literary classic of Molière.

(To be concluded.)

KALIDAS NAG,

A B C OF INDIAN POLITICS

IN the days of the agitation against the partition of Bengal, a Bengali lawyer (now a knighted and pensioned judge of the High Court of Calcutta) remarked that a subject nation has no politics. What he meant was that the politics of a subject nation was entirely different from that of a free nation. In a free nation, the politicians use the constitution for the purpose of reforming and improving the political machinery, so as to bring it in full and better accord with the will of the nation, to make it more efficient, more democratic, and more representative of the constituent wills of the nation. In a free nation, a reactionary politician has his uses. He serves the purpose of a brake or a moderator. The politicians of a free nation may aptly be divided into Radicals, Liberals and Conservatives; into evolutionaries and revolutionaries; into Democrats and antidemocrats; into Royalists and Republicans; and so forth. The politics of a free nation assumes its sovereign nature and its right to deal with other nations on terms of equality and friendship. This is not and can

not be true of a subject people. Firstly, a subject people are not a “nation” in the true sense of the term. As long as a people are not free, they are not a political entity with which nations can deal on terms of reciprocity. They have no will which they can enforce or execute. They are a mere mass of heterogeneous elements, which can be or are used by their masters for their purposes. These masters may be good or kindly people, they may be inclined to be ‘benevolent’ or exacting, but they are masters all the time. A subject people have no corporate will, because if they had one they would not be subject; nor have they a free will, because if they had one, they would have the power to enforce it.

A free nation has a state, which is responsible to the nation. The nation can change the state, can limit its powers, define its responsibilities and bend it to its will. This is not true of a subject people. The very fact of their subjection takes them out of the category of live political units. A government is only an organ of a state. A free nation can

change its government *at will*. That is its freedom. The politicians of a free country can take care of the liberties of the people; but in a subject country the subjects have no liberties, because the state which is absolutely independent of the people owes no responsibilities to the latter except such as are of its own making and admission, that is, self-imposed. These latter may be called concessions, gifts or boons, but they do not amount to liabilities or responsibilities and have no binding force. Even among free nations, the idea of a responsible state is a new one, which is not yet fully developed in all its bearings. In some countries it is denied in theory, though there is hardly a state in Europe and America where it is not accepted in practice. Even sovereign states are subject to the sovereignty of the nations. There the people can talk of their *fundamental rights or their fundamental liberties*. In a subject country the people have no rights or liberties. They have only *duties*, which have been imposed upon them by the will of the state, which is a power exterior to and independent of them. In a responsible state, the laws are the commands of the nation expressed and promulgated in ways and means, sanctioned by the nation. In the case of a subject nation the so-called laws are the commands of the rulers expressed and promulgated by them *at their will*. It is a misnomer to call them laws. They may be laws in the Austinian sense of the term. But the world has changed since Austin wrote and the conception of law has also changed. A law is now the wish or will of the sovereign nation expressed and promulgated in ways sanctioned or approved by it. Even the sovereign "nation" cannot abrogate certain natural rights of the individual and where it does, the individual has a right to disregard the will of the nation so abrogating its "inalienable and imprescribable rights"; but, surely, where the nation has no will, or is by virtue of its subjection incapable of expressing its will, or where its politics are controlled, dominated and governed by an exterior power, there is no such thing as "law" in the real

sense of the term. According to the old theory, the nation has a distinct personality from that of the individuals who compose it.

"It has thus a will naturally superior to the will of its constituent individuals, simply because the collective person is superior to the individual person. This superiority consists in what we call public service or sovereignty. The nation is organised. *It has built a government to represent it. That government acts as the agent of the national volition.* It thus exercises in the name of the nation a sovereignty of which it cannot be deprived. The state is thus the sovereign nation organised as a government and situated on a definite territory. The state as the organised nation is thus the subject of sovereignty and the public power gives to it the right to exercise a subjective law. *Its commands are the exercise of this law.*"*

"Its members are at once citizens and subjects. As a part of the national collectivity which exercises sovereignty they are citizens; but since they are subordinated to a government exercising sovereignty in the name of the nation, they are also subjects. Constitutional law is thus that mass of regulations dealing, first, with the organisation of the state, and second, with the relation of the state to its members. We have thus two unequal subjects of law,"*

—the superior juristic person called the state and the inferior individuals called the subjects. But the subjection right of the state is opposed to the sovereign right of the individual. The latter is a natural right inalienable and imprescribable.

"*It belongs to the individual by virtue of its humanity. It is a right anterior, even superior, to that of the state.* Clearly therefore the first rule of constitutional law obliges the state to organise itself so as to secure the maximum protection of individual rights to every human being."*

This was the theory of the 19th century. In the realm of theory it still holds the field. But the present evolution has been summarised by the French jurist whom I have quoted above.

"The ruling class has no subjective sovereignty. It has a power which it exerts in return for the organisation of those public services which are consistently to respond to the public need. *Its acts have neither force nor legal value save as they contribute to this end.*"

* See "Law in the Modern State" by Leon Duguit, Introduction, p. xxxvii, xxxviii & xxxix.

"Constituent law is no longer a mass of rules applying to superior and subordinate, to a power that can command and a subject that must obey. All wills are individual wills; all are of equal validity, there is no hierarchy of wills. The measure of their difference is determined by the end they must pursue.....So it is that the idea of service replaces the idea of sovereignty. *The state is no longer a sovereign power issuing its commands.....*The idea of public service lies at the root of the theory of the modern state."^{*}

The tendency of recent thought is to dispute the absolute sovereignty of the state, to deny its subjective rights, to emphasise its objective duties and to hold that the authority of law is independent of the state and that "the state is beneath the law; for by its very definition it is an instrument, not an end."[†] It is clear to an unsophisticated mind that in the political sphere there is no such thing as an Indian nation or an Indian state. The nation whose will counts, is the British, the state which actually rules and the government that functions is that of Great Britain. There is no such thing in India as government established by its law. The Government of India is at best only an agency of the British Government. In the words of Lord Curzon, it is a subordinate department of the British Government. The Reform Act of 1919 has made no change in its status. In fact by its very preamble and defining clause it has emphasised its subordinate nature and its derivative authority. By no fiction can it be postulated that the Indian people are a part of the British nation and citizens of the British state or the British Empire—not even in the sense in which the black inhabitants of Senigambia are citizens of the French Republic. The inhabitants of French colonies and French dependencies are more or less French citizens, because they have a right of representation in the French state. The Indians, however, have no such right.

The Reform Act has done nothing more than created in India a department of

the British state to which the latter has delegated certain of its powers subject to right of revision and recall. The Reform Act may at any minute be recalled by the British state without any reference to the people of India, or it may be revised by them in such a way as to take away the little it has conceded to them. Even as it is, its veto is absolute and complete.

The fact that India is one of the original signatories to the Covenant of the League of Nations, that its 'representatives' have been admitted into the councils of the Empire on terms of equality, that an Indian was nominated as a member at the British delegation to the Washington Conference, may tickle the vanity of those who see in these arrangements, means of personal glory and aggrandisement, but it does not make the slightest difference in the real status of India as a subject country. India cannot be free by its membership of the League of Nations or by its representation at the Washington Conference. *It will be free only when its people are in a position to make its government function in accordance with their will.* Even ten thousand Rt. Hon'bles cannot bring about its freedom, much less bring any glory to it, as long as the Indian people do not constitute themselves into a sovereign nation and thereby bring into existence a state which will look for its authority to the Indian nation. Mr. Sastri has pronounced his benediction on the policy of repression which has resulted in Mr. Gandhi's imprisonment. Does Mr. Sastri realize what that benediction implies and connotes? It betrays a deplorable ignorance of the constructive side of politics; it shows a confused intellect. He and those who think with him justify all this interference with the liberty of the press, of speech and of meeting on the part of the Government of India on the ground that the first and foremost duty of every Government is to maintain "law" and "order". The doctrine is as pernicious and mischievous as it is antiquated and out of tune with modern conditions of life. I

*. "Law in the Modern State" by Leon Duguit. Introduction by H. J. Laski, pp. xiii, xiv.

†. Ibid, xix.

have pointed out above that there is no such thing as Indian "law" in the real and modern sense of the term. There is certainly English Law, which has been imposed upon us by our rulers. Morally, and legally (*i. e.*, according to law in the abstract as expounded by the latest and most enlightened authorities), we owe no allegiance to that law, though according to British-made statute law we do. Our allegiance only comes from the irresistible power of the Government and the powerlessness of the Indian people. The British have conquered us. They have conquered us by our help—by our men and money—that is perfectly true; but all the same they owe their power to the fact of conquest. According to their ideas of morality, the conquest gives them the *right* to impose their rule and their laws on us. Willingly or unwillingly we must submit to their rule and their laws *as long as we do not come into the possession of such power as will force them to restore our liberties to us*. Our first and foremost duty then is to find out the key to that power. In the meantime they must exercise their right of might and rule us to their best advantage. The British say: "Prove that you are fit to govern yourself and we shall retire." The statement may not be sincere, but it is perfectly true. The moment the Indian people prove to the English that they are fit to rule themselves, the English will concede their right to them. But fitness for self-government will come only from power. The measure of our power to impose *our will* on them will be the proof of our fitness. The duty of every Indian patriot then consists in educating his people to formulate their will and to acquire the training, the discipline and the power of imposing it on their foreign masters. The logic of the British Imperialist is sufficiently clear. He wants to gather the harvest he has sown and to take as much advantage of our helplessness as he can. Some, comparatively a very small number, have acquired the consciousness that it is a bad business, immoral, and harmful in the long run—harmful even to the nation—and that

it must be ended. Their number, however, is so small that their voice counts for nothing—they are only Little Englanders. The vast bulk of the British nation, Tory, Liberal, Labour, Nationalist and Internationalist, is Imperialistic to the core. Arguments and ideas do not impress them. Political morality they have none, except such as suits their imperial aims. Appeals to their sense of justice, fair play and humanity are absolutely useless. Of course, there are Britishers that have their own characteristics. Some are soft; others hard. Some show the mailed fist; others the kid glove. Some are brutally frank; others are magnificently benevolent. Some prefer to brandish the keen-edged metal; others the keen-edged tongue. Some prefer to rule by the pen; others by the sword. Some are genuinely Liberal, Labourite or Socialist. They are prepared to go far enough, but the moment you question their final supremacy, they change colour and forget all political principles.

They are awfully clever and past masters in the art of cant. They mean what they say, but you do not understand them. The political terms they use have meanings quite different from those in ordinary dictionaries. When they make any political promises or give any political pledges, they are quite sincere, but they are not bound by them. Firstly, all political promises and pledges are variable by circumstances. Secondly, their interpretation rests with them. Thirdly, they can easily explain to you that it is to your advantage and to your interest that they should not fulfil their promises or carry out their pledges. Their intentions are always benevolent. They exist and exert themselves only for the benefit of humanity and advance of civilization. When cornered, they bring in the theory of trust. They are trustees and in the discharge of their trust they must remain in possession of your country and have full control over your purse. They must supply your poor people with cheap goods. No one understood them better than Charles Stewart Parnell. Parnell's biographer has in one place

explained what the great Irish leader thought of the English. He says :

"He (Parnell) regarded the moral sermons preached by the English statesmen and publicists as the merest cant...morality was the last thing the English thought of in their dealings with Ireland....There are men who can readily argue themselves into the belief that whatever serves their purpose is moral."*

•Speaking of English parties Parnell remarked in one of his speeches :—

"I have always endeavoured to teach my countrymen, whether at home or abroad, the lesson of self-reliance. I do not depend upon English political parties. I should advise you not to depend upon any such party. I do not depend upon the good wishes of any section of the English...I have never known any important section of any country, who have assumed the government of another country to awaken to the real necessities of the position until compelled to do so."*

These sentiments were repeated by him on more than one occasion. Events have justified his opinions. What was true in the case of Ireland—a country of white Christians, is even truer in the case of India. For any Indian nationalist to build any hopes on the English sense of justice or on English promises and pledges or on English morality, is the merest moonshine and pure delusion. The lessons of English History are writ large on the map of the world. Any reliance upon the English for our emancipation is, therefore, out of the question. Let us once for all understand that there is no use in deceiving ourselves.

Not that the characteristics of the British people belong to them alone. All empire-building peoples have and must have them, to a greater or less extent.

All these declarations or pronouncements about responsible government by instalments or by stages are mere camouflage. You can be slaves by degrees, but you cannot be free by degrees. The idea is absurd. Let us frankly face the situation. We are slaves, we want to be free. In order to be free, we must have compelling force behind

us. It need not be physical force. To think of physical force in the existing conditions and circumstances is folly. The force we want to generate is the force of national will. We must form, guide and control the national will in such a way as to make it irresistible. In this task we can expect no help from the British. We all have to do our work ourselves in our own way. It would be foolish to seek the help of the British for this end or to rely on their help. It is not to their interest to help us in gaining power, and they never do a thing which is not to their interest.—Why should they? We should be prepared for the bitterest opposition from them; In opposing the formation, the expression and the assertion of our national will, they will use all the means and the power at their disposal to thwart us, to crush us and to convince us of our 'folly'. They will use all the forces of their 'law'. But over and above that they will even use violence and have recourse to all the powers they possess regardless of legal forms. Above all, they will divide us and use our own people against us. They will appeal to the self-interest of the big landlords, the big bankers, the big lawyers, the big manufacturers and the big officials among us and seek their co-operation in crushing the national will. They will make frantic appeals to our 'patriotism' and to our 'moderation' also. Yes, they will invoke the very name of our country in order to induce us to desist from what they will call our 'folly', 'madness' and even 'treachery'.

Patriots they will denounce as traitors and the latter they will honour as patriots. And the worst is that they will succeed (in fact they have already succeeded) in winning over a good many of our patriots and publicists to their side. Remember the best, the ablest and the most cunning among us are no match for them. They know these arts to perfection. They have practised them for centuries and for generations. The ablest and the cleverest among us are mere children in politics in their presence.

* The Life of Charles Stewart Parnell by R. B. O'Brien, vol. ii, p. 32.

We are no match for them in argument, in dissimulation, in diplomacy, in tactics, in political strategy and in negotiations. The first and the foremost duty of an Indian patriot is to keep at a distance from them, to cultivate the strength of will necessary to resist the tempter within and without, to keep his record clean and to refuse all preferment, privileges and places which they offer. It is no honour to join the foreign rulers of one's country to strengthen their rule, to maintain and enhance their prestige, to become the instruments of their will to degrade and exploit ourselves. The honours they confer on us and the places and the privileges they bestow are the price of our shame and the evidence of our subjection. There is no analogy between a foreign government, even though benevolent and liberal, with a national government, even though despotic and monarchical. The interests of the foreigner are always opposed to yours; those of the latter are opposed to you only in certain places. The first is foreign rule, the other may be class rule. You can reform only the latter. The latter may be oppressive, brutal and barbarian: but the former is unnatural, a denial of your very existence as a nation, a deliberate attempt to reduce you to the position of beasts of burden. It is deceiving oneself to think that a foreign rule can be reformed. The more benevolent a foreign rule, the more dangerous it must be for your national existence, if it makes you forget your servitude, as it generally does. Let us not forget our own chains. There can be no willing co-operation between a foreign government and a subject people. Let us not hug our yoke to our bosom and be proud of it, simply because it is gilded and velveted.

Oh! the folly, the insanity, the self-deception involved in deluding ourselves into the belief that we are serving our country and discharging our duties as the patriotic sons of India while we serve a foreign government. To help our masters in tightening our chains, by repressive measures, and be their instruments in insulting, harassing and imprisoning our countrymen whose only fault is that they are clear-

headed and strong-willed enough not to be deluded into false hopes of self-government by stages and not to be tempted by offers of high offices,—this is not patriotism.

While reading the life of Charles S. Parnell by R. B. O'Brien I came upon an incident which seems to me to be very pertinent to the position of those Indians who call themselves Liberals. Describing the interview which Mr. O'Brien, the biographer of Mr. Parnell, had with Mr. Gladstone about the prospects of the general election of 1885 in Ireland, he says:

"I spoke of the Irish Liberals and said that they would be swept off the board." "Irish Liberals," said Mr. Gladstone with an expression of sublime scorn which I shall never forget, "Irish Liberals! Are there any Liberals in Ireland? Where are they? I must confess.....that I feel a great deal of difficulty in recognising these Irish Liberals you talk about and (in delightfully scoffing accents, and with an intonation which has often charmed me in the House of Commons) I think Ireland would have a good deal of difficulty in recognising them either" (laughing ironically)."

I hope the reader can appreciate the ironical laughter of the great Liberal leader of England! What did he mean? Nothing short of this that a subject country could only have 'Nationalists' or 'Tories' and nothing between them. For my own part I maintain that the Indians who call themselves 'Liberals' are doing great injustice to themselves. The great bulk of them are 'Nationalists' to the very core of their being. There is a small section of office-seekers, place-hunters and indifferent men who are neither 'Liberals' nor 'Nationalists'. They are reactionaries pure and simple who are taking shelter behind formulas which have been the refuge of men of their way of thinking in all times, in all ages and in all countries. What are these cries?

'Peace in danger'.

'Law and order in danger'.

'Property in danger'.

'Revolution as against evolution'.

Ghosts of anarchy, chaos and disorder visit them every night. Poor souls! They do not think that evolution and

revolution are not antagonistic terms. Evolution always ends in Revolution. There can be no revolution without evolution. The birth of a child is a revolution that follows evolution. Revolution is after all not such a dreadful thing. It is a phenomenon which nature loves and without which there can be no progress, either in nature or in human affairs. It has always been a terror to the holders of power and privilege, though it has always defied the machinations of the latter and put in its appearance in due time. We are certainly aiming at a revolution, although a non-violent one, not in defiance of the laws or processes of evolution. Let them criticise our methods as 'dangerous', 'bad', 'harmful' and 'inadequate', but let them not indulge in this silly talk of evolution against revolution. For revolution is but rapid evolution.

As to law and order, I have already shown that British laws have in ethics and according to the latest juristic theory no binding force upon us. What is the aim and object of our life? What is the end we are striving for? 'The freedom of our country; its emancipation in order to constitute itself into a sovereign nation for the good of all the communities forming the nation, as well as for the good of the human race.' The extent to which the British laws help us in the attainment of these objects is the measure of our loyalty to them. We may even go a step further and say that to the extent to which they do not stand in the way of our attainment of these objects, we shall respect them, but not beyond that. Wherever we feel that loyalty to British Laws is a hindrance in the way of our work for the formulation, expression and assertion of the national will, we must disregard them and suffer the consequences of such disobedience.

At law and order they are only means to an end. The peace and order produced and preserved by foreign bayonets is no peace and order. It is an unnatural state of things. It is the peace of death. An order maintained by foreign rule

is not the kind of order which leads to progress. Love of such an order and such a peace implies such a kind of shame and humiliation as to make life itself an intolerable burden. Even under a national government there is always a limit to the desire of order and peace.

"The only justification for a claim by government of its obedience is the clear proof that it satisfies the material and moral claims of those over whom it exercises control. We cannot wander on blindly with self-shut eyes, merely because order is convenient.....It is in the highest degree difficult to understand what exactly is gained by the empty existence that the state must be strong without giving the valid demonstration of the purpose for which that strength is to be used. Government is only a convention, which men, on the whole, accept because of a general conviction that its effort is for good. Where the machine breaks down, where the purpose of those who drive it, becomes to an important class sinister, it is humanly inevitable that an effort towards change should be made. To those who hold the reins of power it was perhaps inevitable that such an effort should be regarded as the coronation of anarchy. To oppose the government is, for them, to destroy the state."

In another place the same writer discusses the evils of absolutism in self-governed nations. He says :—

"To make the state omni-competent is to leave it at the mercy of any group that is powerful to exploit it. That has been, indeed, one of the main historical causes of social interest.....The supreme interest of the state is in justice and it does not necessarily follow that justice and order are in perfect co-relation."

To those who have any understanding of the real meanings of politics this is only its A B C, but unfortunately a long subjection and the servile mentality that results therefrom have made us incapable of understanding the elementary truths. It has stunted our minds and dwarfed our intellects. Our lawyers and jurists are still being fed on the exploded and time-barred theories of Austin and Hegel. They have acquired the legal habit and the legal

* Authority in the Modern State, by H. J. Lasky, pp. 374-375.

† Ibid, pp. 385.

mind of looking at everything in terms of positive law without the exactness of thought and the logicalness that insists on first making sure of your facts before applying your law. The most important fact which our lawyers always fail to remember is that the laws for which our implicit loyalty is being claimed were never made by us or by any of our countrymen. The government which has made those laws is not ours, was not made by us, nor the state which that government represents. The state and the government that have made these laws, have in the making of these laws practically ignored us and our nation. These laws were made by them and in the interest of their rule. We or our people were no parties to their making. Consequently these laws have no *moral* claim on our allegiance. When the British-made laws are based on ethical laws, one is, no doubt, *morally* bound to obey them. Let us clear our minds of all camouflage and cant and face the facts as they are. The Government and their laws are not of our making. They are not responsible to us. They do not recognise our right to alter them. Even the Reforms lay emphasis on the fact that they owe their birth not to any desire or wish of ours but to the goodwill of the British—"the faith that is in us", as they call it in the Montagu-Chelmsford report. The Reforms do not recognise our right to national sovereignty or even to our existence as a consciously independent political entity. The difference between 'votable' and 'non-votable' items of state expenditures tells its own tale. In face of these facts what we need are not *Reforms* but rebirth and reconstruction. As a nation we have been dead. Our present attempt is to be reborn. The fact of our rebirth will be computed a revolution, but it will not take place unless

and until we have passed through years and months of preparatory evolution. The preparatory evolution will involve much suffering and distress, much forbearance and patience, much nausea and pain. All this we all must put up with if we want to be reborn. The process of rebirth is a process of pain but nothing can come into existence without pain. In this period of preparatory evolution it is no business of ours to help the operation of forces that are opposed to our rebirth. If there are any who have not the strength and the courage to help the processes of evolution, let them stand aloof and watch the development. But to be active agents in the hands of your opponents is a sight at once depressing and exasperating. It is time that 'Liberal' Indians should throw away their pseudo-liberalism and don on the armour of pure and simple nationalism. Liberalism is a discredited creed in Europe. It is a hypocritical disguise for capitalistic Imperialism. There are some good men among English Liberals as there are some even among Tories, but Liberalism as a creed is dead and buried. It is a creed which appeals only to old women in a state of decay and disintegration. To those young and live it does not appeal. Moreover, there is no occasion yet for a distinction between Liberals and 'non-Liberals' in India. The time for these party labels will come when we have established a real live Sovereign Parliament with power to make and unmake governments. At present the title is a mere mimicry. However we may differ in our methods we are all nationalists. The only other possible party is that of the loyalists who want the present system to be perpetuated and who are opposed to our national regeneration.

AMRIT RAI.

CORRESPONDENCE

Emigration to U. S. A.

Sir,

• I have read with a great deal of interest a proposition about emigration to Florida, U. S. A., by Srijukta Prabodhchandra Ghosh, that has appeared in your last December issue.

It seems that the writer has not been personally in U.S.A. The right place for the Indians is still in India, to make it worth while to live in, by their organized efforts and well-directed cooperative activities. It is certainly not in U. S. A., especially in Florida, where color prejudice is so strong that hardly a dark complexioned man can enter into a white man's car without being insulted, and the land is more or less barren and unproductive, marshy and insalubrious, except on the ocean beach where there are flourishing winter colonies. Moreover it is now a fixed and determined policy of the U. S. A. immigration authorities not to permit admission to any oriental as a settler or to bring his wife with him, but he is only allowed to land as a student, a traveller or a merchant.

Of course, it is but natural for 'young India' to wish to see the 'wider world' and to remove the existing prejudices by mingling freely in the modern international intellectual current and to convince the thinking classes that India's contribution to the world-culture, either in the past or in the present, is not insignificant.

In this, New York, really a great cosmopolitan city, offers a tempting field of unique opportunities and there is a great possibility of success for a band of resourceful, capable, intelligent, adaptable and hardy young men, who might come here for that important mission.

Americans are voracious readers and they have a great hunger for knowledge, especially about the orient. The business people want to extend business and to have access to the marts of the teeming millions of Asia and they want the positive knowledge of the economic, political and industrial situation and the needs of the countries, and there is a large leisured class, especially women of the middle-upper stratum of society, for whom oriental literature, art, philosophy and religion have a great attraction. There is a great demand for the Buddhistic sacred books and the ancient and modern Hindu literature. To meet this demand, a publishing business may be started here. Earnest enquirers may write to me for details.

But it should be well to recognize the fact, that wages being very high in this country, it would not pay to start publishing with hired labor. The young men that will come, should come prepared to do the composing and type-setting with their own hands. And with proper arrangement, they will find plenty of time, to deliver lectures all over the country and to convert the place as the meeting-ground and the centre for the

'Friends of India', a real 'Bharata Asrama', for the needy present and prospective Indian students in America.

C. CHAKRABARTY.

364 West 120th Street,
New York City, U. S. A.

EDITOR'S NOTE. Those who are interested in the subject should correspond direct with the writer, whose address is printed above. We are not prepared to enter into or to forward correspondence on the subject, as we know nothing about it.

Calcutta University Affairs.

I. A PIECE OF PSEUDO-RESEARCH.

Sir,

Mr. S. N. B., recently a professor in the Calcutta University, contributed a paper with plates, in 1919, to the University Journal of the Department of Science, vol. II (Botany section), pp. 2-3, under the title of *Exoascus* (Fuckel) on *Nephelium Litchi*, and described the particular pest of the litchi leaf as a sort of fungus attack. This very disease of the litchi leaf had formed the subject of a paper, entitled litchi leaf burl, contributed in 1912 to *The Agricultural Journal of India*, vol. vii, pp. 286-293, by Mr. C. S. Misra, B. A., Assistant to the Entomologist at the Pusa Imperial Research Institute (plates being numbered xxxviii and xxxiv) in which Mr. Misra had described the leaf pest as caused by an attack of minute whitish mites. Mr. B.'s paper soon attracted the attention of Dr. E. J. Butler, the then Imperial Mycologist, who called for a specimen of the diseased litchi leaf from Mr. B. On examination of the specimen forwarded by Mr. B., Dr. Butler found that it was the same pest as had been described by Mr. Misra in his paper and that there was no trace of any fungus organism in it. After this incident, Mr. B., it is reported, was advised to send specimens of his discoveries to the Imperial Institute for identification before he sent out the results of his "researches" to the world. I also understand that the whole correspondence relating to this piece of so-called research work is still preserved in the Museum of the Mycological Department at Pusa, where also Mr. B.'s specimen is kept in the Herbarium.

Yours, &c.,
"BOTANIST."

II. INSTANCES OF BOOSTING UP BY GRACE MARKS.

Sir,

(i) Mr. M. K. G., son of Mr. J. C. G., fell short by a considerable number of marks, after the final tabulation, to enable him to secure the position he eventually attained at the M. A. (Econ) in

1918. One of the friendly examiners had very obligingly given him half a dozen extra marks before he submitted his marks sheet. The remaining examiners were sounded as to whether they would allow some extra marks each to the candidate in question. But as they showed reluctance on the ground that, besides marking the papers quite liberally, they had already given on revision ample grace marks, it so happened that the marks that were still wanting to make the candidate first in first class were allowed by way of grace straightway.

(2) Mr. S. C. M., son of Mr. A. C. M., obtained a low second class on the marks allotted on his papers being added up at the M. A. (Experimental Psychology) in 1919. But it was perhaps thought necessary that he should get a first class, and so his case was similarly taken up and a goodly number of marks—about two scores—was given him as grace to raise him to the first class.

I hope the Examiners concerned will be pleased to correct or contradict any information that is wrong in the above.

"One Who Knows."

III. ONE OUT OF MANY INSTANCES OF NEPOTISM.

Sir,

Directly Mr. M. K. G. came out first in first class, in the way mentioned above, he was put on the staff of the Post-graduate Department on a salary of Rs. 200 a month. Then well within a year he was elected for the Guru Prasanna Ghosh scholarship to proceed to Europe to study for the B. Comm. in the London University in supersession of the claims of a number of *bona fide* science students, for whom particularly the scholarship is intended. Favoritism did not stop here. He was allowed to draw an outfit allowance of Rs. 800—a thing unheard of in the case of such scholars and quite unprovided for in the terms of the endowment.

"One Who Knows."

[EDITOR'S NOTE.—In the three letters printed above, we have substituted initials for the full names of the persons referred to therein. We shall publish the full names, if necessity arises.]

IV. EXEMPTION OF A TAGORE PROFESSOR FROM HIS LEGAL OBLIGATION.

Sir,

In 1900 Mr. Joges Chandra Roy, B. L., Vakil, High Court, Calcutta, was appointed Tagore Law Professor to deliver a course of twelve lectures on the *Law Relating to Torts in British India*. After he had delivered a course of oral lectures on the subject, he got himself paid Rs. 10,000, as fee for the professorship. Still during these 22 years Mr. Roy has not thought fit to deliver to the University the manuscript of his lectures in order to be printed, despite the express provision in the donor's will "that within 6 months after the delivery of each course of lectures, the lectures shall be printed"—one of the conditions which the learned professor must have accepted before he realised the fee. Off and on reminders have been sent out to him all these years to make over the manuscript, but all along he has asked for time, time after time. The last time when he was rather seriously taken up was in 1919. As was his wont, on that occasion, too, he pleaded for further time up to

January 1921, by which time he promised once for all to make over the lectures printed. But although the time applied for and allowed is gone, the Professor has not kept his promise, nor is it evident that he has given any explanation therefor. All the same, for reasons best known to the authorities and conjectured by High Court practitioners, it is apprehended that the Professor has been or will be altogether absolved from the obligation to make over the lectures to the University, though the scheme which the Senate has adopted with reference to the endowment hardly gives them any such power. The proper course should have been to set the law in motion against the defaulting Professor to compel him either to make over the lectures or to return the fee of Rupees ten thousand with interest.

It is a wonder how for twenty-two years the auditors have been fooled regarding such a big sum.

"VAKIL."

Mr. Hoogewerf and the Bery Loom.

With reference to a statement which appeared in some papers in connection with the recent Swadeshi Mela that Mr. Hoogewerf, Deputy Director of Industries, Bengal, had stated that with a Bery loom a weaver could earn five rupees a day, Mr. Lalit Kumar Mitra, who has had long experience as a teacher of weaving, has sent us copies of some correspondence which he had with Mr. Hoogewerf on the subject. We have no space to print the whole correspondence. But it appears to us that Mr. Hoogewerf has not been able to substantiate the claim that the Bery loom can enable a weaver to earn Rs. 5 per day. We think Mr. Mitra is, therefore, right when he says:

"The price of Bery's patent loom is Rs. 550, and its accessories will cost one another minimum sum of Rs. 30, i. e., Rs. 580 in all, and the maximum production obtained is 20 to 30 yards per day; while an improved fly-shuttle loom with its accessories will cost Rs. 100 only and an ordinary weaver can produce 20 yards of cloth on it per day. So one can, instead of laying out Rs. 580 for a Bery's patent loom in order to obtain 30 yards of cloth daily, get 100 yards of cloth daily if he will set up 5 improved fly-shuttles in its place.

"Any defect in a fly-shuttle loom can be remedied by a village carpenter, while the defects in the Bery's loom require an expert weaver with good knowledge of mechanical engineering to remedy."

Mr. Mitra's contention is supported by the following letter which appeared in *The Servant* of May 10th, town edition:

"Sir,—Recent correspondence about Bery's loom has attracted my attention.

"A year ago on behalf of the Social Service League we bought such a loom. But it is not at all yielding anything like the advertised quantity. In spite of all efforts it has failed to produce anything near the promised quantity.

"I wonder how an expert like Mr. Hoogewerf could at all recommend the thing to the public?"

J. Niyogi,

Organising Secretary.

B. S. S. League.

May 5, 1922.

INDIAN FISCAL ENQUIRY

BY MR. SUDHIR KUMAR LAHIRI, FORMERLY EDITOR OF THE
DAILY "PUNJABEE".

THE QUESTION OF FOREIGN CAPITAL.

A VERY important question on which the Indian Fiscal Commission will have to deliver their judgment is, whether it is advantageous to India to have an extended use of foreign capital. The Commission have endeavoured to elicit the opinions of witnesses in the matter by including in their Questionnaire a reference on the subject. If a protective policy was adopted, the witnesses were asked, was it likely that British or foreign industrial firms would endeavour to establish themselves in India in order to get the benefit of the protective tariff, and if so, what would be their attitude towards such a movement? The general public has no means of forming an exact idea as to the general trend of the views of the witnesses, who made statements before the Commission, so long as their Report is not published. From the accounts of the proceedings of the Commission, that have appeared in the press, it has, however, been seen already that some of the most influential and well-informed among the Indian witnesses have expressed themselves very emphatically against the unrestricted flow of foreign capital into the country. The evidence placed before the Commission in the matter represents varying shades of opinion. There are people who do not see any reason for excluding foreign capital from India. There are some who, though friendly to British capital, demand that no capital from either the Dominions or other countries should be allowed to be invested in India. There are others who express themselves wholly against any use of foreign capital. There are yet others who think that capital from foreign countries might be utilized in this country but that not without certain conditions of a restrictive nature. The popular feeling in the matter seems to be, first, that so long as the Self-governing Dominions of the Empire do not treat Indians on a footing of perfect equality with other British citizens, no capital coming

from those countries should be allowed to be invested in India, and, secondly, that in cases in which non-Indians desire to invest capital in this country they should be asked to agree to an arrangement providing that some proportion of the total capital should be held by Indians along with a condition ensuring an effective power of control by Indians.

It is a well-known fact that foreign capital is largely attracted to countries which follow a policy of protection. Although India has so far pursued quite a different fiscal system, there has been no lack, in the country, of enterprises established with foreign capital and controlled by non-Indians. If in addition to the facilities for the starting of industrial undertakings, now possessed by India, a policy of protection is introduced, this will undoubtedly have the effect of further stimulating the flow of foreign capital into the country. There are people, whose opinion it is not possible to brush aside easily, who feel convinced that an unrestricted flow of foreign capital, in the present circumstances, cannot but be disadvantageous to India in the long run, as it will have the inevitable effect of putting back the day when Indians might, otherwise, expect to achieve economic efficiency and independence. There is already a strong case for checking the unrestricted flow of foreign capital into India. This case will be further strengthened if the present fiscal system is replaced by protective tariffs. If and when the policy of protection is introduced the consumer will have to pay higher prices at least for sometime to come. The consumer will readily agree to this arrangement because he is firmly convinced that his sacrifice will pave the way for the economic and industrial development of the country. A system of protective tariffs is demanded by Indians because they are unable to stand against the competition of other countries, many of which have built up their industries under a protective system and other favour-

able circumstances, and also because they consider it to be a normal condition in the life of a nation that the primary needs and requirements of the people should, as far as possible, be supplied by themselves. This means that the wealth with which others enrich themselves by supplying the needs and requirements of Indians should, as far as possible, be made available to the people of the country. This object will, it is feared, be wholly defeated if foreign capital is allowed to flow unrestricted into India, for the increased amounts that the consumer will have to pay under a system of protection for the commodities used by him, will mostly go to enrich not the people of the country for whose benefit alone such a policy is advocated and justified but the foreign exploiter whose activities have rendered the people of India so utterly helpless in the sphere of industry and commerce.

The fear to which expression has been given by many, of late, that the introduction of a policy of protection is likely to encourage the flow of foreign capital into this country is not an imaginary one. There was a distinct movement among British manufacturers, wrote *Capital*, the well-informed financial review of Calcutta, some weeks ago, to consider the opening of branch factories in different parts of the British Empire. The journal pointed out that Cadburys had already established a factory in Australia and three other big British manufacturers were making arrangements to erect manufacturing plants in that country. Tasmania was also stated to be under investigation for possibilities of maintaining factories. "The idea is," *Capital* further stated, "to get as near as possible to the source of raw material and markets. Many British firms are considering manufacturing possibilities in India, and already one British firm, which manufactures cigarette-making machinery, has decided to put up a manufacturing plant in India." The Commonwealth Bureau of Commerce and Industry some time ago published an important report outlining the fiscal policy of Australia. The report declared that the policy of the Commonwealth was to encourage British manufacturers to start operations in Australia. It emphasised "the increasing number and importance of the enquiries made by British and other firms for information that will justify their establishing in Australia," and foreshadowed a considerable in-

crease in the number of such firms in the future. *The Manchester Guardian Commercial*, in its issue of February 16, 1922, outlined some alternative schemes for setting up Lancashire Mills in India. Now that Lancashire's cotton trade in India was experiencing an unprecedented depression, the journal said, it might not be unedifying to consider the possibilities of the cotton industry in India as an opportunity for the profitable employment of capital. The Bombay correspondent of the *Manchester Guardian*, in an article printed on February 10, 1922, said as follows:—

"British owners of mills in India confess to cent-per-cent profits, and they have for several years paid dividends up to 40 per cent. To open mills in India seems to mill-owners, whose Lancashire looms have been silent for months, a tempting line of advance."

The second Report of the wide-awake Trade Commissioner in India contains the following ominous passage:—

"In my last report I dealt at some length with the competition of Indian made soaps for household use. The remarks then made still hold good, and I believe that this is the only serious competition which we may meet in the future. Should this competition ever become serious owing to the protective duties or other causes, then the only way to counter it would be for British manufacturers to erect works in the country."

The manufacture of soap is one of those industries in which India has achieved a little success during the last few years. This is, however, too much for His Majesty's Trade Commissioner in India, who feels no hesitation in inviting British capitalists openly to set up factories with the object of killing the Indian soap industry. Had it not been for the world-wide financial depression that overtook the civilised world after the war, a number of new factories would have reared their chimneys on the banks of the Hughli before now. All this points to the need of effective measures for checking the movement of economic exploitation of India by non-Indians that seems to have gained a fresh accession of strength since the great war came to a close.

When discussing the advantages and disadvantages of foreign capital, an English writer is apt to look at the question more from the point of view of the effect that the employment of British capital by other countries produces on his own country than anything else. It is true that the United Kingdom has, by investing her surplus

capital in foreign countries, benefited her own people enormously. While the employment of British capital has been advantageous to certain countries, it is possible to refer to instances showing that its use has been prejudicial to the interests of other countries in which it is invested. What is good for one country cannot always and under all circumstances be equally good for all other countries. British capital has, for instance, been employed, among other countries, in Canada and Australia, in Japan and the United States of America, and in India and China. The conditions in Canada and Australia are such that the people of those countries not only desire the import of foreign capital, but they enthusiastically welcome it. The appeal that the Australian Government have made to British manufacturers in the Report issued by the Commonwealth Bureau of Commerce and Industry, referred to above very clearly explains the attitude of Australia towards foreign capital. The Report states :

"The Government is anxious to encourage and facilitate in every way the transference of British manufacturing concerns to this country..... Representatives of other nations are studying our land in order to capture our markets, and to acquaint themselves with local conditions with a view to establishing branch factories or even of transferring their manufacturing establishments here. Welcome as they are, our choice, our preference, must be and undoubtedly is, to welcome the men of our own blood, and our own race, and so we suggest that British manufacturers should come if they would protect their interests in this market and be in a better position to supply the markets adjacent to this country."

Japan and the United States of America are not only industrially advanced, but they are also politically strong. There is no anxiety on the part of the people of these countries to shut their gates against the admission of foreign capital, because they are aware that it is not possible for any Government, however strong, to impose their will on them. The case of India and China are, however, different. The people of India and China do not favour the use of foreign capital because they have seen that such obligations are almost always accompanied by very serious troubles, political as well as economic.

The way in which China has been subjected to economic exploitation by powerful groups of foreign financiers, backed and protected by their Governments, has been des-

cribed in a number of works by American and English writers of acknowledged authority and integrity. While her intrepid and far-sighted neighbour, Japan, has succeeded in withstanding the menace of political absorption and economic exploitation at the hands of the more important among the imperialistic states of the West, by adapting her institutions to modern conditions and standards, China's efforts to save herself from the aggressive imperialism of Europe and America have proved futile. In his work on Economic Imperialism Mr. Leonard Woolf sets forth in a graphic manner the circumstances under which China has been reduced by the great powers to her present position of political impotence and economic helplessness. The part that Great Britain played in wringing from China her Railway concessions illustrates the pitiless and unrelenting nature of the measures that are adopted by foreign capitalists, to enrich themselves at the expense of weak and helpless people. A Belgian syndicate obtained a concession for constructing a railway from Peking to Hankow in 1897. The British Government believed that French and Russian financiers worked behind the Belgian syndicate in the matter, and Lord Salisbury at once entered his protest against the transaction. In a communication to England's representative in China, the British statesman wrote that

"A concession of this nature is no longer a Commercial or industrial enterprise, and becomes a political movement against the British interests in the region of the Yangtze. You should inform the Tsungli-Yamen (*i.e.*, the Chinese Government) that Her Majesty's Government cannot possibly continue to co-operate in a friendly manner in matters of interest to China, if, while preferential advantages are conceded to Russia in Manchuria and to Germany in Shantung, these or other foreign powers should also be offered special openings or privileges in the region of the Yangtze. Satisfactory proposals will be forthcoming if the Chinese Government will invite the employment of British capital in the development of those provinces."

As, however, the Chinese Government did not show any desire to yield to this threat, the British Minister presented an ultimatum to the former, typical of the spirit of selfish greed, combined with an utter disregard for the interests of others, that actuates the apostles of economic imperialism of modern days.

"Her Majesty's Government," the British Ultimatum stated, "considered that they had been badly

treated by China in the matter of railway concessions, and now demanded from the Chinese Government the right for British merchants to build the following lines upon the same terms as those granted in the case of the Belgian line: Tientsin to Chinkiang (to be shared, if desired, with the Germans and Americans), Honan and Shansi; Peking syndicate lines to the Yangtze; Kowloon to Canton; Pukou to Sinyang; Soochow to Hangchow, with extension to Ningpo." The Chinese Government was informed that "Unless they agree at once, we shall regard their breach of faith, concerning the Peking-Hankoo Railway as an act of deliberate hostility against this Country and shall act accordingly. After consultation with the Admiral, you may give them the number of days or hours you think proper within which to send their reply."

Mr. Leonard Woolf quotes an American historical writer, who states that after this the Chinese Government "being aware of the concentration of the fleet" "conceded everything."

"Thus", writes Mr. Woolf, "did Great Britain obtain her railway concessions. The total length of the lines conceded amounted to 2,800 miles extending over ten provinces, as compared to 1,530 Russian miles, the rest of the nations falling way below the Russian figure. To England fell the lion's share of the battle of concessions, as Lord Salisbury properly styled this 'peaceful' conflict. The other imperialist powers and their financiers, although they may not have obtained as big a share of the loot in this battle as Britain did, adopted no less brutal and ruthless measures of exaction."

Mr. Woolf describes the results of this international competition for the exploitation of China in the following significant passage:

"For several years, the battle of concessions raged with increasing violence between the groups of financiers, supported by their Governments. This struggle proved ruinous to China. In the first place no attempt was made to safeguard the interests of the Chinese; China's communications, and much of her mineral wealth were mortgaged to foreign financiers, whose sole object was the making of profits. The railways or the concessions were in the hands of different groups of bitter competitors. In the competition for the right of exploitation loans were made for railway construction with little or no safeguard for adequate control over the expenditure, and the corruption of Chinese officials hastened the ruin of the country. Every possible source of Chinese revenue was mortgaged to secure the interest on these foreign loans. The Chinese themselves saw with growing anger and dismay the exploitation by foreign financiers corrupting their Government and draining the wealth of their country. They saw that this policy of exploitation was openly supported by the bayonets and fleets of the imperialist powers. The first result was an outburst of hostility, in the Boxer rebellion, against all foreigners. The events of 1900 are well-known. The outbreak against foreigners which resulted in the siege of the legations in Peking was put down by a military expedition of the great powers against the Chinese capital. The Christian Powers

of the West, who had directly provoked this outbreak by robbing China of territory and by forcing her to mortgage the wealth of her people to their financiers, then proceeded to exact from her an indemnity of £67,000,000, presumably as a fine upon an Asiatic people for resisting the aggression and economic imperialism of Europe."

It has to be noted that the indemnity that was realised from China amounted to over one-third of the indemnity imposed by Germany on France in 1871 after the Franco-Prussian War. Japan which had so long been a silent though observant spectator of the struggle that had brought China to the very brink of ruin, later, asserted her claim to a share of the spoils and, as Mr. Woolf says, by political pressure and economic exploitation she acquired a dominant position in China and the Far East. Mr. Woolf concludes his interesting and instructive survey of the results of economic exploitation of China in the following words:

Instead of helping the new republic to get upon its feet, Europe and Japan have continued the system of economic exploitation. Civil War has been fomented and fostered by foreign loans to corrupt generals and politicians who have squandered them on the armies or have taken the simpler and more direct course of putting them straight into their own pockets. Japan, whom the War temporarily relieved of all rivals in the Far East, seized the opportunity of increasing enormously both her political and economic hold over China. She is now established in Germany's place in Shantung and Russia's in Manchuria; she has a large army in Siberia; her banks and financiers have made enormous loans to the Chinese militarists, which place those militarists in her power; in 1915 she presented an ultimatum and "Twenty-one Demands" to China which resulted in her obtaining large economic concessions. This situation has created a violent feeling among the Chinese against Japan and has already given rise to an effective boycott of Japanese goods. Meanwhile, however, economic imperialism has completed its task; civil war in China is endemic; the Government is hopelessly corrupt; finances are in chaos; large portions of Chinese territory are occupied by foreign armies; the revenue is all mortgaged to pay the interest on foreign loans from which the Chinese have derived little or no benefit and infinite loss; and by a system of mingled fraud and force foreigners now hold in their hands China's communications and a large part of her mineral wealth.

China furnishes one of the most flagrant illustrations of the evils of the use of foreign capital. But there are people who want the world seriously to believe that the spirit that animated the Great Powers in their dealings with China before the war does not dominate them now. The events that are now taking place do not support

this view. Indeed, what thoughtful, observant, and peace-loving people, all over the world, feel is that the Great Powers are at the present moment led by politicians advocating economic imperialism in its grossest and most rampant form. The system of Mandates, to which the League of Nations is a party, exemplifies this. The principles of the system are defined by Article 22 of the Covenant of the League, which declares that the "well-being and development of" certain African and Asiatic territories indicated therein, "form a sacred trust of civilisation," that "the tutelage of such peoples should be entrusted to advanced nations... and that this tutelage should be exercised by them as Mandatories on behalf of the League" and that "securities for the performance of the trust should be embodied in this Covenant."

I will refer to two concrete instances showing, as Mr. Leonard Woolf says in his work, to which reference has been made more than once in the course of this paper, that Article 22 of the Covenant of the League of Nations "is simply being used to obscure the fact that France and Britain are obtaining large accessions of territory for economic exploitation in Africa and Asia." Nauru is a little island in the Pacific which is rich in phosphates. The island has fallen to the lot of Great Britain, and it is stated that it has been decided that "the sale of phosphates is to be restricted to the United Kingdom, Australia, and New Zealand, unless there be any surplus over and above what they require, and that these countries are to have the right to receive them at cost price." When the matter came up for discussion before the British House of Commons, one of the members who described the action taken by the British Government as a violation of the Covenant of the League, which promises "equal opportunities for the trade and commerce of other members of the League," did not hesitate to support his Government "on the ground of imperial needs, and the necessity for procuring this tremendous and vital product."

Referring to the application of the Mandatory system to the territories which Turkey has lost, Article 22 of the Covenant of the League lays down that "the wishes of these communities must be a principal consideration in the selection of

the Mandatory States." In one of his recent works, Mr. G. Lowes Dickinson unmasks the hypocrisy of some of the Great Powers by showing how they are violating this most important direction of the League of Nations by directly going against it. Mr. Dickinson writes thus in his work, "Causes of International War":

"By the Peace Treaty the Turks are to be deprived of the greater part of their territory. How has it been disposed of? According to Treaties drawn up during the war, before the Mandatory system or a League of Nations was heard of, and conceived frankly on the old imperialistic lines. The mandates are being assigned to the States by themselves, not by the League, and they themselves are drawing up the terms of their own trusteeship. Britain is to have Palestine and Mesopotamia; France, Syria and Cilicia; Italy, Adalia; and so on. And no concealment is made of the fact that, in all these territories, what interests the self-appointed mandatories is the material resources involved. Why, for instance, is the British taking Mesopotamia? From a disinterested desire to benefit the Arabs, our paternal care of whom we are showing, at the moment of this writing, by killing them with bombs and machine guns? He must be very credulous or very ignorant of the ways of States who can believe it. It is not even strategical considerations that move us; for if it were, we should be content to hold the head of the Persian Gulf, as we had arranged to do by the Treaty with Germany, drawn up in 1914. No! The lure is the oil. We are, indeed, told that this oil is to belong to the Arab State. But that is "subject to any arrangements that were made before the war with Turkey." And before the war, Turkey had granted a concession of all of the oil of Baghdad and Mosul to a British Company. The ownership of the Arab State presumably will be confined to the power of taxing the Company to pay for the administration. One reason then, we may fairly say, why we are taking Mesopotamia is that a British Company may exploit the oil."

On all fours with the cases referred to above is the case of India. Those who have studied the history of India during British rule must have seen how India has been reduced to her present state of economic dependence and industrial helplessness as a result of the policy of economic exploitation that Great Britain has followed almost from the beginning of her connection with this country. If this exploitation is to cease, it is imperative that measures should be taken to restrict the flow of foreign capital into India that is going on unchecked. There is evidence of a growing feeling against the investment of foreign capital even in some of the most important among the industrially advanced countries of the world. It was long ago that H. H. Wilson complained that his countrymen

"employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms." Matters do not appear to have much improved in India since H. H. Wilson wrote the words quoted above. Now that India has been given a measure of responsible government she should be allowed

to exercise her rightful power of control over her fiscal policy as is enjoyed by the self-governing Dominions of the British Empire. This more than anything else can be expected to solve India's economic difficulties and to extricate her from her present position of utter helplessness and dependence in the economic domain.

WE ARE THE CONQUERORS

By PETER GOLDEN.

We are the Conquerors—we who ride forth
On no red car of Conquest, drawn by beasts
Emitting Death and Plague and Pestilence—
But we within whose souls great visions

brood
And in whose brains eternally there glows
The flashing, blinding beauty of a Dream.
We of the Gael—we have the Spirit things
Whose wings are star dust—dust that shall
endure

Down all the arches of Eternity—
For she who was our primal, eldest Nurse,
Baptised us in the Beauty of a Vision,
And on the flaming mane of an Ideal
Set us astride to ride triumphantly.
And whoso breathe this Vision yet shall build
An arch above the cenotaph of Time.
For Time may fade, but Dream things are
eternal.

Brooding beside the embers of the years
Raking the ashes of the fires of Time,
Seven wondering centuries saw us stand alone
Against an Empire's shock and shot and shell,
And saw us evermore emerge magnificent,
Through all our Crucifixion crowning still
With victor brows the brows of that array,

Noble and wonderful who laughed at Death
In every generation, anointing men with Love
And pouring out
The chrism of our deepest adoration
Upon the martyr's memory who held high
The torch of our Ideal—
The flaming torch forever kept alight
By the great ardor of those burning souls,
Who spurned the world's allurements when
they meant

The barter of our great Inheritance—
Seven centuries in surprise stood still to see,
And marveling drew back their tawny hair
To gaze more clear lest it should be a Dream,
To gaze in awe because such things should be,
To gaze in rapture for the splendor of it,
To gaze rejoicing for its victory—
Then smiling, they dipped down
Into the deep abysmal well of Time,
And drawing forth therefrom a single shield,
Spotless and shining and without alloy,
Upon it they enscrolled a single name—

TERENCE MACSWINEY

That and nothing more—
Then held it up for Time to gaze upon—
Held it up high for all mankind to see
How greatly we indeed were Conquerors.

A VAISHNAVA POEM

Oh, love; oh, love—so love is sweet, say men?
Why is my loving full of venom then?

So no more among talkers will I roam,
But to my loveliness make love at home.

Being thus calmed, shall I not win the whole—
So to be reconciled to my own soul?

Saith Chandidās, the Twice-born: "Nay, for
your
Beauty will win him. Oh, but that is sure."

J. A. CHAPMAN.

Librarian, Imperial Library, Calcutta.

THREE MONTHS IN ENGLAND

BY DR. SUDHINDRA BOSE, LECTURER, STATE UNIVERSITY OF IOWA.

“WHAT have you in your suit cases?” demanded the customs officials at Southampton, England, as I landed from the Atlantic liner.

“Personal effects, mostly consisting of books and clothing.”

“Let’s see.”

He plowed through my grips most painstakingly, and then proceeded to tackle my steel trunk *a la* Sherlock Holmes. His industry excited my pity.

“Can I help you? Is there anything special that you are looking for?”

“Yes; I want to see if you have got any liquor?”

“Well, with fifteen bucks a quart in America, why should I bring the stuff here in England where I can get drunk as a lord at any time and pay much less?”

“I don’t know about that. But I thought you might have some booze with you anyway as you are from New York, the boot-legger’s paradise.”

As I now look back in my mind’s eye over the trip around the world, which I have just concluded, I find that this unsophisticated globe-trotting has brought me friendships, hopes, fears, honours, pleasant memories, and also exquisite snubs. Taking it all in all, some of my experiences, I believe, are as thrilling as any three-reel thrillers.

The British people as a rule are a bit cold toward the foreigners; but Americans, when properly armed with letters of introduction, experience little difficulty in having interviews with the great and the near-great of England. Mark Twain used to say—when in doubt tell the truth. Whenever I was in doubt in England, I would cut through the red tape and use American direct action.

I shall not soon forget how I met Lord Lytton, the under-secretary of state

for India. He was presiding over a carefully hand-picked gathering to which I had an invitation. When the meeting was over, various titled dignitaries were ceremoniously presented to Lord Lytton, and nobody seemed to remember that I was also a guest, and entitled to similar courtesies. That seemed a little queer. At an opportune moment I stepped up to Lytton, and in offering my hand without a formal introduction, I told him who I was. He was delighted to see me, of course. After a moment’s chat, I asked Lytton if he, as a member of the Lloyd George cabinet, could be interviewed for the American newspaper I represented.

“Could you see me tomorrow, Lord Lytton?”

“Well——”

Before he could finish the sentence, one



Indian “co-eds” [women students studying in the same classes with male students] at play in London.



A group of Indian "co-eds" (girl students) in London. The pretty girl sitting on the left is the daughter of the Premier of Mysore. Next to her is Miss Minakshi Devi of Travancore, who is studying to be a barrister. The rest are medical students.

of his henchmen, who seemed nervous as a cat, edged up to me and said,

"Sir, if you wish to have an interview with his lordship, you must make a formal application for that."

"That's funny!" I remarked, quietly, "I don't remember sending for you. Wait till I call for your help."

Quickly I turned my back upon the salt-dazed flunky, and made my appointment with Lytton who seemed amused at the incident.

I stayed in London for some time, and took to it in spite of its fogs and chills, and crooked streets with their everchanging names. The parts of England which appealed to me most were, however, the rural districts. The hedgerows and green meadows and ivy-covered cottages of the English village are really as picturesque as they appear in ordinary colour prints. The natives of the village, too, are not without their interest. They are homespun, simple folk.

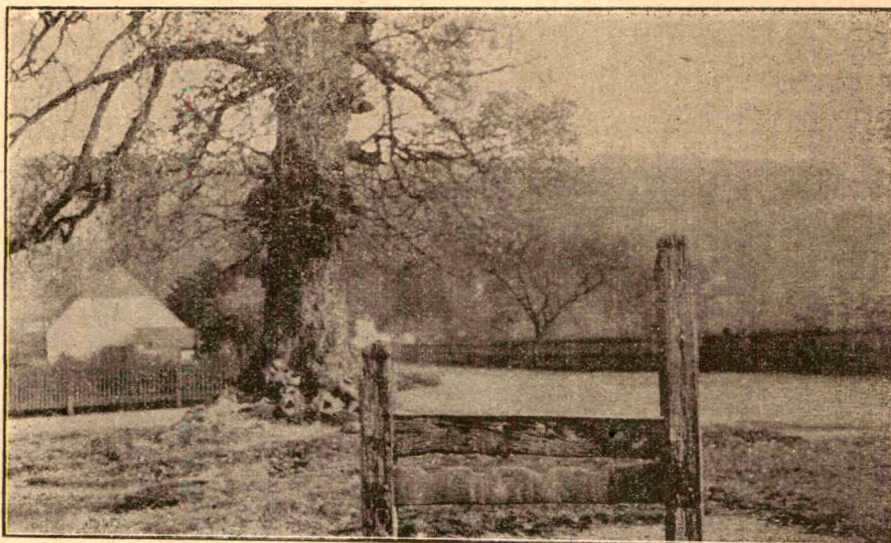
In many respects, England struck me as a smug, self-complacent world of groceries and sermons. At bottom the Englishman is an indecently vain, self-conceited

shop-keeper in a theological backwater. And he is—I say it without any hope of being understood by the English islanders—a crab. No doubt the English character has some good traits; but it cannot easily be accused of sincerity. In their collective dealing with other nations, the English are almost devoid of conscience. This point of view is aptly expressed by Sir Roger Casement in his "Diary", which is now being published posthumously in the *New York Nation*. "Individually the Englishman is a gentleman," wrote the martyred Irish patriot, "often very charming, collectively they are a most dangerous compound and form a national type that has no parallel in humanity. Like certain chemicals, apart harmless, brought together you get an infernal explosive or a deadly poison."

Democratic politics is considered by many to be the speciality of England. I question. More than once I was amused to see how hundreds of Englishmen hold their Prime Minister in superstitious devotion and regard their government as omniscient. To doubt its perfection is to commit a sin against the Holy Ghost. Right here let me confess that the English politico-theological buffoonery has always been a little too deep for me to fathom.

Nevertheless I could not help noticing that in "the greatest European democracy," all sorts of political chicaneries, of "commercial brigandages and throat-slittings," of international "legal swindles and harlotries" were going on. What sort of justice and fair-play can India expect from such a nation? Was John Bright correct when he said that while England had done many things which were right, she had never done anything because it was right?

To be sure there are a few rare and dubious Indians in England who say that God is in His heaven and all is right with the world because the government of the viceroy will rule India for ever and ever. They trust naively to the decency and honesty of England to right Indian wrongs. These individuals, so far as my information goes, read the



A rural scene at Albury, England. The tradition has it that John Bunyan once preached under the spreading tree. On the fore-ground are the stocks where the village offenders used to be punished a generation or so ago.

Times, visit the National Liberal Club, contribute to the charity funds, admire the Right Honorable Edwin Samuel Somebody, and patronize variety halls. They are, in brief, a species of vegetables; but is it necessary to worry about vegetables?

It was while I was in England that a fight—real picturesque hand-to-hand fight took place one afternoon on the floor of the House of Commons. It was reported to be the biggest and best melee ever staged in the English Parliament. Indeed the affair became so interesting and so lively and so hot that the Speaker had actually to suspend the session for a time. Imagine what an inspiring spectacle it was when the honorable members after the manner of “the charge of the light brigade”, rushed forward and proceeded to knock one another’s teeth out, while their coat-tails kept flapping in the air and their shiny plug hats chased all over the floor! Torn papers flew. Tables and chairs and inkpots hurled about. Bang!—Clang!—Dang! It was a grand old scrap for the enlightenment of the world; but, oh, it is such an ungrateful world! One of the poignant regrets of my life is now that I missed this fine show. I would gladly have given five annas to see it. It was worth it!

As I went up and down the country, it appeared to me that England was one of the most densely congested areas in the world. There did not seem to be room enough to swing a cat. And yet the English population is multiplying fast. “In the year 1920 the births in England and Wales were over 950,000. It was the largest number of births ever recorded in England and Wales, and the proportion of births to population—the birth rate—was the highest since 1909. In that same year—1920—the number of deaths was 466,000. It was the smallest number of deaths recorded in England and Wales since 1862—when the population was only about half what it is now. It followed that in the year 1920 the ‘natural increase’ of the population of England and Wales—the excess, that is, of births over deaths—was the largest ever recorded.”

One result of this ever-increasing population is that it has outgrown the means of subsistence. Professional and working classes have hard time in finding enough remunerative work within the over-crowded island. The struggle for existence is intensely keen; it is almost a case of “dog eat dog”. To a detached onlooker it is apparent that the enor-



A Group of Girl Students from all parts of the British Empire in St. Hilda's Hall in the Oxford University. From the left to right—Miss Raymond (New Zealand), Miss Asher (Australia), Miss Lobb and Miss Maclelland (Canada), Miss Asplen (South Africa), Miss Kamala Sircar (Pengl, India).—Taken from *Lectures pour Tous*.

mous increase of English population is not only a calamity to the English, but to the human race. Why? The simple reason is that it is the outflow of the superfluous population which has given rise to the pernicious imperial expansion, to the nasty habit of "pegging out claims for posterity" in all parts of the globe. England should now, in decent regard for the welfare of humanity, practise birth-control.

One of my purposes in stopping in England was to secure the necessary British visa on my American passport to visit India, where my mother was lying on her death-bed. I had not seen her for the past sixteen years, and was anxious to meet her.

The British consul at Chicago gave me a visa to go to London, and assured me in writing that from there I could easily get the English permit to proceed to India. I waited in London month after month; but I failed to get the promised visa.

Finally, some of the liberal papers in England took up the matter, and following the publication of facts, the ex-food minister J. R. Clynes raised a question in the House of Commons; but the English government remained obdurate.

"This Indian gentleman is now a citizen of the United States," spoke Mr. Montagu on behalf of the viceroy's government in India, "having applied to renounce his British-Indian nationality a few weeks after the outbreak of war. I am not therefore prepared to facilitate his return to India."

This statement is untrue. Since my landing in America I made repeated attempts to get my "first paper". I was not, however, successful until 1914. The English government did not evidently like it. The pity of it is that the bureaucrats did not even allege any of my past activities that might from their own view-point be construed

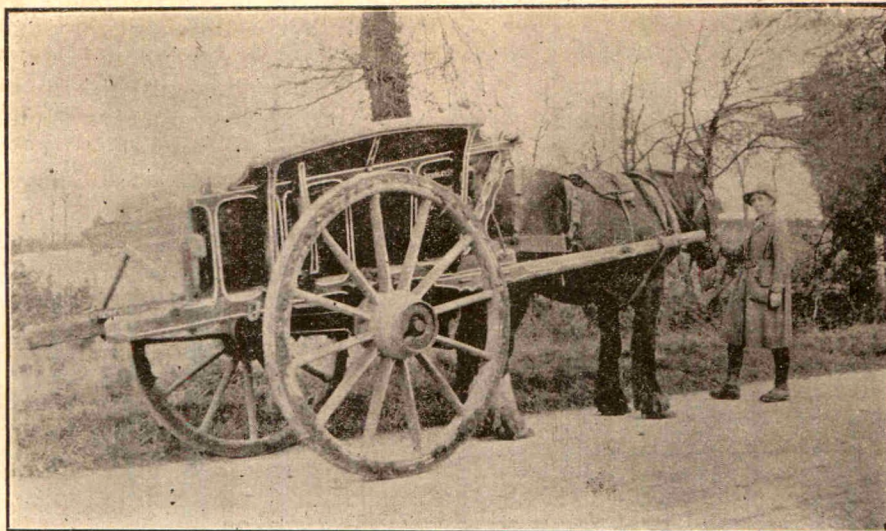
as undesirable.

Somehow or other my mother could not believe that I was actually debarred from visiting her while she was dying.

"Perhaps the English authorities have not yet allowed you to come," dictated mother from her sick bed at Benares, "because of some misunderstanding. I know they are kind and generous. They, too, have their mothers. Is it possible that the agony and tears of a dying mother will not touch their hearts?"

Although I was not able to go to India, I had unusual opportunities to meet some of the greatest sons and daughters of Hindustan who were then visiting England. They were among the foremost leaders of the political, social, and literary movements which have ushered in the Indian renaissance. One of these persons whom I came in contact with was Mr. Rabin-dranath Tagore. I met him in America years ago. He looked the same as ever. He had the same light of morning in his eyes. Nothing seemed beneath his notice. He was interested in everything and in everybody.

"What the outside world has so far failed to grasp with sufficient clearness," remarked Mr. Tagore during a visit in



A "land-girl" driving wagon in an English village.

speaking on the Indian situation with guarded hopefulness, "is that the masses of India are far, far ahead of their leaders. They are vastly outdistanced in their political and social vision by the common folks. Mr. Gandhi is, of course, a glorious exception. He is indeed a noble soul."

I gained the impression from persons close to Tagore that he was not appreciated in England. Indeed if he stirred more than a ripple, I did not see it. I mention this as a commentary upon the English attitude to Indian genius.

It also came to me as a cruel surprise that some of the British universities had become poison-factories of anti-Indian sentiments. A few of them were openly and deliberately discourteous to students from Hindustan. When I visited Scotland, my attention was called to the fact that a well-known Scotch University had gone so far as to actually discourage Indian students from going there.

"You keep away from our university," bellowed a veal-faced, bristly-bearded old professor.

"All right, we will," retorted a quick-witted young Indian, "just as soon as you Scotch and English and Welsh clear out of India."

Although this whole business of

sending Indian students to England, instead of to France, Germany or America, has appeared to me as somewhat of a tragedy, I must say that the majority of the Indian youths I came across in the British Isles are of sturdy manhood. They are to be reckoned among the most forward-looking, up-standing souls. It is my confident belief that in the near future many of these men will take the center of the stage in Hindustan.

Slowly, but surely, a better day is dawning for Young India. For one thing, democracy is making heavy inroads on the very citadel of Indian aristocracy. A vivid illustration of this was afforded me when I had an audience with His Highness Sri Sayaji Rao Ji, Gaekwar of Baroda.

When I went to his residence at Kartsbourne manor in Hartfordshire, I was met at the antechamber by one of his aides-de-camp. I explained to him that much as I would like to see the Gaekwar, it would be impossible for me as an American citizen to observe the Oriental court etiquette.

"Could I talk to his highness just as a man to man?"

The aide-de-camp vanished through one of the side doors only to reappear a moment later.

"The Maharaja knows you are an



H. H. Maharaja Gaekwar of Paroda.

American," he brought the message, "and does not expect you to observe any courtly ceremonies."

Presently I was ushered into the room

where the Gaekwar was working at a desk crowded with books and state papers. He was dressed in a simple frock coat of an American business man. And as I approached him, this son of the blue-blooded aristocracy rose to receive me, and greeted me with a regular American handshake.

The Gaekwar told me of the political and social reforms he has introduced, of the free compulsory education he has inaugurated in his state, and inquired minutely of the present condition of democracy in America.

"What India needs to-day more than anything else," commented this supreme apostle of progress in excellent English, "is democracy, and more of democracy."

I do not remember just now how old the Gaekwar is; but he surely is a live spark. He radiates fire, enthusiasm and vitality. A dozen men of his personality could change the climate of India.

Then at the end of the interview as I rose to leave, the courteous Maharaja followed me to the door, and invited me to be his guest at the palace when I visited Baroda.

"Good-bye."

"Good-bye."

THE BANKRUPTCY OF THE CALCUTTA UNIVERSITY

THE inevitable has happened. The Calcutta University has reached a stage when it is no longer able to pay its employees or its creditors on the due date. We understand that salaries of professors and lecturers which were due on the 1st of April could not be paid till two or three weeks after, and the same state of things was repeated in an aggravated form in the following month. The prospects for the next month are understood to be gloomier still. The examination fees for the Matriculation, Intermediate and B. A. and B. Sc., as well as for the Law and Medical Examinations, which came in, have all been spent out al-

ready, and not a pice is left of this money for the poor examiners, though one should have thought that theirs was the first claim upon this sum. Now, what does all this mean? And what notice are Government going to take of the conduct of the man or superman who has brought things to such a scandalous pass? The Hon. the Minister for Education made an angry speech in the Council the other day, but is that all that he is prepared to do? What steps has he taken or does he propose to take to cleanse the Augean stables? What has brought about this bankruptcy of the University? It will not do to blame Government—that Govern-

ment did not pay handsomely to feed the Post-Graduate White Elephant. Rightly or wrongly, Government had told the University plainly at the very outset that they were not in a position to make any grants in the near future beyond what they were paying. This is what they said in the terms of reference of the Committee which was appointed to consider the question of Post-Graduate studies in 1916:—

"The Committee should review the existing facilities in the University of Calcutta for instruction beyond the bachelorship degrees and should make suggestions whereby the *existing expenditure and available resources* for such teaching may be put to the best use.....The Committee should frame its recommendations *merely* with a view to the best expenditure of *existing funds*, and it *should understand that further grants for post-graduate education cannot be expected in the near future.*" [The Italics are ours.]

It was as the outcome of the recommendations of this Committee that the present Post-Graduate system came to be established in the University. And it is worthy of note that Sir Ashutosh Mukerjee was himself the Chairman of this Committee. How did Sir Ashutosh carry out in practice the intentions of Government? Why, the tale is told in the rapidly dwindling balances of the University Fee Fund till they have disappeared altogether and turned into swelling deficits. The Post-Graduate appointments have all got to be ultimately sanctioned by the Senate, but the beauty of the whole arrangement is that the Senate has been consistently kept in the dark as to the financial position at the time of sanctioning these appointments. The Budget is brought up long after the appointments are sanctioned, and any criticisms that might otherwise be raised are at once silenced by the plea that the Senate is already committed to the expenditure. There is a Board of Accounts in the University, which is expected and required by the Regulations to report on any proposal that involves expenditure, but in not one instance has the Board been consulted before making any appointment. The Board of Accounts has practically ceased to exist as a living body for the last few years. It is required to meet at least once in a quarter, but for months and months it has had no meeting whatever. Of course, when it is necessary to invest trust funds in mortgages, an emergency meeting is held to register the wishes or the orders of a particular individual in the University, but so far as its normal work

of keeping a watch or control over University expenditure or devising ways and means is concerned, the Board of Accounts has practically ceased to function. Time was when Sir Ashutosh Mookerjee was president of the Board of Accounts. Sir Devaprasad Sarbadhikari was Vice-Chancellor then, and it was found necessary to keep the Vice-Chancellor under proper control. The Board of Accounts then under the guidance of Sir Ashutosh at once set about to frame a body of rules by which the Senate could not move one step without the authority or concurrence of the Board of Accounts. These rules will be found printed in Vol. II, pp. 398-9, of the Minutes of the Syndicate for 1916. I have read these rules, and whatever the motive that may have led to their framing, I must say that they are not only very excellent rules but absolutely necessary. I quote some of the rules below:—

"1. The Board of Accounts shall prepare the Budget Estimate of income and expenditure of the University in March and submit it to the Syndicate early in April. It shall be based on (a) special preliminary Budgets, prepared in February, by the Governing Body of....., and (b) the actuals of the three preceding years supplemented or modified by the latest information available."

"4. The syndicate shall consider the Budget Estimate in April and shall, not later than the second week of May, send a copy thereof to every Member of the Senate, with their observations and recommendations."

"5. The Senate shall discuss the Budget at a special meeting to be held in the last week of June..."

"7. All proposals involving an increase of expenditure not provided for in the Budget, shall, before they are considered by the Syndicate or the Senate, be scrutinised by the Board of Accounts. Sanction for additional grants, if necessary, shall be given by the Syndicate, only on the recommendation of the Board of Accounts, but before the expenditure is actually incurred, the sanction of the Senate must be obtained."

"8.....no savings under Teaching Staff or under Establishment shall be appropriated by the Syndicate to meet expenditure under any other head without the sanction of the Senate."

Through some mischance or other, for which we are unable to find any explanation, it appears these rules were never formally adopted by the Senate, which is certainly a great pity. But whether they were formally passed by the Senate or not, may we ask what has prevented Sir Asutosh Mookerjee from acting in accordance with the instructions which he had himself considered so necessary in 1916 and which are so natural and commonsensible? If these rules were followed, it is absolutely certain the Univer-

sity would not have been led into its present *impasse*. The Senate would have had its eyes open in that case and been able to tread the ground with steady steps, instead of leaping from precipice to precipice, all in the dark, only to find itself suddenly on the brink of yawning ruin. We say that the University authorities have been deliberately playing a game of bluff, and now that it is no longer possible to hide the consequences of their

thoughtless action, they come forward with the beggar's bowl, whining and groaning as if they were the victim of some unforeseen calamity. For such people, there may be pity, but no sympathy. We ask again, what are the Government going to do to put an end to such scandalous financial maladministration?

"UNIVERSITY MAN"

INDIAN PERIODICALS.

Radium in South India.

Indian and Eastern Engineer writes :

The discovery in Brazil of a mineral containing seven per cent. of uranium oxide, and consequently a large amount of radium has aroused considerable interest among scientific circles. According to Mr. J. Johnson of Trivandrum, in Travancore and other places in India similar and richer minerals have been reported from time to time but nothing has come out of them. To take Travancore alone, as far back as 1915, Mr. E. Masillamani, the then State Geologist, reported a green monazite carrying 6.56 per cent. of uranium oxide. Late in 1916, or early in 1917, a variety of thorianite was discovered by him, carrying something like 40 per cent. of uranium oxide. In the same year the same geologist discovered two other minerals in Travancore. The exact composition of these has not been yet determined, but they are minerals very much like æschynite and hatcheteolite and carry a very large amount of uranium oxide, from 15 per cent. to 27 per cent. besides tantalum, niobium, thorium, etc. Near Madhura, on the Siromalay Hills, one comes across allanite, a mineral containing a fair amount of uranium oxide. In Kadavur Zemindary, a mineral very similar in composition to Hatcheteolite has been discovered carrying as much as 25 per cent. of uranium oxide. This brief list discloses that there are some minerals in South India which are as rich as, and even richer in uranium oxide and consequently of radium, than the Brazilian mineral recently reported.

India may be, as she undoubtedly is, very rich in various kinds of minerals. But what are the *people* of India doing to use them to their advantage? And if they are unable at present so to use

them, what are they doing to conserve them till such time as they are able to utilise them?

Water Hyacinth, A Serious Pest in Bengal.

Mr. Kenneth McLean, officiating fibre expert to the Government of Bengal, writing on the pest of water hyacinth in Bengal in the *Agricultural Journal of India*, observes :

The reduction of the cost of eradication by utilization of the weed appeals to the economist. The danger lies in that the weed may not be properly destroyed if it obtains a commercial value, and that plants not destroyed will continue to spread the evil.

"Nothing short of the complete destruction of the plant will save Bengal from this disastrous pest, and the findings of the committee which is at present sitting in Bengal are awaited with interest. It is hoped that the recommendations will be put into immediate effect, as it is felt that there has already been too much delay in tackling this vital problem."

"A Sixteenth Century Experiment in Nation Building."

That is how Mr. P. B. Joshi describes the emperor Akbar's Din-i-Ilahi in an interesting article in the *Hindustan Review* for May. According to the writer, an attempt to define this religion is bound to be a failure.

It is not for us to define the Din-i-Ilahi. An attempt of that nature is bound to be a failure. Suffice it to say that it was a cosmopolitan religion, founded with the object, best expressed in Akbar's words, who, while condemning the disunion among his subjects, said "we ought... to bring them all into one, but in such a fashion that they should be both 'one' and 'all'; with the advantage of not losing what is good in any one religion, while gaining whatever is better in another. In that way, honour would be rendered to God, peace would be given to peoples, and security to the Empire."

The Din-i-Ilahi, however, was a failure. It failed to attract the Hindus and it displeased the Musalmans. Bir Bal is perhaps the only solitary instance of a high grade Hindu disciple of Akbar. The Rajputs refused to be initiated. No political object could be gained out of a movement which attracted neither the Hindus nor the Muslims; and Akbar's dream of uniting India through religion could not be realised.

But if the Din-i-Ilahi was a failure as a political factor of any consequence, it could not succeed as a religion. Akbar himself was a sincerely religious person, and perhaps believed that he was the chosen of the Almighty to preach the truth to his subjects. But between him and them there was unfortunately a gulf which it was beyond his powers to bridge. He might have felt the inward change in himself, he might have felt the awakening, he might have known the truth, but the masses, whom he wished to convert, had neither his sincerity, nor his brain, nor yet his heart. Well might it have been, had Akbar rested content with the fact, that,

"The dust of the rose petal belongs to the heart of the perfume seller,"

and not to the masses in the streets.

A New Religious Movement Among the Oraons.

The Editor of *Man in India* gives in the December number of that quarterly an elaborate account of a new religious movement among the Oraons of Chota-Nagpur. Says he:

A section of the Oraons of Chota-Nagpur have, within recent years, developed a new religion which is a curious result of the influence of Hindu and Christian ideas on primitive Animism. The doctrines and practices of this new religious movement are not without their interest for the anthropologist.

The Oraon is a typical animist; and even conversion to Christianity does not appear to have eradicated animistic habits of thought from the minds of the uneducated Oraon convert.

The Tana Bhagat movement, as their new religious movement is called, although professedly directed against the primitive animistic religion of the tribe, has not, as might be expected, been able to divest itself of animistic ideas; and the *modus operandi* adopted by the leaders of the movement to purge their old spirits and superstitions out of their religion is, as we shall presently see, the characteristic *modus operandi* of animism itself.

The main-spring of the new movement appears to have been a desire in the originators of the movement to raise the now degraded social position of their community to the higher level occupied by the Hindu and Christian converts amongst their tribe-fellows and to remedy, if possible, their longstanding agrarian grievances and the present wretchedness of their economic condition. And thus the social and economic aspects of this movement are bound up with its religious aspect.

The leaders of the new movement began by suspecting that the old spirits to whom they so long looked for help were powerless to help them in their economic distress and their agrarian troubles, and ended by persuading themselves that it was indeed those very spirits that were wholly responsible for their present miserable social and economic condition and must be not only abandoned but expelled from the Oraon country. The belief in these spirits, they declared, was no part of their ancient tribal faith but was a later importation or 'cultural drift'. Accordingly they named their new reformed faith as the "Kurukh Dharam" or the real religion of the Kurukhs or Oraons. They also sometimes call their religion the 'Bhakat' or 'Bhakti' religion (literally, religion of love or devotion). From the frequent use of the word "tano" and "tana" ("pull" and "pulling") in their hymns and songs, the followers of the new religion came to be called "Tanas" or "Tana Bhagats" by their neighbours.

Needs of the Spirit of India.

In the May *Young Men of India*, "Watchman" expresses the view:

Almost every item of the non-co-operation programme, as outlined in the Calcutta Special Congress of September, 1920, has broken down: student strikes, lawyer withdrawals, surrender of titles, resignation of Government service, burning of foreign cloth, dislocation of liquor traffic, and mass civil disobedience.

Khaddar has come to stay: for it symbolises (a) the simplicity of life, (b) the absence of class gulf based on property, (c) the independence from foreigners for necessities of life, (d) the poverty of spirit which counters evil by love in all human relationships, and (e) the paring down of all non-essentials, in the

pursuit of the sacred cause—these and such, which one usually connects with ancient India. In a word, khaddar implies that one thing has risen never again to subside, the spirit of India, which will not draw the sword, but which has sent 15,000 brave men to jail.

1. The spirit of India declares that *swarajya* is the intrinsic right of India as of any people. It resents the India Act as it denies this right, and is worked out on such a denial.

2. The spirit of India demands Hindu-Moslem unity as indispensable for the very existence of an Indian State. It holds that the Indian State is bound to put before the world, and before whom such may concern, the views of its Moslem population, with all the strength in its power, short of actual violence.

3. The spirit of India rises in horror against the principle of rule which made Jallianwala possible.

4. The spirit of India cannot tolerate the present rush toward the blinding materialising of life, where the soul is killed, the poor are ground down, and incidentally, the country is become more and more dependant on the exploiting traders of all lands.

5. The spirit of India maintains that while the parliamentary system of Britain may be suited to the British people as having grown up with them for eight centuries, it is built on an assumption of the free competition of individuals, which is foreign to the genius of India, and is found to be injurious even in the West. Such a system is by no means the last word in Democracy. A new order has to be created in India, suited to her own genius, traditions, conditions, human and spiritual. In the evolving of such a new order the essential condition is complete *Swarajya*.

6. The spirit of India very deliberately votes for the British connexion, deeply grateful for what it has meant and highly appreciative of what it can yet be. But there is the clear conviction that the time has come when foreign intervention should be withdrawn from all internal affairs. Assistance will be gratefully valued: guidance is impossible where there is no understanding.

We do not think the spirit of India has yet definitely formed and expressed its opinion on the proposition stated in the first sentence of section 5. Nor can we say that the spirit of India has very *deliberately* or even *thoughtlessly*, voted for the British connexion. As for gratitude and appreciation, we cannot with accuracy say that in the minds of the majority of politically-minded Indians there is any deep or superficial gratitude

for and appreciation of the British connexion.

"Drink More Milk."

We read in the April *Indian Scientific Agriculturist*:

In reference to a "Drink More Milk" campaign in England, the February issue of "The Milk Industry" says:—"Undoubtedly the educational effort of the industry in America has had a big effect in stimulating demand. The same result may fairly be expected here. We agree that special child feeding schemes, as well as advertising and exhibitions, are desirable parts of a 'Drink More Milk' campaign, and that welfare centres and medical men, indeed all persons and bodies of good-will, should be brought into line." Dr. Percy Howe, at the head of research work in the Forsyth Dental Infirmary, Boston, Mass., where the teeth of nearly 100,000 children are examined annually and treated, states:—"The mineral salts and vitamins found in milk and certain leafy vegetables are indispensable to sound teeth in children." Dr. Howe has demonstrated this beyond question by experimental research. Dr. Harriet Fulmer, in charge of social service work in Cook County, Illinois, reports that fully 85 per cent. of the school children have defective teeth. She states that if these children had used plenty of milk, more than 50 per cent. of them would not have had this trouble with their teeth. Dietary scientists and food authorities state that no single food is as valuable as milk in developing and maintaining sound teeth. If these mineral salts and vitamins found in milk are not supplied to growing children in abundance, the jaw-bones do not develop properly, and the teeth become imperfect in character and tend to decay.

In India the number of cows has decreased and their breed and physique deteriorated. So we cannot drink more milk or even as much as we did before.

Uses of the Coconut Tree.

Industry furnishes the following list, not exhaustive, of the uses of the coconut tree:—

1. The *leaves* for roofing, for mats, for baskets, torches, chubs, fuel, brooms, fodder for cattle, and manure.

2. The *stem* of the leaf for fences, for pingoes (or yokes), for carrying burdens on the shoulders, for fish-rods, and innumerable domestic utensils.

3. The *cabbage*, or cluster of unextended leaves, for pickles or preserves.

4. The sap for toddy, for distilling, and for making vinegar and sugar.
5. The *unformed nut* for medicine and sweetmeats.
6. The *young nut* for its milk for drinking, and for dessert.
7. The *green husk* for preserves.
8. The *nut* for eating, for curry, for milk, and for cooking.
9. The oil for margarine, soap and candles, for rheumatism, for anointing the hair, and for light.
10. The *dried flesh* (copra) for nut butter, margarine and other purposes.
11. The *residue* of the flesh of the nut, after expressing the oil, for cattle food and poultry cake.
12. The *shell* of the nut for drinking cups, charcoal, tooth powder, spoons, medicine, hookahs, beads, bottles, knife handles, and linoleum.
13. The *coir or fibre* which envelops the shell within the husk, for mattresses, cushions, ropes, cables, cordage, canvas, fishing nets, fuel, brushes, oakum, door mats, and floor matting.
14. The *trunk* for rafters, laths, sailing boats, troughs, furniture, firewood, and polished bric-a-brac.
15. The *early shoots* of the seedling for vegetable for the table.
16. The nut for confectionery, dessicated coconut and many other purposes.

Cookery.

Indian Cookery is the name of a new monthly published at Madras. An article in its first number claims for Cookery a high place as a "science" and as a "fine art".

Cookery is in itself a science as dignified and useful as any other science, and an art as interesting and inspiring as any fine art. It is the preparation and dressing of food materials by the application of heat, by conduction or radiation, fit for human consumption.

Of all animals man alone is the cooking animal. He cooks his food firstly to make it more nutritious and easily digestible, and secondly to make it more palatable and appealing.

Of late this branch of science has become a monopoly of woman. To a man the knowledge of cookery is an accomplishment. But to a woman it is birth-right. It is no meanness for one to be a cook, rather it is a greatness. The sooner one realises that those assumptions of false dignity and self-respect do mar our progress on our road to freedom the better for him and his country. For a woman, therefore, to plead ignorance of this useful art,

is something unexpected of her. Dr. Marden says, "The woman who wants to care for her home in a way to retain the love of her husband, her children *her relatives and her friends* (italics ours), will do well to study the science and art of cookery."

The Late Kumar Devendra Prasad.

In *The Jaina Gazette* for April we are pleased to find a well-deserved tribute to the late Kumar Devendra Prasad of Arrah, who was a great publisher of the Sacred Books of the Jainas.

He was an ardent follower of the Blessed Lord Mahavira. He loved Jainism as his own life. His whole life was purified by selfless motives. No one has rendered more service to Jainism than what he has done within the brief span of his life which was meteoric.

In 1918 when he published "*Dravya Samgraha*" as the first Volume of the Sacred Books of the Jainas, all students of Jainism, and oriental scholars were extremely glad that the Dawn of Wisdom had appeared. Sri Tattvartha Sutra of Srimad Umasvami, and Panchastikaya of Sri Kundakundacharya came out as the 2nd and 3rd Volumes of the Series. He had also published a number of books in Hindi for the benefit of our Hindi reading brethren. Whatever he has done is excellent and praiseworthy. By his immortal services he has made all Jains deeply indebted to him. Having fulfilled his mission and shown us the way to propagate the eternal truths of Jainism, he departed from our midst last year and is now a dear guest and companion of the Gods. He is watching us from above, how we appreciate his work and what arrangements we are making to continue his work.

It is to be regretted that

After his death his favourite institution, the Central Jaina Publishing House, has also come to a dead stop. There is no successor to take up his work. It is not easy to find many Devendras. For the past one year the old question, "Who will publish our Literature," has again cropped up and is demanding an answer. Since no Devendra is coming forth, let all the Jainas join together and say, "*Ourselves*." Let them all do what they can to revive and preserve their Ancient Literature.

The task before us is very great. The Jaina Literature is vast and varied. It comprises all branches of science. There are masterpieces in Philosophy, Metaphysics, Ethics, Logic, and Jurisprudence unrivalled and unimpeachable by others. We have also Jaina works on Mathematics, Astronomy, Astrology, Chemistry and Medicine. There is no use of our vain boast that we have good and valuable works. Where

are they? Of what use are they to us, the Jains, and to others in the world? If we should live, our Literature should also live; if we should be recognised as the followers of an ancient and independent system of religion, our religious books should be made open to the world. We should make the Universities prescribe Jaina works for the curricula of studies. But in the first place we have to save our books from being worm-eaten or turned into dust and publish them in a well arranged series.

Jains and Swadeshi.

The Jaina Gazette for April contains the following news :—

The well-known Jaina Acharya, Shri Vijianand Suri's (Atma Ramji) disciple Shri Muni Valhab Vijaiji with some 10 Jain sadhus, all clad in Khaddar, visited Hoshiarpur on Friday, (3rd March). They were accorded a hearty reception by thousands of Jains who mustered strong from every part of the province, from Bikaner and some other stations of India. A procession was formed which passed through the principal streets, of the city. A special feature of the procession was that the Jains and all were dressed in Khaddar.

In the afternoon, Shrimanji was presented with a welcome address on behalf of the Jains of the province. Replying to the address he made an eloquent and impressive speech, in the course of which he said that the using of the mill cloth was against the dogmas of their religion as grease is used in its preparation and urged upon the immediate necessity of wearing Khaddar cloth. He further exhorted them not to use silk as also Videshi sugar.

The effect of the speech was that the Jainas unanimously passed a resolution there and then to the effect, that (1) no other clothes but hand woven and hand spun khaddar should be worn in temples, while performing puja and saying morning and evening prayers. (2) Chandan alone should be used unless pure Kashmiri kesar is available.

Shrimanji addressed the Jains the following day again and appealed to them to start a Vidyalaya on a grand scale which was responded to at once and more than 2 lacs of rupees were promised on the spot. The Vidyalaya will be free from the control of any Government University.

Ground-nut Oil-cake.

According to *The Journal of the Mysore Agricultural and Experimental Union*,

The chemical analysis of ground-nut cake ranks it as the highest of all similar feedstuffs

from a nitrogenous standpoint, with a crude protein content of almost 50 per cent and a carbohydrate and fat content of 22 per cent and 7 per cent respectively. The price of this cake per ton also compares favourably with that of other oil-cakes on the local market, as well as abroad, and the supply is a fairly good one.

In those countries of the Western Hemisphere, where ground-nut cake is available, it is esteemed as a good nitrogenous concentrated feed for cattle of all kinds, and readily used for that purpose; the amount fed running up to as much as 5 lbs. or more per diem. In suitable quantities it is also fed to young stock. Provided that the material is fresh and pure, it is not found to have any bad influence on the animals to which it is fed.

In Mysore feeding experiments are being made with ground-nut cake.

A Policy of Prohibition.

In the opinion of Mr. B. N. Motivala, as expressed in an article in the *Bombay Social Service Quarterly*, the excise policy of Government has become quite antiquated. For,

The most recent medical opinion has pronounced that alcohol, taken in moderate quantities, produces deleterious effects on individuals. Confirmed drunkards become so by being moderate drinkers first. If the question of allowing the use of spirituous liquors in moderation had only to do with the drinkers themselves, one might have tolerated the evil; but when it is a question of safeguarding the rights of unborn generations, one is in duty bound to agitate for the adoption of drastic policy. All the restrictions and regulations devised with a pious wish to check the drink evil have neither restricted nor regulated the traffic; they have proved to be palliatives without curbing the great evil at its source. The only effective measure seems to be the adoption of a policy of total prohibition immediately. But if for administrative reasons a time limit of 5 or 10 years is considered desirable to carry out this declared policy in definite stages, even that method has to be welcomed, because then every year a definite advance is certain to be made. Restrictions and regulations should then be so framed as to carry out the policy fully within the stipulated period; and every care should be taken to see that they are rigidly enforced.

The enforcement of total prohibition under the constitution would be a great achievement, for, apart from action by temperance reformers, it is primarily the duty of the

legislature to prohibit the manufacture and sale of alcoholic liquors for use as beverages. In the words of the late Mr. Gokhale, "total prohibition is really in keeping with the sentiment of the Indian people." The evils of drunkenness outweigh the evils of war, pestilence and famine put together. Further, all social problems group round the question of alcoholism.

The Divine in Women.

Prabuddha Bharata, an organ of the Rama-Krishna-Vivekananda Mission, takes note of the increasing public activity of women and advises adaptation to the altered circumstances of the times, not giving up at the same time India's spiritual standpoint and outlook.

We see before our eyes how women are slowly coming out of their seclusion even in India. We find them in schools and colleges, on pulpits and public platforms and in various departments of life working for the national weal side by side with men. No power can stop the spirit of the age and no time, therefore, needed more to realise the Divine in women as well as in men, to ensure the maintenance of spiritual atmosphere even in the midst of the manifold activities of modern times, in which all persons, irrespective of caste colour or sex, are to join hands to bring about a new order all over the world. And without perfect purity of character and motive the great work can never be accomplished. It is possible only if all men and women, following in the footsteps of the great Prophet of Dakshineswar, try to realise that all beings are potentially divine, that the Self is sexless as the *Śruti* declares :

नैव स्त्री न पुमानेष न चैवायं नष्टं सकः ।

यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥

"The Atman has no sex; It is neither feminine, nor masculine; nor neuter. Whatever body It takes, with that It is joined."

The following extract is from the same journal :

"How do you feel in the presence of a woman?"—Sri Ramakrishna once asked one of his beloved disciples, a young man of austere habits and leading a life of utmost restraint and continence. "Why, Sir," replied the young disciple, "I feel an abominable hatred for women. From boyhood I have been training myself to look upon them with hatred and disgust. At times I feel as if a lion resides in me, which rages and roars as soon as a woman appears before me." "How you speak like a fool, my boy!" said the Master, "Why do

you hate a woman? Certainly that is not the way to fly away from her. And after all why should you hate her? She is the Divine Mother—Her earthly manifestation. Worship the Mother in her and she would be propitiated. He who is face to face with Reality, who is blessed with the vision of God, does not regard woman with any fear. He sees her as she really is, the image of the Divine Mother of the Universe. So he not only pays to woman honour and respect, but actually worships her as a son does his mother." This, in a nutshell represents the attitude of that stern Sannyasin—a man of uncompromising purity and renunciation—towards the members of the fair sex. His whole life stands as the glorious vindication of the honour and worship which is woman's due.

"स्त्रियः समस्ता सकला जगत्सु"—"Thou, oh Mother, hast incarnated as all the women of the world." Thus did the gods praise the Divine Durga. The Hindu scriptures, without any exception, enjoin upon all to look upon women as the manifestations of the Divine. Prakriti or the Great Cause of the Universe. Manu says that the gods remain satisfied where women are worshipped. In fact, this worship of woman as the visible representative of Divinity, forms a glorious chapter in the history of Indian civilisation. It is here alone, that every unknown woman, even a beggar of the street, is addressed as 'mother'.

In Praise of Buddhist Missionaries.

We read in *Prabuddha Bharata* for May,

Of all the great religions of the world it is the special glory of the Vedic religion and its rebel child, Buddhism, that they were preached not by the power of the sword but by the innate strength and invincible potency of their principles and culture. The sphere of the influence of Buddhism has been much greater than that of the Mother-religion. And between the fifth and tenth centuries of the Christian era, more than one half of the human race embraced the religion of the Enlightened One. This was accomplished not with the help of religious persecutions or forcible conversions, which taint the history of the Semitic religions, but by the unconquerable power of love and by the unfailing appeal which the religion of Buddha made to the higher sense of mankind. The Indo-Aryans who went to foreign lands never made their religion subserve any material end. And the commercial adventures, colonising enterprises and missionary projects they undertook were under no circumstances utilised as means to further any form of political domination or economic exploitation.

Hindu-Buddhist Unity.

The same journal dwells thus on the need of union between Hinduism and Buddhism:—

Whatever may be the nature of degraded Buddhism, however great might be its divergence from the great Mother-religion, the pure form of Buddhism as preached by the Enlightened One, is an exposition of the true spirit of the ancient faith, a natural development of the old religion of the Vedas. Hinduism represents the brain, and Buddhism the heart of the same ancient religion of India. The followers of the two great religions have lived long in utter isolation to the great disadvantage of both. We want now a true union based on the eternal principles common to Hinduism and Buddhism alike. We should now recognise that the Hindu and the Buddhist both belong to the same Sanatana Dharma of India, so that we may realise the underlying unity, like the Nepali Buddhist who would resent and retort, if he is called a non-Hindu by any of his Hindu countrymen, saying, "You are a Hindu and so am I. You are a worshipper of Siva, and I am a worshipper of Buddha." In memorable words Swami Vivekananda advocated the union between the Hindu and the Buddhist, in the Chicago Parliament of Religions: "Hinduism cannot live without Buddhism, nor Buddhism without Hinduism. The Buddhist cannot stand without the brain and philosophy of the Brahmanas, nor the Brahmana without the heart of the Buddhist. Let us join the wonderful intellect of the Brahmana with the heart, the noble soul, the wonderful humanising power of the Great Master."

"Exit the Slave Psychology."

In the *Indian Review* for April Mr. St. Nihal Singh takes note of the change in the mentality of the Indian people which has taken place in recent years.

Since landing at Dhanushkodi—the southern terminus of the South Indian Railway—on December 1, 1921, I see everywhere signs of the process of transition through which my country and my people have been passing during the almost eleven years of my exile. I cannot say that the changes have unexpectedly burst upon my vision. In my mind's eye I have visualised them as they have been happening. There is, however, so great a difference between intellectual perception and actual experience, that even the changes for which I was fully prepared send a thrill through me.

The changes which the foreigners within our gates deplore the most are, in many cases, the ones which appeal to me the most. Nothing inspires in me greater joy—greater hope—than for instance the new consciousness in our common people, the spirit of manhood in the younger generation, and especially the new impulse in our women.

Some of the causes of this change are briefly indicated:

The British administrator can say that he has taunted the classes into establishing contact with the masses. He can even add that, in giving us the new Constitution, and compelling "educated Indians" to seek the votes of men who, in many cases, are not literate, or are barely literate, he has done something to bridge the gulf between the educated and the uneducated people.

I must, however, tell him quite plainly that I cannot imagine the present awakening among our common people without the shabby, inhuman treatment meted out to many Indians in the Dominions and Colonies. The men and women who have returned from the various parts of the British Empire embittered by the treatment accorded them there, do not belong to one area, to one creed, or to one locality. They have come back with the iron in their soul, from Britain overseas, and anyone who expects them to live happily in the conditions of pitiful poverty from which they tried to escape does not understand human nature.

In the awakening of our masses, a memorable part has also been played by Indian soldiers who fought in the great war in theatres of action strewn over three continents. They have returned to their Motherland wiser, and alas! in most cases sadder men, deeply conscious of the fact that Indians, in the present circumstance, are denied equality of treatment.

Officials like O' Dwyer, who look upon India as a milch cow, know that the Indian, no matter how ignorant, who for one reason or another has had the opportunity of spending some time no matter how short, abroad, could not, upon his return, be so easily exploited. Being incapable of getting out of the mental rut, they sought to dog the footsteps of such Indians, and to make their life utterly miserable. Thanks to the short-sightedness of the Indian "politicals" who cast their votes in favour of the Defence of India Bill, they had ample powers to take such action during the war. Before that Act died a natural death, they sought to arm themselves with even a more stringent Act to be used in time of peace. In the Rowlatt committee report there is a significant clause in which the fashioning of that instrument is justified, with great delicacy but not without force, by reference to the disbanding of large masses of soldiers.

The O'Dwyerism and Dyerism which followed as a natural sequence of thrusting the Rowlatt legislation down India's throat did more to drive away that cowering, crawling mentality, which was responsible for India's depressed status, than all other agencies combined. Persons who, in the old days, would let anyone walk over them without so much as whimpering are now standing erect and demanding their rights like men.

The change itself is described in the following paragraphs:—

We Indians, whether we permit the world to label us "Moderate," or "Extremist," or whether we style ourselves "Liberal" or "Nationalist," or whether we choose to co-operate with the British officials or are attempting to boycott them have lost that spirit of political mendicancy which so recently characterised us. There is not a single one among us who does not believe that Indians can be and should be self-sufficing in respect of managing our own affairs—and who is not working towards that end. Some of us are more willing to learn from the British than others: but in the last analysis, we all realise that nations by themselves are made, and are acting upon that principle.

And if some of my and the other generation are inclined to be weak-kneed, there are the young men, and, God bless them! the young women, behind us, who more than make up our deficiencies in this respect. Behind these citizens of to-morrow, with their sturdy sense of self-respect and self-reliance, are our masses, rapidly awakening to a realisation of what is happening about them—men and women who may be lacking in literacy, but who are determined to rise out of the abyss in which India has been plunged for many a century.

I, in any case, rejoice that our slave psychology is disappearing. The Britisher in our midst must rejoice equally with me, for heretofore he has so long had only underlings in India, whereas now there is promise of real co-operation between men who respect themselves and who will soon learn to respect one another.

Difficulties of Educational Journalism in India.

In the March-April number of *Education*, the organ of the U. P. Secondary Education Association, Dr. L. C. Burman points out the difficulties of educational journalism in India.

Educational journalism in India undoubtedly suffers from many disabilities. There are comparatively few Indians with the requisite know-

ledge, time and inclination to conduct educational journals. Owing to the poor prospects which teaching offers to ambitious and capable men, there are comparatively few Indians who having a thorough knowledge of the science and practice, and what may be called the politics of Education, the very essentials of successful educational journalism, can afford to help with their contributions. Another disability is the absence in India of Teachers' Associations, such as are to be found in England and America. There are indeed Associations in India but they are mostly local, and are not for a moment comparable in numbers and influence with similar societies in the West. Consequently, there are no periodicals serving as organs of associations such as are found in England, and which count their circulation by thousands where we count by tens. In England, to take one example, the National Union of Teachers, originally the National Union Elementary Teachers, has as many as 94,000 members and over 500 local associations. It is a perfectly organised body, whose chief object is to secure the material welfare of its members. It is directly represented in Parliament; more than one of its members have held portfolios as Ministers; it maintains a benevolent fund and a register of teachers; and it has its own publication and what the circulation of that periodical is compared with the best effort in India, may rather be easily imagined than described.

The Achievements of British University Women.

Sir Michael Sadler's monthly letter on Education in England in the April number of *Indian Education* is as instructive and interesting as usual. The first topic which he calls attention to and discusses in it is "women at universities." He first states the case against university women.

Among some of the younger University professors there are signs of dissatisfaction with the literary and scientific unproductiveness of women who have taken high honours at the University but fail in subsequent years to justify their early reputation for scholarship and ability. One of these critics has declared that the women who have graduated from his classes in English literature do no original work afterwards and add nothing to their own knowledge or to that of other people. He alleges that not only in his own subject but also in Philosophy, Mathematics and Chemistry the women accomplish nothing new or important after the end of their University career. In his view women students lack originality and initiative. His charges are supported by a biologist of an older generation who speaks

with some experience of the higher education of women in England. This man says that he has noticed the docility with which women follow a course laid down for them, but is fain to admit that, considering their intense industry and often brilliant powers, their subsequent output of original work is disappointing.

Then follows the defence.

Those who reply to these strictures, follow one of two quite different lines of argument. Some deny the charge of unproductiveness, and point out that in the fifty years during which University education has been effectively open to them in England, women have won for their sex the franchise and other civic opportunities by a propaganda which led in an unexpectedly short time to a constitutional revolution in the status of women in the British State. Many of the leaders in this movement were University women. What bigger thing have men achieved within the same time? Other defenders of the present state of things, while declaring the charge of unproductiveness to be exaggerated, reply that up to the present women have not had the same chance as men to continue advanced studies after taking their degrees. The old endowments, which provide fellowships, etc., are reserved for men. Many single women who have followed literary studies are obliged to teach for their livelihood from their University days onwards and have been much less liberally paid than men for like work, although they are not less sensitive than men to family claims. One shrewd observer remarks that 'a woman cannot have a wife to keep her hours of original work inviolate.' And another recalls, from her war-time experience in organising women's work on the land, the fact that farmers who employed women always assumed that after a hard day's work a woman should cook her own dinner, although a man doing similar work was regarded as having a natural claim to be exempt from such domestic duty in his spare time.

Sir Michael closes the discussion with remarks of his own.

The discussion which these younger professors have provoked turns upon the meaning they put upon that insinuating word "productive." In the case of a teacher or advanced student of philosophy, is it the sole criterion of excellence that he should write a book or explore some hitherto disregarded corner in the history of thought! Or is it also productive work when the teacher, unselfishly giving himself to the needs of his pupils, kindles in them a love of philosophy and trains them in the study of it? Both, I submit, are 'productive'. In the one case the man's thought lives on in the books he writes; in the other case, his harvest is in the

lives of his pupils. In old days, the Government economists used to classify educational expenditure as 'unproductive', not realising that education is the seed corn of the future. 'Productive' and 'unproductive' are discoloured words.

During the last fifty years university trained women in England have created for their country a new ideal of girls' secondary education. This is perhaps their greatest gift to their motherland. But, if you ask whether they have been 'productive' in other ways also, the answer is that the majority of them have been good mothers and good homemakers. It is none the worse for England that they should have produced babies rather than books. If they had failed to do so the charge against them would have been that of sterility and unwomanliness. As it is, some of them have made young professors happy, and have seen to the mending of their socks and the cooking of their dinners.

But have University women in England written no original works or made no researches of some value?

Women the World Over.

As usual, we extract some items of news relating to women, from *Stri Dharma*, official organ of the Women's Indian Association.

COMPULSORY ELEMENTARY FREE EDUCATION IN BOMBAY CITY

Bombay is the premier large city in India to start its scheme of Compulsory Education on the right principle and right basis of girls and boys equally. It is a matter for congratulation that it has done so and is thus setting a splendid example to all other Municipal authorities.

JAPAN.

There are eleven women's magazines and six children's magazines printed in Japan in Japanese and all have a good circulation.

BELGIUM.

Madame Spaak has been co-opted to the Belgian Senate, and she is, therefore, the first woman M. P. in the Upper House.

A Bill authorising women who have graduated as Doctors of Laws to practise at the Bar has been passed by the Belgian Chamber without a division.

Buddhist Holy Places.

We are pleased to learn from the *Mahabodhi Society's Journal* that there is

at least one spot connected with the blessed life of the Buddha which may again become a centre of Buddhist culture and piety. It is Isipatan, near Benares. Here it is intended to build a college and a Vihara. It would have been a matter for rejoicing if Lumbini, where the Blessed one was born, and Buddha Gaya, where he received the light, could be made similar centres. But the former is not freely accessible, being in Nepal and the latter is in the possession of Saiva monks.

The Subject-matter of the Indian Drama.

Writing on the origin of the Indian Drama in *The Calcutta Review* for May, Prof. S. K. Belyalkar states :—

The subject-matter of the drama was not confined always to mythology; it had as wide a range as almost the form of its presentation. If the Vishnu-Krishna cult lent it some specific features, the Rudra-Siva worship furnished some more, and there would be variations without end introduced by the idiosyncracies of custom and worship as prevalent in different peoples and provinces. The ethico-didactical preachings of the Jaina-Buddhistic religion were probably responsible for the introduction of an allegorical element into the play, whereas the continued Royal patronage of the profession led in all likelihood to the adumbration of the Court-play or the play of Harem-intrigue, which in time came to be regarded as the norm for all plays, the technical terms of which as preserved to us now being, in the first instance, probably coined for them. Nor need we finally gainsay the possibility of the Indian Stage taking a lesson or two in the way of stage-management from the Greek or New Attic drama when it became known to the Indian Court, though it is easy enough to exaggerate this factor. The Indian drama is a growth of centuries; it was an organism that continually evolved assimilating into itself each new or foreign factor and yet preserving its own peculiar individuality unabated. No one theory can be adequate to explain all its complex factors. The war of wits that ranges now over one and now over the other of its manifold features and aspects makes the problem more intricate than ever. And this is what we must expect; for the drama purports to be "lokanukrtih"—and it is no wonder if, like life itself, it baffles all analysis.

Scholarship of Women in Ancient India.

The Quarterly Journal of the Mythic Society for January contains a learned article on "Ancient Hindu Education as Revealed in the Works of Pāṇini, Kātyāyana and Patanjali" by Prof. Radha Kumud Mukerjee, which gives some fresh evidences of the extent to which women enjoyed the advantages of high education. Prof. Mukerjee writes ;—

"The Vārtika on iv. I. 48 (Pāṇini) makes this quite clear. Women teachers, not the wives of teachers, are called Upādhyāyī or Upādhyā, or Achāryā. Bhattoji Diksita explains these terms to mean ladies who are themselves teachers, while the Bāṣamanoramā quotes an interesting old verse to show that in earlier times there were women who were well-versed in Vedic Literature and were called Brahmayādinis. Women students of Vedic Śākhās are referred to by Pāṇini (iv. I. 63). Thus Kathi means the female student of Katho Śākhā. Bahvrīchi means the student who studies many hymns, i. e., the Rīg-Veda. (Bāṣamanoramā and Kāśikā).

"This shows that women were admitted to the discipline of Brahmacharya as indicated by the binding of the Munja girdle and to the studies of the Vedas and repetition of the Savitri Mantra, so that they could afterwards be qualified teachers."

"Nada Nedi" as Applied to Bengali Vaishnavas.

In his paper on "Buddhists in Bengal" in the *Dacca Review*, October 1921, Pandit Haraprasad Sastri writes that the Sahajayāna doctrines, preached by the Udiyā chief Indrabhūti and his daughter Lakshmidēvi, produced in Western Bengal Nada Pandit, his wife Nadi, Lui, Savara and a whole host of pious men called Siddhāchāryas, each with a large following.

They are still worshipped in Tibet. Their wooden images are to be found in many monasteries and their books both in Sanskrit and in Bengali have been carefully translated and preserved in the Tangyur. Their songs the prototype of modern Kirtanapada are exceedingly musical and melodious and their doctrines have with certain modifications been adopted by the Vaisnavas of Bengal. The followers of Nada and Nadi and of the Siddhāchāryas are still numerous now in the district of Midnapore, Birbhum and Bankura. They gather in their thousands and tens of thousands on the Ajaya at Kenduli, the place hallowed by the dust of the feet of the immortal poet Jayadeva. Last year I purposely went there to meet them and gather firsthand information about their doctrines. I asked him (the foreman of the Nada sect) what the meaning of the words "Nadha" and "Nadhi" was by which their

sect was known. Babu Dinesh Chandra said that they are so called because they had bald heads. Is this true? The foreman said, "This cannot be true; for you can see here. There are about 5000 Neda Nedis assembled here, and there is not a single bald head amongst them." I looked round and found that he was absolutely right. Instead of bald heads they had flowing hair. So the theory that Neda Nedis received their name from the fact shaving their heads like Buddhist monks fell through. I then asked them what was the meaning of the term

Neda Nedi. They could not give me any reply. Then I asked them the meaning of the term 'Nada' used by Chaitanya in addressing the elderly Advaita. They could not give any satisfactory answer. I then suggested to them that in the 10th century A. D. five hundred years before Chaitanya there was a preacher of Sahajiya doctrine in Bengal called Nada Pandit and he had a wife more learned than himself and that their followers might be called Neda-Nedi. They thought I might be right.

FOREIGN PERIODICALS

Marquis Okuma's Ideals.

A Japanese paper named *Tokyo* writes thus of Marquis Okuma's ideals:—

The grand ideal which was always uppermost in the mind of the late Marquis Okuma, who was known as an idealist while he was alive, was the adjustment and harmony of Oriental and Occidental civilizations and it is said that a few days previous to his death, he spoke of it to Viscount Kato who sat near his bed. To harmonize the civilizations of the East and the West has been much discussed and studied in the world a long time since and some people have been of opinion that in view of her geographical position Japan is destined to act as the medium for harmonizing and adjusting these two great civilizations in the world. As a matter of fact, they have been harmonized and brought into full contact with each other in certain respects; but, viewed from broad and general viewpoints, the ideal has been realized in but a small degree much to our regret.

If we do not pay proper attention in the absorption of Occidental civilization with the object of cultivating and developing our spiritual enlightenment, we may commit the mistake of swallowing the Western knowledge and thoughts and eventually lose our existence as a race in the strict sense of the word. Quite recently, a certain Chinese scholar has deplored the fact that the Japanese of the present day are fast losing the special spirit inherent in them as a race.

In undertaking the true harmony and conglomeration of Eastern and Western civilizations, it is essential that we should first perfectly understand what Oriental civilization is like and have the complete mastery of that which is a unique and sacred treasure. If we can revive the essential spirit of Oriental culture and civilization in our breasts thereby, then, and not till then, we shall be able to adjust ours with the civilization of the Western peoples with the ultimate object of creating a new world civilization. Only when we succeed in the initiation of a new civilization in the world, our mission as harmonizer of the two civilizations and leader in the enlightenment of the Orient will have been fulfilled.

The Social Work of the League of Nations.

Dr. Inazo Nitabe, Assistant Secretary of the League of Nations, observes in *The Japan Advertiser*:—

A good Samaritan is an internationalist and every internationalist should be a good Samaritan. In the sight of suffering and sorrow, all controversy as to whether God is to be worshipped in Gerizim or in Jerusalem dwindles into idle talk, and all claims to race superiority vanish. Compassion has no respect of persons, of races, or creeds, of political philosophies or national frontiers.

As the League of Nations is avowedly a political institution, its work must necessarily be largely of a political and legal nature. And yet the moral solidarity of peoples, the interest and welfare of man as man and not as a national, are explicitly recognized in the Covenant of the League. This could not be otherwise, seeing that the primary purpose of the League is to put a stop to war—war which sometimes counts among its protagonists economists and financiers, patriots and moralists, but never a humanitarian.

He calls attention to definite statements committing the League to the performance of humanitarian work. Article 23 of the Covenant of the League reads:—

Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the Members of the League—

(a) will endeavor to secure and maintain fair and humane conditions of labor for men, women and children, both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organizations;

(b) undertake to secure just treatment of the native inhabitants of territories under their control;

(c) will entrust the League with the general supervision over the execution of agreements with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs;

(d) will entrust the League with the general supervision of the trade in arms and ammunition

with the countries in which the control of this traffic is necessary in the common interest;

(e) will make provision to secure and maintain freedom of communication and of transit and equitable treatment for the commerce of all Members of the League. In this connection, the special necessities of the regions devastated during the war of 1913-18 shall be borne in mind;

(f) will endeavor to take steps in matters of international concern for the prevention and control of disease.

In addition to the above, article 25 lays down that—

As though the clauses in this Article were not sufficiently comprehensive, Article 25 stipulates that—

The Members of the League agree to encourage and promote the establishment and co-operation of duly authorized voluntary national Red Cross organizations, having as purposes the improvement of health, the prevention of disease and the mitigation of suffering throughout the world.

What Education Should Do.

According to *The Inquirer* of London,

Some of the questions which have been asked by a professor at the University of Chicago, with a view to testing the degree of education of those to whom they are addressed, are worth quoting. They include the following: Has education given you any sympathy with all the good causes and made you espouse them? Has it made you public-spirited? Has it made you a brother to the weak? Have you learned how to make friends and keep them? Can you be high-minded and happy in the drudgeries of life? There are others of a similar nature, but, it should be stated, none dealing with knowledge in regard to history, science, mathematics and the like. It would appear that you can have learning and yet not be "truly educated"—which some people do not quite realize.

"Joy in Widest Commonalty Spread."

In our country the indigenous musical and dramatic entertainments provided by well-to-do persons or by the people of a neighborhood banding themselves together (popularly known in Bengal as Baro-yari, "Of Twelve Friends"), have been always free to all, rich or poor, learned or illiterate. Americans are aiming at this ideal of refined pleasure for all, free of cost, as the two paragraphs quoted below from *The Playground* for April will show.

MUSIC FOR ALL.—One of the most important events of Music Week in Bellingham was the production of *The Mikado* by the American Legion. The owner of the Herald and Reveille raised the

money through ten dollar subscriptions to pay the expenses. Tickets were distributed by the Central Labor Council, the Salvation Army, the city mission, the Herald, the Reveille, the American Legion and Community Service, one thousand being placed in the hands of people unable to pay for any sort of amusement. It was said that the majority of these people had never before been seen at a public affair.

MUNICIPAL MUSIC.—Music is to play a large part during the coming year in the life of the people of Portland, Maine—a city fortunate in having had for a number of years a municipal organ. This year Edwin H. Lemare has been engaged to give ten concerts in the municipal course. He will also give a recital every Sunday afternoon from November to May and a daily recital during the summer months of July and August. The Municipal Music Commission has arranged in addition a series of municipal concerts presenting some of the most notable artists of the present day.

A Justification of Play.

Recreation or play is not the most important thing in life. Nevertheless it is important. Orlando F. Lewis justifies play thus in *The Playground* for April:—

Earl Grey, who was Secretary of Foreign Affairs in England when the war broke out, has just written a treatise on recreation as an essential in the rounded life. Edward Bok, the noted editor of the *Ladies' Home Journal*, wrote in the *Atlantic Monthly* for September the reasons why he had resigned from the important work of editing, to play for the rest of his life. Not "play" solely in the simple sense of physical sports and games, but play also through diversions and hobbies, and cultural satisfactions.

What does this "play movement" mean? What significance has it for the church? How much play should there be in life? Let us quote Earl Grey:

"I do not recommend recreation as the most important thing in life. There are at least four other things which are more or less under our own control and which are essential to our happiness.

"The first is some moral standard by which to guide our actions. The second is some satisfactory home life in the form of good relations with family or friends. The third is some form of work which justifies our existence to our country and makes us good citizens.

"The fourth thing is some degree of leisure and the use of it in some way that makes us happy."

"To succeed in making a good use of our leisure will not compensate for failure in any one of the other three things to which I have referred but a reasonable amount of leisure and a good use of it is an important contribution to a happy life."

In short, Earl Grey says: "Religion; family; work; leisure." And the thread of recreation running through life, and manifested particularly in the leisure time.

Genoa and Soviet Russia.

Karl Radek has an article in the *International Press Correspondence* for April 19, which gives some idea of the attitude of Soviet Russia towards the Genoa Conference and the reasons thereof. It begins thus :—

Soviet Russia is fully aware of all dangers threatening it. Soviet Russia is going to Genoa free from all illusions. It knows very well that not a single capitalistic power is able to approach the work of reconstructing the world fearlessly and honestly. It knows too, that all of them are obsessed by a sole aim when they speak of reconstruction, and that aim is—to benefit at the expense of the weaker ones. In spite of this, however, Soviet Russia is going to Genoa with the conviction that no matter how diplomatic the negotiations at Genoa may be, Soviet Russia will none the less come back stronger than she went. What the capitalistic governments feared most until now was that the diplomatic forum might be used for Communist agitation. They were mostly afraid of the Communist propaganda of Soviet diplomacy. But Soviet diplomacy shall spare them from such propaganda. Not for the sake of compromise, nor to spare the delicate ears of Lloyd George and Poincaré, but because *that which might and could have been said from the Communist point of view, is expressed more vigorously and impressively by the facts, the accomplished facts of Allied policy of Europe and throughout the world, during the three years that have elapsed since the conclusion of peace.*

The capitalist press jubilantly announces to the world the *bankruptcy of Communism*, because the proletarians of Russia, isolated as they were in an agricultural peasant country, left to their own resources, attacked by the whole of the capitalistic world, subjected to wars and the blockade, and defending their bare existence with arms, were not able to realize a form of society, whose foundation is high technical development.

Well, capitalism rules the entire world with the exception of Russia. The guns have been silent for three years, and the capitalistic governments and the bourgeoisie of the world have had ample opportunity to show us how excellently they could reconstruct the world on the basis of the capitalistic system, the same world which they laid in ruins through the war. But the results are "peace" ruins on top of war ruins.

The capitalist system is doomed by the events of the past and by the events of the present.

Programme of the African Blood Brotherhood.

The Communist Review for April informs its readers that one of the most active Negro organisations in America is the African Blood Brotherhood. This organisation is growing more powerful every day. It publishes a monthly organ, *The Crusader*, and is arranging to issue a weekly paper, *The Liberator*.

The Communist Review has published the programme of this Brotherhood. In this programme we find it stated that,

In order to more intensively exploit our rich motherland and the cheap labour power of an enslaved people, it was necessary to bring into our land certain machine industries and certain material improvements, like railroads, etc., and to-day we may witness, especially in the coast cities of Africa, the steady growth of modern enterprise. With the introduction of industrial equipment the African has learned to wield the white man's machines, his guns, his methods, and with the possession of this knowledge has grown a new hope and determination to achieve his freedom and become the master of his own motherland.

HOPE NEVER MORE JUSTIFIED.

Indeed the hope of the Negro people to free themselves from the imperialist enslavers was never more justified than at present. The home governments of the planter-capitalists are weakening day by day, and are trembling under the menace of the Proletarian Revolution. The oppressed colonies and small nations are in constant rebellion, as witness the Irish, Turks, Persians, Indians, Arabs, Egyptians, etc.

While the interior of Africa is as yet barely touched by predatory Capitalism, the tribes fully realise the danger they would be subjected to should the enslavers penetrate more into the interior. Under the leadership of the more able and developed Negroes in the coast district, the tremendous power of the Negro race in Africa could be organised. Towards this end we propose that every effort shall be bent to organise the Negroes in the coast districts, and bring all Negro organisations in each of the African countries into a world-wide Negro Federation. The various sections of the Federation to have their own Executive Committees, etc., and to get in touch with the tribes in the interior, with a view of common action. The Supreme Executive Committee to get in touch with all other peoples on the African continent, the Arabs, Egyptians, etc., as well as the revolutionists of Europe and America, for the purpose of effecting co-ordination of action.

Labour organisations should be formed in industrial sections in order to protect and improve the conditions of the Negro workers.

No opportunity should be lost for propagandising the native soldiers in the "colonial armies" and for organising secretly a great Pan-African army in the same way as the Sinn Féin built up the Irish Army under the very nose of England.

Modern arms must be smuggled into Africa. Men sent into Africa in the guise of missionaries, etc., to establish relations with the Senussi, the various tribes of the interior, and to study the topography of the country. The Senussi already have an "army in existence," a fact that is keeping European capitalist statesmen awake o' nights.

Every effort and every dollar should be spent to effect the organisation of a Pan-African army, whose very existence would drive respect and terror into the hearts of the white capitalist planters and protect our people against their abuses. Remember :

MIGHT MAKES RIGHT—ALWAYS DID AND ALWAYS WILL.

The programme also lays stress on various non-violent methods, such as labour and economic organisations, Negro farmer organisations, co-operative organisations, &c. "It is the Negroes resident in America who are destined to assume the leadership of our people in a powerful world movement for Negro liberation."

British Subsidy to the Arabs.

We read in *The Youth's Companion* :

The relations between the British government and the Arabs have been close ever since the war began. The Arabs are the only Mohammedans who are not displaying any particular interest in remaking the treaty of Sevres and rehabilitating the Sultan of Turkey at Constantinople. But the Arabs have never been easy under Turkish supremacy and would gladly see the capital of their religion re-established at Mecca. It appears from the estimates of the British budget that some £60,000 a year is paid to Hussein, King of the Hejaz, and that a like sum is paid to the Sultan of Nejd. When some one in the House of Commons asked what those rulers were supposed to do in return for these handsome retainers, Mr. Churchill, the colonial secretary, replied that they were rather paid for doing nothing. It would cost, he said, £150,000 to maintain a native infantry battalion for a year, and since the political payments began it had been possible to withdraw almost fifty battalions from that part of the world. The pensions, or whatever else they may be called, are regarded as the premium on a policy of peace insurance.

What is Wrong with the World?

According to Dr. Frank Crane, the chief disease which the world suffers from is due to national stagnation and national exclusiveness. He expounds his opinion in *Current Opinion* for May.

Humanity is a unit. Whether we refuse to believe it or not, we are all members of one body.

Whenever you attempt to isolate any group of the human race, to wall it up or to "protect" it, you are creating a condition that is bound sooner or later to make some sort of a carbuncle.

Almost all the public ills of men come from our artificial exclusions. These exclusions are often good enough in intent and are not particularly harmful up to a certain point, but carried to an extreme they invariably produce disease.

One of the most common examples of this grouping business, this attempt to wall off a portion of the human race and treat it as different from all the rest is the nation myth.

When we become crazy about nationality and

forget humanity, then the body politic breaks out in that kind of smallpox which we call War.

War is merely patriotism unregulated by humanity.

You can see all this illustrated very concretely if you attempt to travel across Europe at the present time.

In America you can travel on through-trains for days without any passports, customs barriers, exchange of currency or police inquisition. That is why America is healthy. Our circulation is good.

In Europe when you attempt to go from one country to another you have infinite bother with passports and visas, you must get your money changed into a new kind of currency, at which transaction you always lose, your baggage is searched when you cross the border and you are in luck if they do not go through your pockets, and in addition to all this the agents of police want to know what is your business, where you are from, where you were born, and why.

All this is caused by the contentious little nationalities and by the pestiferous little peacock vanities of each nation.

All this annoyance does no good whatever. In fact it is the cause of appreciable harm.

What every country needs is a free circulation of its population, plenty of visitors coming in and plenty of travelers going out. All this brings business and is good generally for the national health just as stagnation is bad for business and national health.

Every country is doing its utmost to produce a condition of stagnation. It is doing this because they are all crazy as bedbugs on the subject of patriotism.

Instead of their love of country making them helpful to the human race it is making of each nation an enemy to the human race, a source of disquiet and of possible war.

Viewed from the standpoint of the philosophical historian, with any sort of appreciation of the tendency of evolution and with any degree of detachment of mind from local and petty prejudices and passions, all such mottoes as *Sinn Fein*, *Deutschland über Alles*, *America First*, and the like, are merely reactionary attempts to thwart the course of destiny.

It is well enough to have a proper pride in one's birthplace, in one's family and in one's nation. But when these things lead to separation and stagnation instead of leading to cooperation and progress they are distinctly harmful.

Thus we see what is the matter with the world. It is a case of stagnation. It is a case of the vigorous growth of the life of humanity being hampered by the hold-over of nationalism. It is a cause of conspiracy against life by the old forces of reaction.

Everywhere this reactionary tendency is accompanied by intense passion and often by entire conscientiousness.

The doom of humanity is growth. We must grow, or we must become sick and die. We must get over our petty nationalisms. We must envisage cooperating world. Humanity cannot stop. It cannot cease that continuous change which life implies.

And if we succeed in accomplishing a temporary stagnation the result is the pus of provincialism which sooner or later breaks out in the horrible boil of War.

Seeing and Hearing, and Doing.

The same writer dwells in the same journal on the values of seeing and hearing and of doing, in an instructive and interesting way.

One of the differences between play and sport is that play is exercise you take for yourself and sport is exercise you watch somebody else take.

Play is engaged in by children who are healthy and happy. Sport is engaged in by grown-ups who are puffy-eyed and bored.

Enthusiasm for sports is no sign that a nation is athletic.

In fact the kind of enthusiasm which loads down the sporting pages of the newspapers, draws a hundred thousand people to the bleachers at a baseball match and attracts well-dressed crowds to a race-course, argues a nation of spectators rather than a nation of athletes.

Instead of sport encouraging play it bids fair to kill play.

Watching games instead of playing them is a sign of an effete civilization.

This is illustrated in the well-known incident of the Chinese Mandarin who was visiting in Washington and was taken by his host to attend a grand ball. The oriental visitor expressed himself as pleased with the gaiety of the occasion but permitted himself the inquiry, "It is all very well but I cannot understand why your upper classes do all this work themselves. In China we hire people to dance for us." China is very old.

In fact, watching people play is rather an old man's business, and may be indulged in in a harmless way by those who have not the energy nor the disposition to do the playing themselves.

A company of professional sports, however, the kind you see at horse-races, prize-fights and pool-rooms, is not an inspiring sight. Most of them are inclined to be red-faced, puffy-eyed and pot-bellied. All of them are flabby.

A great many people place too much importance upon the acquisition of knowledge and the pursuit of learning. There is no special benefit in amassing information. In fact it may become very much like the habit of going to baseball games, and the mind that is forever reading and studying and never doing anything with the facts it amasses is liable also to be flabby.

That form of exercise which does the mind good is creation and construction.

It is doing things with the mind that brings mental strength, and not merely receiving things by the mind.

One reason perhaps why there are so many Christians and so little Christianity is the habit of church-going and listening to sermons.

To attend a church service, to hear the music and look at the stained glass, to follow the prayers

in the book and the preacher's homily may easily become a sort of a bad habit.

That is to say, we may get into the way of assuming that this sort of thing is religion. It is no more religion than the taking of plenty of food is health. Food is health only in proportion as we translate it into vigor by good digestion and exercise.

The real and usable morality we acquire is that which we acquire by overcoming, not by receiving; that which we acquire by utilizing our moral principles in the give and take of life and not that which we get morally by hearing moral precepts recited from the pulpit.

There is more education in one thing done than there is in a thousand things listened to.

The place to learn navigation is on a ship. The place to learn soldiering is in war. The place to learn business is in the market. The place to learn botany is in the field. So also the place to learn those underlying laws of life which we call morality and religion is in the midst of affairs in the complex actualities of family life, and amidst the hard facts of the business world.

It is only thus we become spiritual athletes.

The Problem of Restoring Europe.

In *La Revue Universelle* M. Jacques Bainville discusses the problem of reconstructing Europe and incidentally considers how civilization ought to be defined.

Charles Maurras has described civilization as 'a social state where the individual who comes into the world finds incomparably more there than he brings with him.' In other words, civilization is first of all capital. In the second place, it is capital passed on from one generation to another. For knowledge, ideas, technical skill, and morality constitute capital as much as do material things. Capital and tradition—tradition is passing on—are two words inseparable from the idea of civilization. Let either of these be destroyed and civilization is in danger. Any vast process of destruction, any revolt of the individual against wholesome restraint, any brutal break with the past, is equally a blow to civilization. That is the lesson that the war should teach us. It also points to a remedy. The day for vaunting our progress has passed. The future should be dedicated to the humble shrines of labor, discipline, and patience. We have other things to rebuild besides our private fortunes, ravaged fields, ruined buildings, and mutilated monuments. Humility that is the lesson the European catastrophe teaches.

We still see men called statesmen who imagine all that is necessary to restore Europe is to form a corporation with twenty million pounds sterling capital! There is no more crushing proof of the decadence of human wit than that no Swift or Voltaire has risen to laugh these solemn follies from the public stage. We need a restored public mind as much as a restored balance of trade. When we awaken some morning to discover that we have the equivalent of *Candide* and of *Gulliver*, then we may say that civilization has at last recovered.

The Religion of Aestheticism.

In an article entitled "Whither Tends Religion?" contributed to *Neue Freie Presse* of Vienna by R. R. Coudenhove-Kalergi, a high place is assigned to art.

The priests and prophets of the heroic and æsthetic faith of the future are the artists. True art is not only æsthetic—it is also heroic. In this new religion, art for the first time is accorded the position to which she is entitled. Christianity used art as a dispensable ornament; the age of enlightenment did not comprehend her meaning; the religion of the future sets her at the very centre of its temple.

For it is the function of art to give men images and symbols of harmony and strength—to lead men out of the ugly and the commonplace into a future realm of heroic beauty. The religious mission of art in the new era will be political and pedagogical, in the loftiest meaning of those words. Its function will be not to please and to entertain, but to mould mankind in a new image.

This coming religion will incorporate with the Paganism of the North and the South all the beauty which Christianity has bestowed upon Europe. Christianity will disappear; but it will leave its inheritance to enrich its spiritual successors. Its bequest to the religion of beauty and heroism will be the idea of love, an idea that will survive the source of its origin.

World and nature stand outside of good and evil, but not outside of law; they are not moral, but beautiful. Their law is harmony, which rules all things from the electron to the Milky Way. It also governs men. The inconsistencies involved in an ethical conception of the Deity have led us, first into a system of sophistical paradoxes, then into atheism. The æsthetic conception of God leads us out of this labyrinth and preserves for us both God and ultimate values. Ethics is rooted in human society, æsthetics in divine nature.

Beauty as a principle of life produces a more comprehensive theory of values than ethics; since beauty embraces ethical values, it abolishes the dualism in values, that contradiction between virtue and beauty that has sown dissension within the European soul and made that soul untrue to itself.

Nature has but one categorical imperative—the imperative of beauty. She bids the flowers to bloom, the trees to grow, the animals to reproduce—all beings to be beautiful, strong, perfect. It is the supreme duty of every living thing to attain its specific beauty.

Superethics bids man not to choose the agreeable nor the easy, but the fruitful. It enjoins him to obey ideals instead of interests. In this command to seek beauty valiantly, the heroic ideal fuses with the æsthetic, every heroic act becomes beautiful, and every act of sacrifice for the sake of beauty becomes heroic.

A man's value depends on the perfection of his body, character, and mind. In a complete and final world there will be no sin and no merit; but there will be defects and excellencies, for there will be a gradation of values. An inferior person is guiltless of his defects, but he is none the less

inferior; a superior person acquires no moral merit by virtue of his gifts, but he is none the less superior. A perfect rose is fairer than a rose deformed; a diamond is more beautiful than coal.

In the same way that the beauty of a flower or a precious gem is an end in itself, so human beauty is its own reward.

What is beauty? Maximum vitality and harmony.

What gives pleasure? Maximum vitality and harmony.

What is of ultimate value? Maximum vitality and harmony.

Maximum vitality expresses itself in power and wisdom, in love and fruitfulness, in growth and activity, in freedom and courage. Harmony expresses itself physically as health, mentality as wisdom, morally as nobility—in inner harmony with one's self, in loving harmony with one's fellow men, in religious harmony with the All.

The ultimate end of all superethics is beauty; its way of attainment, courage. Beauty and courage are the end and the path to Europe's salvation.

The Seven Lamps of Advocacy.

THE LAMP OF ELOQUENCE.

His Honour Judge Parry dwells on "The Lamp of Eloquence" in *Chambers's Journal* for May, having in previous numbers treated of Honesty, Courage, Industry and Wit. "There are some who think that rhetoric at the Bar has fallen in esteem. The modern world has certainly lost its taste for sweet and honeyed sentences, and sets a truer value on fine phrases and the fopperies of the tongue; but", the writer adds,

There will always be a high place in the profession for the man who speaks good English with smooth elocution, and whose speeches fall within Pope's description:

Fit words attended in his weighty sense,

And mild persuasion flow'd in eloquence.

The test of eloquence in advocacy is necessarily its effect upon those to whom it is addressed. The aim of eloquence is persuasion. The one absolute essential is sincerity, or, perhaps one should say, the appearance of sincerity. As Garrick reminded a clerical friend: 'We actors portray fiction as if it were truth, and you clergymen preach truth as if it were fiction. It is no use preaching to a jury, but the eloquence of persuasion will work miracles; and there is a well-authenticated story on every circuit of the criminal who, listening with rapt attention to his counsel's pathetic details of his wrongs, burst into sobs after his peroration, crying out, 'I never knew I was such an ill-used man until now—s' help me, I never did!'

Does Tobacco Make One Tired.

Good Health says that the effects of tobacco upon the efficiency of persons engaged in strenuous mental occupation

have been recently studied at Stanford University by J. P. Bomberg and E. G. Martin :

"Telegraph operators were selected as the subjects. As all were smokers, the comparisons were made not between smokers and non-smokers but between heavy smokers and light smokers. Men who smoked much of the time when off duty were regarded as heavy smokers. Those who smoked two or three cigarettes before work at noon and after work, or smoked two pipes or one cigar a day were considered as light smokers. None of the operators smoked when at work. There was also a group of women who were non-smokers whose performance might be considered as establishing a standard for non-smokers, altho this is hardly fair, for the reason that it is reasonable to expect of the average man a greater degree of endurance than that of the average woman. The results of the research showed the relative efficiency of the heavy smokers, light smokers and non-smokers to be as 38 for the heavy smokers, 40.1 for the light smokers and 46.6 for the women. From this it appears that the efficiency of heavy smokers was 95 per cent. as compared with the light-smokers and 80 per cent as compared with the non-smoking women. This is certainly a bad showing for the smokers."

Babies and Prisons.

We read in *The Woman Citizen* :

Babies can no longer live in prisons under the New York state law. The Fearon bill recently signed, amends the law so that babies born to women in prison shall be taken from their mothers and sent either to relatives or to the County Superintendent of the Poor. The immediate occasion for the law was the case of a girl entering upon a long term for perjury who is shortly to become a mother.

Everywhere the law should be what it is in New York.

Philosophy of Syndicalism.

In the article on "The Political Theory of Syndicalism" contributed to the *March Political Science Quarterly* by Rodney L. Mott, we read :

The core of the philosophy of the syndicalists seems to be an insistence upon the desirability of continuous, voluntary action in all spheres of human endeavor.

Since progress can come only as the result of self-help, reason the syndicalists, all improvement of the working class must result from a spontaneous movement within the working class itself. Proletarian violence is therefore the most important means by which the workers can improve themselves, because it not only strikes fear to the hearts of the enemies of labor, and not only serves to solidify the workers, but it is also something the workers themselves can effectively use. The chief implement of this violence

is the general strike, which is considered as having the moral value of developing both enthusiasm and individual initiative. Furthermore, the syndicalists say, it makes but little difference if the conception of the general strike is only a "myth", for it will serve its purpose of uniting and solidifying the workers by the ideal which it presents regardless of whether it ever actually occurs. The anti-Socratic nature of this philosophy thus becomes apparent. Because knowledge is always a false ethical guide, it is much better to put reliance on intuition, sentiment, enthusiasm, passion, or even religious fervor, than on human wisdom. Likewise, inasmuch as enthusiasm can be more easily created for a general ideal than for a detailed plan of social reconstruction, there is an almost universal tendency to criticize the present political and economic system in a destructive manner, with but little or no attempt to construct a superior social organization.

New Journalism in China.

H. K. Tong says in the *Review of the Far East* that with the exception of two or three students' papers, the oldest and best papers in China cannot boast of a circulation larger than 60,000, whereas in Japan *Osaka Asahi* prints nearly 700,000 a day. In India no paper owned and edited by Indians, or even by Europeans, has a circulation of even 50,000.

Mr. Tong relates how in China an ultra-conservative father and a progressive daughter have been reconciled.

The *Hsin She Hui Pao*, under the editorship of Ma Ch'ien-li, a graduate of Nankai University who distinguished himself during the last boycott of Japanese goods, has brought about the reconciliation of a daughter and the father. While the arrangement for the resumption of their former relationship was under consideration, his paper kept the public daily informed of the progress of the negotiations.

This story ran in the *Hsin She Hui Pao* for several weeks and was considered a great journalistic feat. The journal's interested readers filled its columns with letters discussing the rights and wrongs of the case. The impartial views of the readers doubtless influenced the father to reconsider his stand, and to give his daughter the education she sought. The story as unfolded in the columns of the *Hsin She Hui Pao* day after day can be briefly summarized as follows :—

Miss Chow Chin-tseng, daughter of Chow Chin, a well-known conservative scholar, received a good education at home in both Chinese and English. She wanted to attend an institution of higher learning and to enjoy the same privileges as her brother. Her brother is now a student at the Peking Union University. Her parents flatly refused to let her have a higher education elsewhere. The girl was obliged to leave her father's home. On December 30 she published in the *Hsin She Hui Pao* a statement giving the reasons for her action. Let the girl tell her own story, in her own words :—

"In view of the national chaos and social disorder, it is necessary for a modern Chinese girl to have the best possible education, in order to face the problems of modern life properly equipped. My education has been rather limited, and my desire to pursue further studies is above the boiling point. Several times I have asked my father to grant my wish. Unfortunately my parents are so conservative that they decline to consider my request favorably. Under these circumstances I cannot but leave my dear ones, in order to realize my ambitious aim. From December 3, 1921, I sever all connection with my family."

The foregoing statement attracted much public attention. Many letters were sent to the paper by readers, in which their views on the case were frankly given. Mr. Chow Chin finally repented of his severity in dealing with his daughter and decided to reconsider his attitude. The following terms, providing for the return of his daughter to his home and granting his wish for higher education were finally arranged through the mediation of Ma Ch'ien-li, editor of the *Hsin She Hui Pao* :—

(1) The parents promise to support her and her sister in school.

(2) In case it is necessary for them to go to a boarding-school, the parents offer no objection.

(3) The daughters are allowed to select their courses of study.

(4) The daughters are allowed to buy and read at discretion any decent books, magazines, and newspapers.

(5) The daughters shall have freedom to correspond with their girl friends. They shall however report their movements to their parents.

(6) If the girls desire to go abroad for education, their parents will pay their expenses.

(7) The parents shall not betroth the daughter before they reach the age of twenty-five. They shall be married only by mutual consent of parents and daughters.

(8) The girls are only required to report to the parents the place where they live during their absence from home.

(9) The above arrangements become effective on and from the day on which the guarantor (editor of the paper) has published them.

"Gandhi's Diplomatic Victory."

The following paragraphs are quoted from *Unity of Chicago* ;—

The cabinet crisis in London, forced by the resignation of Mr. Montagu, Secretary of State for India, following his publication of Earl Reading's note asking for the revision of the Treaty of Sevres, marks the greatest diplomatic victory in Gandhi's extraordinary career.

Last January Gandhi, the leader of the Non-co-operation movement in India, served a notice to those who wanted to co-operate with the Government to the effect that he would be willing to have a Round Table Conference with the Government provided the Government be agreed to settle three demands he had to make on behalf of the Indian Nationalists. The first demand was that justice

be done to Turkey by revising the Treaty of Sevres on the following principles :

"Full restoration to the Turks of Constantinople, Adrianople, Anatolia, including Smyrna and Thrace. Complete withdrawal of non-Moslem influence from Arabia, Mesopotamia, Palestine, Syria, and therefore withdrawal of British troops whether English or Indian from these territories,"—*Young India*, January 19, 1922.

Earl Reading and others thought that the demand was very unreasonable because it would mean revision of even the Treaty of Versailles and it would be impossible to recommend it to the British Government. But Gandhi issued his ultimatum that he would not give up the Non-co-operation program.

The strength of the revolutionary movement in India and the failure of repressive measures adopted by the government of India to check its progress has forced the Government to recommend the following measures to gain the confidence of the Mohomedans of India, and if possible, to separate them from the Hindus :

"The Government of India particularly emphasises the necessity of guaranteeing the neutrality of the Dardanelles and security of the non-Moslem population. It also urged evacuation of Constantinople, sovereignty of the Sultan over holy places, restoration of the Turks in Thrace, also in Adrianople and Smyrna. The government urges that these points are of supreme importance to India."

This shows that although Gandhi's demands were spurned three months ago by Earl Reading, yet the Government of India has to come down and accept Gandhi's demands as a basis for the solution of the Turkish question. This is the greatest diplomatic victory of Gandhi, the advocate of Non-violent Revolution in India.

The Religion of Democracy.

Unity of Chicago rightly suggests that the world has still to learn that democracy is not to be identified with a method of counting noses.

The success or failure of Direct Legislation, Proportional Representation and the thousand other forms through which humanity seeks to obtain the means of registering public opinion are heralded as the success or failure of democracy. This utter failure to distinguish between the tool and the living spirit which seeks expression through the tool, vitiates our discussions of what democracy really is.

What then is democracy ?

Democracy is an interpretation of the life process. It is an affirmation that we are here to find the means for the development of all the possibilities in all of the people. It declares that we must rise or fall together. It is in contrast to the theory that the many exist for the few. Aristocracy affirms that the riches of the moral and spiritual life are limited. It holds that the leaders of men must rise not on the "stepping stones of their dead selves" but on the bodies and souls of living men.

Between these two ideas there has always been a deadly conflict. It is not a question of good or even efficient government. The tyrant may secure both. He may even be personally good. But what men want first is not good government but good men; not efficient machinery but efficient men.

The struggle of the ages has not been at bottom for more food and clothing, but for freedom for the souls of men. The labor question is not primarily for mere things, but for an opportunity for a larger and richer life for men and women. He who interprets it in terms of wages, shorter hours, or anything of the sort, fails completely to read the story of the passion of humanity on the cross of human greed.

Democracy is more than its forms and institutions, even as the life is more than its body. It is the living spirit ever seeking for larger expression in the changing forms of political and social institutions. It is an affirmation that the divine life can only find expression through souls of men as they cast off those fetters that deny to them freedom to exercise the powers given them.

Thus interpreted democracy is the Living Spirit which finds expression in the lives of men and women, seeking through them to reveal itself in larger and larger measure. This living spirit being in all, is denied when the life of anyone is denied. The real blasphemy today is not in the taking of the name of the Lord in vain, but in the refusal to permit men to have the opportunity of revealing Him.

The best that is in men finds expression through responsibility and in freedom. When these are denied, the opportunities for self-expression are not only thwarted but, more than that, God is denied. It is because of this that the old forms and institutions that no longer serve men must give way to demands of the ceaseless urge of the spirit which ever is seeking through men larger life.

The Russo-German Treaty.

According to A. Thalheimer, the most important stipulations of the treaty concluded in Genoa between Russia and Germany are :

- 1—The renewed *de jure* recognition of the Soviet Republic and the resumption of normal diplomatic relations.
- 2—The mutual waiver of war-reparations.
- 3—Germany to receive most favored nation treatment in all trading agreements, tariff-treaties, etc., which are entered into with other capitalistic states.
- 4—The waiver of all damages occasioned by the revolution; the same on condition that the Entente states do likewise.
- 5—The obligation of both governments to promote the resumption of mutual trade relations.

The Bengali Literary Society in London.

The *Indus* publishes the following account of the Bengali Literary Society, London :

It was in the early days of April, 1921, that some of us felt the need of a properly-organized body through which we could keep in constant and intimate touch with our language and literature. The first thought which troubled our minds was whether the establishment of such a society would be interpreted as yet another touch of Bengali Provincialism. At last we satisfied ourselves, after a good deal of searching of heart, that our aims and ideals were farthest from such a narrow outlook, for we felt that the true greatness of India lies in the individual greatness of her component parts and that her true unity lies in her very diversity.

We held our first meeting, with about a dozen members, on May 22nd, 1921. Since then we have had as many as twenty-one more sittings up to the time of writing. In each of these sittings a paper has been read by one of our members; after which discussion has followed. The range of subjects covered has been wide—Literature, Economics, Politics, Sociology, Anthropology, Agriculture, Physics, Geology, Engineering, Education, Ethics, etc. We have ourselves been amazed to find how much good material lies so close to our hands and what great loss to our languages is brought about by its waste resulting from our almost criminal apathy and neglect in utilizing it.

Mr. N. C. Ray was our first Sampadak (Secretary). It is undeniable that to his zeal and sacrifice is due much of the success of our society. It was he who put it first on a solid and secure foundation. When he left for Ireland last July, we elected Dr. Suniti Kumar Chatterjee, M. A., D. Litt., as his successor. It was at this stage that we formally framed our constitution. The management was left to a committee of four, including the Secretary. One of the members of this committee is to be a lady. About the end of August last, Mr. Chatterjee left for France, and the present Secretary was elected.

Mr. S. Sen, the secretary, concludes his account with the following appeal :

My concluding words are again addressed in an earnest appeal to my Hindustani, Tamil, Marathi and other friends to help the cause of our vernaculars (and incidentally of ourselves) by starting independent Literary Societies of their own. My special appeal is for a Hindustani Literary Society, for if Hindustani is going to take its place as the *lingua franca* of India, it is up to those speaking the tongue to try to develop and popularize it to the best of their abilities. Need I mention that they might count on the heartiest co-operation and support on our part ?

How to Cheat America.

The *London Outlook* has published a cunning proposal, which seeks to compel the United States to cancel the money due to its treasury from Europe without a direct repudiation on the part of the European Governments. It is as follows :

For months we have argued that a revival of world trade and prosperity is impossible without a cancellation of inter-Allied debts, and without the coincident release of Germany from the bulk of her Reparations liabilities. We have recognised, however, that this is a counsel perfection, difficult to put into effect even if that greatest of creditor nations, the United States, should be willing, as she manifestly is not. We rejoice that the anonymous experts of our Treasury have at length produced a workable plan which in effect may result in the cancellation of the bulk of these debts, without appearing to achieve this end, so that the politicians and journalists who have clamored most loudly that 'Germany must pay!' can accept the sensible solution while still talking nonsense, and thus preserve their reputation for consistency. The French Nationalists, we believe, egged on by timorous bankers and business men less devoid of brain than are they themselves, have long been seeking a way to withdraw from their demands upon Germany without loss of face.

Germany shall be asked to absorb the whole body of the inter-Allied debt. This amounts to sixty-five billion gold marks. Germany will, however, only be called upon to pay these sums if and when any Ally calls upon any other to discharge its indebtedness. It is further suggested that this country and France agree not to call upon any other Allied Government to pay, except in so far as America calls upon them for debt, or in so far as they themselves fail to recover from Germany other sums due. This means, in effect, that the European inter-Allied debt is wiped out, and the total amount credited to Germany, provided Germany meets her reduced obligations, and provided also that America does not insist upon collecting the twelve and one half billion dollars (fifty billion gold marks) owed her by Europe.

The device is as dishonest as it is transparent.

Rise of Modern Industrialism in India.

To the American official *Monthly Labour Review* for March Dr. Rajani Kanta Das, M. Sc., Ph. D., has contributed a carefully written article on the rise of factory labour in India. According to him, modern industrialism arose in India thus:—

Until the end of the eighteenth century India not only supplied the limited demand of her population for manufactured goods, but also enjoyed a large export trade. With the beginning of the nineteenth century, Indian industry underwent a complete change. Instead of exporting manufactures India began to import them and to send out grains and other raw materials in exchange. This rapid change was due to the policy of the East India Co., a policy which increased the export of Indian raw materials to British mills and the importation of British manufactured goods into India.

As a result of this change there followed a complete

collapse of the industrial organization of the country. The artisan class suffered most, for its members had to fall back on the land and to depend wholly on farming. The produce from a little piece of farm land which had for so long only supplemented the income from their craft now became the sole means of their support. With the decline of the craft system, engineering, architecture, and other industrial skill also disappeared and the industrial disorganization was soon followed by intellectual stagnation and moral deterioration of the people.

From this condition India has, within the last two generations, been slowly but surely drifting toward modern industrialism. The self-sufficient village economy has, in many cases, been replaced by national and international economy. Mechanical power has begun to be applied to productive processes. Native manufactures are again finding their place in the domestic and even in the foreign market.

What Makes a Social System Good or Bad?

Writing in collaboration with Dora Russell, Bertrand Russell answers the above question in an article in the *May Century Magazine*. He first of all examines some ways of judging a social system which are common, but which he believes to be erroneous, and then suggests the ways in which he thinks such judgments should be formed.

There are two elements in a good society, namely first, the present well-being of those who compose it, and, secondly, its capacity for developing into something better. These two do not, by any means, always go together. Sometimes a society in which there is little present well-being may contain within itself the seeds of something better than any previous system. Sometimes, on the other hand, a society in which there is much diffused well-being may be unprogressive, for a time static, and ultimately decadent. It is therefore necessary to take account of both elements as independent ingredients of the sort of society we should wish to see existing. If the science of social dynamics were more developed and the art of prophecy less insecure, progressiveness would be a much more important quality in a society than present well-being. But politics is so far from scientific and the social future so very uncertain, that a certain present well-being must be allowed as much weight as an uncertain future good, although this future good, if realized, will outweigh anything merely present because of its longer extension in time. "A bird in hand is worth two in the bush," and this is particularly true when we are not sure there are any birds in the bush at all.

In judging of the present well-being of a community, there are two opposite fallacies to be avoided. We may call these, respectively, the fallacy of the aristocrat and the fallacy of the outside observer. We considered a moment ago the fallacy of the outside observer. The fallacy of the aristocrat consists in judging a society by the kind of life it affords to a

privileged minority. The ancient empires of Egypt and Babylonia afforded a thoroughly agreeable existence for kings and priests and nobles, but the rest of the community were mostly slaves or serfs, and must have had an existence composed of unremitting toil and hardship. Modern capitalism affords a delightful existence for the captains of industry; for them there are adventure and free initiative, luxury and the admiration of contemporaries, but for the great mass of the workers there is merely a certain place in the great machine. To that place they are confined by the need of a livelihood, and no effective choice is open to them except the collective stopping of the whole machine by strikes or revolutions, which involve imminent risk of starvation.

Perhaps the most important of all the qualities that a social system can possess is that it must be such as people can believe in. During the last five centuries Europe has advanced with quite extraordinary rapidity in all that makes what we call civilization, but step by step with this advance has gone a progressive disintegration of belief. I do not mean merely belief in religious dogma, though this also has played its part. I mean belief in all the assumptions on which the social order is based; all the sources of authority have become suspect and all inherited institutions have ceased to command assent. The War and the Russian Revolution gave the *coup de grace* to such beliefs as remained.

And this brings me to the second of the two characteristics which a good society must have. It must be progressive; it must lead on to something still better.

It is a world full of hope and joy that we must seek to create, not a world mainly designed to restrain men's evil impulses. Evil impulses must be restrained, specially during the time of transition while they are still strong, but this is an incidental part of our task, not its main purpose or inspiration. The main purpose and inspiration of any reconstruction which is to make a better world must be the liberation of creative impulses, so that men may see that out of them a happier life can be built than out of the present frantic struggle to seize and hold what others desire. We must so regulate the material side of existence as to enable men to take it for granted and to leave their minds free to employ their leisure in those things which make the true glory of man.

The Ductless Glands.

Much has been recently heard of the thyroid and other ductless glands. The general reader knows little of them. The following account of them, taken from the *May Scientific American*, should, therefore, prove instructive:—

The functions of the ordinary glands of the body, such as the salivary glands, the sweat glands, etc., have been long understood. All of these glands are provided with minute canals, or "ducts", which lead either to the exterior of the body or into the internal blood-stream, and secrete certain substances whose nature has long been known. In addition to

these, however, we possess certain "ductless glands", so called because they do not possess any canal or duct which conveys their secretion either to the outer world or into the blood-stream direct. These glands have recently been shown to possess extreme importance; and, though they are very minute, their functions have been shown to be so necessary that without them we should soon die; and, on the other hand, without them we should never have been enabled to grow up into sane, normal human beings. These glands of internal secretion may be classified as follows:

The *thyroid* gland, situated in the neck, producing a secretion named "thyroxin", whose function it is to control the rate of energy-production in the body, and also the growth of certain organs and tissues, particularly those connected with brain and sex. Over or under-functioning of this gland produces certain abnormal conditions which have been studied extensively by physicians.

The *pituitary* gland, which is a tiny gland situated about the center of the brain, within a bony couch or cradle—forming, as it were, a skull within a skull. (This shows the importance which nature attaches to this gland, in thus doubly defending it against accidents). Small as it is, this gland has been shown to be divided, naturally, into two portions, the *anterior* and the *posterior*. The anterior pituitary secretes a substance known as "tethelin", which controls the growth of the skeleton and general supporting tissues. The posterior pituitary, on the other hand, produces a secretion known as "pituitrin", which governs or controls certain nerve-cells and involuntary muscles, and the brain and sex-tone. The gland as a whole, in its activities, is also thought to govern the energy consumption of the body—just as the thyroid controls its production.

The *adrenal* glands, situated over the kidneys, are also divided into two portions, the outer and the inner, known respectively as the "cortex" and "medulla" like the brain. The adrenal cortex produces a certain secretion, known by its effects, whose ultimate or chemical nature is as yet unknown but which seems to control, very largely, the growth of the brain and the sex-glands. The adrenal medulla, on the other hand, secretes a substance known as "adrenalin", which is perhaps best-known to the general public of all these internal secretions. Adrenalin is that secretion which, when poured into the blood, fits the body for emergency situations, which may arise through combat, flight, etc.

The *pineal* gland, also situated in the brain, was long thought to have no important function. The exact nature of the secretion produced by the pineal is unknown. But it has been shown by numerous observations that it has at least three important functions: brain and sex development; puberty and adolescence; maturity and the reaction of the body to varying degrees of light.

The *thymus* gland, situated astride the windpipe, and over the heart, is the gland of childhood, and it is this gland which "keeps children, children" and whose activities prevent them from maturing too rapidly. The nature of the secretion which it produces is as yet unknown, but it has been shown that after puberty its activities practically cease, and the gland itself virtually atrophies and disintegrates.

The *gonads*, so-called, are the particular glands relating to sex life. They are, in fact, the sex glands themselves—the testes in the male, and the ovaries in the female. It has recently been shown that, in addition to their normal functions and external secretions, they are also glands of internal secretion and that they produce substances which, absorbed by the blood-stream, influence the characteristics of the body and particularly the so-called secondary sex traits or characteristics.

The *parathyroids*, which are situated in the neck, behind the thyroid glands, and which also secrete a substance whose chemical nature is as yet unknown, have been found to exercise a dual influence upon the body and its activities. In the first place, they control very largely the lime metabolism, and in the second place they influence the excitability of nerves and muscles, so that a reaction which, in the absence of the inhibitory function of this gland, would be in the nature of an extreme shock, is reduced to a normal, nervous-muscular reaction. The lime activities of the body have been shown to be of great importance, even to the extent of possibly determining the difference between the masculine and feminine skeletons, since the male has been said to be an organism with stable lime metabolism, and the female one of instable lime metabolism.

Finally the *pancreas*, situated in the abdominal cavity, producing a secretion known as "insuline", has been shown to be the controller of sugar metabolism—so that abnormalities in the functioning of this gland are responsible for the disease known as "diabetes mellitus".

The writer, Dr. Hereward Carrington, Ph. D., says :

It is now contended that the type and shape of the body, the stature and growth, the character of

our hands, fingers and toes, the various facial types and expressions, the quality of the teeth, the character and coloring of the skin, the hair, the quality and color of the eyes, the nature of the muscles and the character of the sex life, of any individual, are all determined primarily and almost exclusively by the activities of these glands—the secretion of one gland, it is now believed, is counterbalanced to a great extent by the secretion of another gland of opposite and contrary characteristics—so that, in the normal human being, a balance or equipoise is maintained, and one set of functions or activities is not unduly stimulated at the expense of another.

But perhaps the most striking characteristic of the "new psychology", based upon a study of the ductless glands, is that the character, personality and temperament of any individual are now thought to be due to the varied secretions of these glands !

He is, however, not himself inclined to go so far as the more extreme authorities.

The aspect of the subject is, however, far more debatable than the purely physiological effects of these glandular secretions, which are now fairly well established. The theory that the purely chemical secretions of the ductless glands determine our entire mental and normal life, as well as our physical frame, may be questioned on several grounds ; and until we know far more than we do at present of the inter-relationship of brain and mind, such extreme doctrines cannot be said to be adequately proved.

And this is quite true, even leaving out of the account the vast mass of "supernormal" phenomena—the evidence for which is being constantly accumulated in all parts of the world. It may be admitted, however, that these new researches on the ductless glands have thrown a profoundly new light upon the world-old problem of the nature of life.

INVESTMENT OF UNIVERSITY TRUST FUNDS

IT is well known now that last year Sir Ashutosh Mukerjee brought forward a proposal in the University for the re-investment of certain trust funds in mortgages of landed properties, with a view to increase the income. A member of the Senate, Mr. Charu Chandra Biswas, had the misfortune to oppose the proposal, but as might have been expected, his opposition came to nothing. It so happens that as a result of the transaction which the University put through, it has made a profit of Rs. 32,820—15—6. Well and good, and the University may well congratulate itself on its good

luck, and advertise it, too. It appears, however, that the official apologists of the University are unable to announce this fact in the *Calcutta Review* without a gesture of contempt for those who had the temerity to oppose the Vice-Chancellor's proposals.

It is pointed out that the Senate made the investment only after the necessary sanction had been obtained from the High Court, so that "it is mischievous to assert that the transaction was improper and illegal."

Now, as to this sanction of the High Court, is it not the fact that this merely

authorised investment in mortgages as a proper form of investment, and that was all? The sanction assumed that there were funds in the endowment available or waiting for investment, and simply declared that such funds could be invested in mortgages. The Court had nothing whatever to do with the question whether the necessary funds were available or how they could be made available for the purpose. The proposal was, as the Vice-Chancellor explained, that the existing securities should be pledged with the Bank and money raised in that way, and then it was to be re-invested in mortgages. The objection was that this could not be done. Even if re-investment in mortgages was admissible, it was asserted that the University had no authority to borrow by pledging the trust funds. Was this wrong? Are the University henchmen aware that an application was actually made to the High Court for such permission to pledge the securities with the Bank, but had to be withdrawn, on the principle that discretion is the better part of valour? Sir Ashutosh Mukerjee is of course resourceful, if not anything else, and as soon as he found that he could not get the sanction to raise money from the Bank, by pledging the trust funds, he got the mortgagor to take an assignment of the securities themselves at the current market value. This only proves that the Vice-Chancellor's critics were right and the Vice-Chancellor wrong.

As to whether Mr. Biswas's opposition was "mischievous" or not, I shall leave it to the public to judge for themselves from the speech he made on the occasion (on the 6th August, 1921) and which is printed below:—

"Sir,

It is my misfortune that I am a lawyer, and though I am not here in that capacity, I cannot help being troubled with misgivings as to our legal competency to deal with the trust funds in the way proposed. After having given the matter my most anxious consideration, and consulting such authorities as were open to me, I am convinced that I must oppose this resolution and oppose it with all the emphasis I can command. For the first time now the Vice-Chancellor has been pleased to tell us what

precisely is the method which it is proposed to follow for the purposes of the re-investment, but as Mr. G. C. Bose has pointed out, no scheme whatever has been outlined in the resolution of the Board of Accounts or of the Syndicate forwarding the recommendation of the Board to the Senate. Sir, it is a pity that this should be so. While thus no definite information is placed before the Board of Accounts as to what is proposed to be done, or before the Senate till the last moment, the fact remains that all the time meanwhile the University Solicitor has been carrying on negotiations of a very definite character with sundry parties. The negotiations indeed went so far that in one case at least the University Solicitor was authorised to confirm the offer of a party to take a loan of 8 lakhs of rupees on the security of landed properties.

Vice-Chancellor (interrupting): That is not true. Mr. Biswas (after a little pause): Sir, when there is an interruption like that from the Chair on a question of fact, the speaker feels very much embarrassed. But I am prepared to pledge my testimony and my honour to the statement I have made, and I repeat that the Registrar did write to the Solicitor authorising him to confirm the offer on behalf of the University.

Vice-Chancellor: Subject to the sanction of the Senate. Mr. Biswas: May be, but you did not allow me to complete my sentence. Sir, my point is that it is the Senate of the Calcutta University in its corporate capacity which is the trustee in respect of these endowments, and it is the Senate and the Senate alone that can act in the matter of these endowments; and yet we have the fact that behind the back of the Senate these negotiations were being carried on, and offers were being confirmed and I may add, subsequently cancelled, on what grounds I am unable to tell you. I say, Sir, this is not right, this is not fair. Dealing with these endowment funds, we are in the position of trustees, and whether we like it or not, this is a matter in which we have got to keep within the four corners of the law. Now, if there is one principle more than another which is firmly established in the law of trust, it is that trustees cannot delegate their functions, and I for my part must decline to surrender my judgment into the hands of others. *I hope it will be conceded that the Senate has an independent mind of its own, and it is this independent mind that the Senate as the trustee is required to exercise in the case of any transaction regarding any of these endowments.*

Sir, it has been said that the object is to increase the income of these funds, but the question is, have we the power under the law to do so by re-investing them in the way the Vice-Chancellor has explained? Short statements have been appended to the resolution of the Board of Accounts in the case of the various

endowments which it is proposed to deal with. I am sorry to say that the statements in some cases are misleading and incorrect. Thus, for example, it is stated about the Sir Rash Behary Ghose Fund that "the Founder intended that the balance of the annual income after payment of salaries and studentships should be applied to the equipment and maintenance of the necessary laboratories, museums and workshops. On account of post-war conditions the expenditure for these purposes will be very heavy and an increase of income is urgently needed."

There is, no doubt, such a provision for the application of the surplus income in the Ghose endowment. But then, it is added that the same observations apply in the case of the Sir Tarak Nath Palit Fund. This, however, is not correct, as I shall presently show. Take the first trust-deed of Sir Tarak Nath Palit. Turning to page 104 of the Calendar you find that under the first clause *the entire income* of the fund or so much of it as may be necessary is required to be applied to the maintenance of the two Chairs founded by the donor. Then, as to laboratories, museums, workshops, etc., it is distinctly provided in clause 3 that *the University shall from its own funds* provide them, and further on, in clause 5 (b) that *the University shall from its own funds* also meet the cost of the maintenance thereof. It follows, then, as I read the instrument, that no part of the income of the endowment can be legitimately applied to the equipment or maintenance of the laboratories, and however desirable it may be to increase our income for expenditure for these purposes, it is not in my judgment competent to us under the terms of the trust-deed to seek an increase of income *in this fund* for such purposes as proposed in the proceedings of the Board of Accounts.

The last paragraph of the trust-deed on page 106, which gives power to the trustee University to invest the fund, clearly provides that such investment shall be made only if the University should deem it "*beneficial to the trusts hereinbefore declared*," and as I have pointed out, the trusts hereinbefore declared expressly exclude expenditure on laboratories, workshops and museums. I submit, therefore, the ground alleged by the Board of Accounts is not one which will justify a re-investment of the Palit Fund under the first trust. Then as to the second trust, if you turn to page 112 of the Calendar, you find in clause (g) that the University shall apply the entire balance of the income of the trust estate in aid of and for the better carrying out of the trusts created by the first deed. In other words, as I understand it, the position is that in the case of the second endowment we are subject to the same limitations as in the case of the first. Sir, if I am wrong, I shall be corrected, and nothing will make me happier than if I am wrong; for, otherwise, it comes to

this, that we shall be guilty of a gross breach of trust, in so far as we propose to re-invest these funds for a purpose which is not sanctioned by the terms of the instruments.

I submit that increase of income is not a valid ground for changing of investment in a trust fund. May I read out a short sentence from a well-known authority on the subject:—"It is not like a man investing his own money where his object may be a larger income than he can get from a safer security." I, for, one refuse to subscribe to the view that a mortgage is a safer investment than Government securities. Sir, in the case of the Palit endowment, there is express authority given in the instrument itself to invest in mortgages, and there is therefore nothing to be said about it. But there is no such power in the other endowments; on the other hand, in the case of some, as in the case of the Ghose Fund, it is directed that the funds are to be invested in "approved securities". Situated as we are, I have therefore serious misgivings how far we can invest the trust funds in mortgages at all. *Much less can we do so, by becoming borrowers first.* For, as the Vice-Chancellor has stated, what is proposed is that we must first pledge the existing securities and raise money in that way from the Imperial Bank and then put out the money so obtained at a higher rate of interest. Sir, this may bring us a larger income, but this is not investment. It is speculation, pure and simple, call it by what name we like, and as trustees, it is my conviction that, it is not open to us, specially for a body like the University, to embark on such speculation.

Can there be any doubt that there are various elements of risk in such a transaction? Sir, it is proposed to borrow money from the Bank. That, I take it, will be "On Demand" loan, and I believe it is the rule that in the case of such loans the Bank reserves the right to demand re-payment any moment it likes. Suppose the Bank were to make such a demand: where should we stand then, and how should we save the securities we would have pledged with the Bank? It will, I believe, be no answer to say, "Our money is locked up in a mortgage, and we propose to repay you, when we get our money back!" Then, Sir, what guarantee is there that we shall realise the interest on the mortgage punctually? There can be no doubt that if we want to carry on the trusts, we shall require money periodically at regular intervals for the purpose of paying our professors and scholars. Suppose however, the mortgagor does not pay the interest: how are we then to pay our way. The Vice-Chancellor says the mortgagor will advance one year's interest; but what will happen at the end of the year? People who borrow always make large promises when

taking the money, but if those promises are not redeemed, the only remedy left to us is to sue them in a Court of Law. It is not at all an unusual thing to have to sue for the recovery of mortgage debts. Now, if there is a suit on any of the proposed mortgages, who knows for what interminable period it may not drag its weary length! And who can be certain about the result even after that? Cases are not unknown where for mere technicalities, such as the absence of a valid attestation, the whole mortgage has been declared invalid, notwithstanding the fact that the factum of the transaction was proved, and notwithstanding that the utmost precautions and the highest legal assistance were taken at the time of securing the mortgage. What protection have we against such dangers? Who will say after this that a mortgage will not be attended with any hazard? Sir, a mortgage suit is a process of long drawn agony, out of which only one party comes out triumphant, and that is the Solicitor. I repeat, therefore, it would not be right for the University as trustees to invest the trust funds in any form of investment in which there may be such risks and such uncertainties.

I recognise that the resolution of the Syndicate bears on its face the imprimatur of the authority of the Board of Accounts. But, as I have already explained, the Board was called upon to express its opinion in very much the same circumstances in which we are called upon to accord our sanction, namely, *in vacuo*. No particulars are furnished, no definite proposals are brought forward, but we are called upon to endorse a recommendation expressed in the widest and vaguest terms. The resolution of the Board of Accounts is indeed so vague and so wide that on the strength of it it will be possible for the Syndicate even to invest in personal securities, if they should like, provided only they could persuade themselves it did not involve any risk. And yet we know how strictly trustees are forbidden to make any such investment.

There is just one little point that occurs to me in this connection. On the income of the Government securities in these trust funds as we know, we are not required to pay

any income tax at present; but when these securities are handed over to the Imperial Bank as a pledge, I should like to know if income tax will or will not be chargeable on these papers in the hands of the Bank. If income tax has to be paid, it will certainly mean a reduction of the income by 16 pies in the rupee, and I am not sure if this point has been taken into account.

To another important point I should like to invite your attention. Sir, if we propose to invest in mortgages, it is quite likely that the sum available in any one of the endowments will not suffice for the purpose. Shall we be able in such a case to mix up the funds of various trusts, and then with the funds so mixed up take a single mortgage? There is such a thing as a "contributory mortgage" in law, which is *prima facie* declared to be a breach of trust. That is a mortgage where the trustee mixes up his own money with the trust funds for the purpose of granting the mortgage. If such a thing is prohibited, what are we to say about a trustee mixing up several trust funds for the purpose of what I cannot but describe as speculation, camouflage it as you will as re-investment?

Sir, it has been said we are short of funds and we must increase our income. That may be true; but let us in that case appeal to the custodians of public funds for help. Let us satisfy them that the work we are engaged in is work which deserves their support and let us beseech them to come to our assistance. But, sir, if Government does not or cannot help, will that be a justification for us to pledge our trust funds and embark on a hazardous venture as has been suggested? I say, Sir, let us keep within the limits of safety. Much as we may regret it, the fact is, we have not the wings of an eagle. Why then try to soar into the empyrean? In the days of old, Icarus had made a similar attempt, and he became immortal no doubt. But it was a sorry immortality that he achieved by baptising the deep sea with his name. Let us not, in our overpowering zeal to push forward, achieve a similar fate for ourselves.

"CALCUTTA GRADUATE."

NOTES

Indianisation of the Services.

The Statesman has published a series of articles from a correspondent who is evidently an able member of the Civil Service on the future of the Imperial Services. The main point of the correspondent deserves the immediate consideration of the Government and our public men.

"At present it may be said that the transferred subjects are only half transferred. The ministers are hampered by two things—the policy of their predecessors and the control of their officials by the Secretary of State."

While the Councils will gradually develop their own policy, the control of the Secretary of State over the officials is "both legal and real, and till it is removed, neither provincial autonomy nor ministerial responsibility can attain their full growth." As the Editor says,

"Ministers in responsible Governments are, subject to the limits set them by the Houses of Parliament, supreme in their own departments. In India the Ministers have little or no voice in the selection, pay, or service conditions of their own subordinates in the superior services."

That being so, the declared ideal of Dominion Home Rule is impossible of realisation so long as the Imperial Services are recruited on their present basis. The members of the Imperial Services join their appointments under a covenant with the Secretary of State, and normally retire on pension after a period of thirty years. If recruitment goes on every year as at present, "each successive year will add a fresh layer of men whose terms of engagement bind the Government of India for thirty years," and Dominion Home Rule will thereby be pushed further and further off into an indefinite future, for it must await the natural effluxion by retirement of those who, for the time being, man the Imperial Services. So long as the Secretary of State is permitted "to clog the wheels of Indian

development by the recurrent annual addition of a large European element to the already overweighted incubus of the Imperial Services...even the moderate politician may be excused for feeling doubts as to the *bona fides* of the Government." As the Editor says,

"What the Secretary of State has failed to do is to make the service system of the future fit in with the general scheme of transferred power."

The administrative changes necessary to such an adaptation, says the correspondent, must therefore be taken in hand at once.

"If Dominion Home Rule is to be granted to India, then no time should be lost in arranging the service system accordingly. The first and obvious step towards this is the immediate cessation of recruitment to all services on the present basis." "Some, no doubt, will reply that, if you take away the officers of the Imperial Services, you will ruin the country. This might have been true fifty, even thirty, years ago; it is certainly not true now. The Provincial Services are fit enough to 'carry on' even now....Where Indians are not available, the local governments may arrange to keep on European officers on special terms—terms to be fixed not by any extra-provincial authority, but by the provincial Government itself. But—as indeed was proved when the necessities of the War took away so many Imperial Service officers—a large proportion of this work could immediately be handed over to Indians."

For this purpose the correspondent suggests the appointment of a commission and the Editor says:

"We cordially agree with our correspondent's recommendation that a strong commission should be appointed forthwith to thresh out the whole matter. The present position is hopelessly anomalous. In his haste to pass his Act, Mr. Montagu did not pause to weigh the results, and as matters are now going, those results threaten to spell disaster...The Ministers are doubtless ready enough to accept the heritage of the past, but it can hardly be expected that the old scheme can go on for ever. The longer the examination is delayed, the more complicated it becomes; for every year

adds a new layer of officials recruited by the Secretary of State."

The position of the Minister, under the present scheme, has already proved thoroughly untenable, as the Hon'ble Mr. Madhusudan Das has pointed out in the Bihar Council. In practice, he has become merely a registering authority for the decrees of his subordinates of the Imperial Service, whose nominations and recommendations, as those of the men on the spot, have to be approved by him irrespective of the fact as to whether they are in accord with his own views or not. The Minister may venture to differ once in a way when the suggestions of the district authority or departmental head are totally at variance with his own views, but this cannot, from the very nature of the case, happen frequently, and the Minister is more likely to give in when he knows that the officers of the Imperial Service are not under his control in such vital matters as their pay and promotion, and that they have been recruited and have so long worked under a system which makes their outlook on administrative affairs vastly different from his own. "No Dominion Government," says the correspondent to the *Statesman*, "would tolerate the control at present exercised by the Secretary of State," for responsibility connotes the power to act on one's own initiative, and the Minister cannot take the initiative in any direction so long as the officers who have to carry out his policy are beyond his control. If responsible government is therefore ever to be a reality, the recruitment by the Secretary of State of Imperial Service officers over the heads of the Ministers must be discontinued at once, and even then it will take thirty years for the last batch of 'covenanted' recruits to retire from service, leaving the local Governments free to appoint their own officers on such terms as they think fit.

Srimati Jag-rani Devi.

The *Natal Indian Opinion* of April 14 brings to India the sad news of the death

of Srimati Jag-rani Devi, wife of Pandit Bhawani Dayal. Our contemporary says that those who were in and who followed the great Passive Resistance struggle of Indians in South Africa in 1913 do not require to be told much about Mrs. Bhawani Dayal. But others should be told who and what she was in order that the brief story of her noble life may be an inspiration to them in their fight for freedom.



Srimati Jag-rani Devi.

It was when, apart from other innumerable humiliations placed on His Majesty's British Indian subjects, the Union Government even refused to recognise the validity of Indian marriages performed under the tenets of an Indian religion, that the Indian women realised that that was not only an insult to their religion but an insult to Indian womanhood; and one among those who volunteered to undergo any suffering rather than accept such humiliating conditions was the late Mrs. Bhawani Dayal, who, with a smiling face, went to gaol with her year and a half old baby in her arms. Apart from this, the late Mrs. Bhawani Dayal, though she has not been known outwardly, has, during the short time that she lived, done a good

bit of social service. She was a blessing to the poor and illiterate round about where she lived, in that she gave them some of the knowledge she was blessed with and guided them to the right path. She also taught their children in the vernacular language, of which she possessed a good knowledge. As a wife she had proved a true wife. She was of very great assistance to her husband not only in their domestic affairs but even in public life. The latest step Pandit Bhawani Dayal has taken by the sole inspiration and on the only strength of his dutiful wife is the establishment of a Press with the intention of publishing a journal in the Hindi language called *Hindi* for the social, religious and political advancement of the Hindi people in this country.

A Student's Application for Re-examination.

In the Minutes of a meeting of the Syndicate of the Calcutta University held on the 5th May last, occurs the following item:—

"85. Read an application from Satyendra-chandra Ghosh, a candidate at the recent I. Sc. Examination, bearing Roll Cal. No. 767, praying that he may be re-examined in Physics, as he was slightly ill, while he sat for the First Paper on the 22nd April, and as he had to be carried away due to illness before he could answer any question of the Second Paper on the 24th April.

"RESOLVED—

"That the matter be referred to the Board of Moderators in Arts and Science."

There is nothing wrong in a candidate applying for re-examination in the circumstances described above. But the question is, is there any rule, regulation or bye-law which empowers the Senate, Syndicate or Board of Moderators to entertain any such application? If there be, was any such application received and entertained before? If the reply be in the affirmative, the University authorities should inform the public who in the past applied when with what results. If there be no such rule, &c., and if no such application was ever received or entertained before, the University authorities should communicate to the public the reasons for a new departure in the present instance. The applicant is understood to be a son of Mr. Justice Charu Chandra Ghosh of the Calcutta High Court. If the candidate be re-examined or passed without

re-examination, all similar candidates would have the right to be similarly treated. In any case they should apply to the Syndicate at once for re-examination.

It is understood that there is no practical or oral examination in physics at the I. Sc. and there are only two papers, of one of which Satyendrachandra Ghosh was unable to answer a single question. It may be taken as certain that owing to being "slightly ill" he could not answer the first paper satisfactorily. Otherwise he would not have prayed to be re-examined. Whatever the reason may be, the decision of the Board of Moderators will be awaited with interest.

The Board of Moderators has the power "to report to the Syndicate the names of candidates, if any, who have not attained the standard laid down in the Regulations, but who, in the opinion of the Moderators, deserve consideration by reason of the high marks obtained by them in a particular subject or in the aggregate." (University of Calcutta Regulations, pp. 99-100.) But this is a duty of the Moderators which they are expected to and do perform of their own accord. It is not necessary for any candidate to apply for such treatment by the Moderators. And in the case under consideration, the candidate has applied, *not for such treatment, but to be re-examined*; which shows that, in addition to not being able to answer the second physics paper at all, he has not been able to answer the first physics paper, too, in such a way as to obtain pass-marks in physics on the strength of these answers alone. That he has applied to be re-examined also leads to the presumption that his answers in other subjects, too, have not been such as to entitle him to "high marks" in those subjects or "in the aggregate", so that his name may be reported, in the ordinary course, by the Moderators as that of one who "deserves consideration by reason of" such high marks. But, of course, there are instances of favoured candidates receiving from the examiners or other authority high marks irrespective of the quantity or quality of

their answers. And, therefore, there may be no difficulty for the Moderators to deal with the present case. But the question would still press for an answer, why did the candidate pray to be re-examined.

A Cryptic Syndicate Resolution.

In the Minutes of the meeting of Syndicate held on the 5th May last, the following lines are to be found :

"86. Read a letter from Sir Asutosh Chaudhuri, Kt., M. A., LL. B., M. L. C.

"Resolved—

"That the letter be referred to the Board of Moderators in Arts and Science."

Why has not the subject of the letter been mentioned? Why this secrecy? Anything that is referred to the Board of Moderators must be connected with the Board's duties in relation to the Matriculation and the Intermediate Examinations. And these duties are only two, viz.,

"(a) to receive from the Head Examiners or the Examiners as the case may be, for the Matriculation Examination and the Intermediate Examinations in Arts and Science, a Report on the Examination in the subject with which they are concerned, to consider the Reports, and to submit a Report to the Syndicate embodying such points as ought, in their opinion, to be brought to its notice; and (b) to report to the Syndicate the names of candidates, if any, who have not attained the standard laid down in the Regulations, but who, in the opinion of the Moderators, deserve consideration by reason of the high marks obtained by them in a particular subject or in the aggregate."

So one feels curious to know whether Sir Asutosh Chaudhuri is a Head Examiner or an Examiner in the Matriculation or Intermediate Examinations, and whether his letter is a Report on any Examination. Or, as he could not himself have sat for any recent Examination, is his letter an application for special consideration on behalf of some candidate like Satyendra-chandra Ghosh? If Sir Asutosh were a Moderator himself, he might have addressed the letter to the Syndicate on some points arising out of the duties of the Moderators. But he is not; the Moderators for the year 1922 being Messrs. S. C. Mahalanobis, P. Bruhl, J. N. Banerjea, D. R. Bhandarkar, and P. Banerji.

Officiating Chairman of Calcutta Corporation.

Mr. J. N. Gupta, I. C. S., the permanent incumbent, having taken leave for six weeks, Mr. Surendranath Mallik, M. L. C., has been appointed officiating chairman of the Calcutta Corporation for the period. Mr. Mallik has proved by his work in the Legislative Council and his public work generally that he does his public duties fearlessly and in a disinterested manner. A public man, to be equal to his duties, must have his physical and intellectual powers in an unimpaired condition. Mr. Mallik satisfies this condition, too. But no man can work miracles during six weeks of officiating incumbency of an office of which the duties are very onerous. So we do not expect that Mr. Mallik will either attempt or be able to cleanse the Augean stables. But we are sure he will do the ordinary work of his office well. Sir Surendranath Banerji may well be congratulated on his choice. Considered as a strategic move, Mr. Mallik's appointment may mean the clever removal from the Bengal Council of one of the doughtiest opponents and critics of the Ministers.

Mr. Mallik's appointment has given occasion to *Capital*, which seems to understand only money, to make a coarse use of a fine Pauline precept: The paper writes:—

Mr. Surendra Nath Mullick was the Leader of the Big Four, who in the Bengal Legislative Council incessantly attacked the popular ministers for accepting high salaries. Some shrewd blows were exchanged, but it is delightful to find that they have left no bitterness of the heart of the veteran hero of many a stricken field. I have seldom seen so attractive a subscription to the Pauline precept: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

Does *Capital* mean to suggest that Mr. Mallik was both an "enemy" and an *ummedwar* who was hungering and thirsting for a job, and Sir Surendranath has given him one, thereby buying him over? Political opposition is not of the nature of personal enmity. And Mr. Mallik is not one of those who have their prices.

At the same time, we must say that from the point of view of public usefulness Mr. Mallik's acceptance of the office may not be of greater advantage to the country than if he had remained a member of the Bengal Legislative Council. There he was useful and had made his mark. At the Corporation he might be little more than a stop-gap;—it is hard to make oneself felt in six weeks though from the way he has at once set to work to tackle the water problem, we hope we may prove false prophets.

Gambling and Lotteries.

We have written more than once on the need of putting down the evil of betting in horse-races and other forms of gambling. Some lotteries, too, come under this description. We have heard a rumour that Lord Lytton is keen on undertaking a campaign against all sorts of gambling and that it is as a part of that campaign that his Government has proceeded against the Asiatic Investment Corporation Limited as a test case. We do not know whether or to what extent the rumour is true; nor are we in a position to say whether the Asiatic Investment Corporation Limited bears any resemblance to what may in law be termed gambling or reprehensible lottery. But we should be glad indeed if the Bengal Government did its best to put down gambling of all sorts in high places as well as in low.

Our Frontispiece—A "Jala-Satra."

Mr. Nandalal Bose's picture of a "Jala-satra," which forms the frontispiece to our present number, is as timely as it is remarkable for its highly artistic and inspiring character. In Bengal, during the heat of summer, it is considered a highly meritorious act to erect by the wayside temporary sheds, called "Jala-satras," for the free distribution of water and refreshments to thirsty and weary wayfarers. A piece of bamboo serves as the conduit pipe for the water, which is poured out at one end and received on the palms of the hands and drunk therefrom at the other.

The leafy shade and the prevailing

green of the picture are suggestive of the relief given to the thirsty wayfarers.

Reports of Two University Committees.

At a special meeting of the Calcutta University Senate held on the 13th March last, a committee was appointed to draw up a statement on the points arising in connection with the speech delivered by the Bengal Education Minister on March 1 in the Legislative Council. That statement was to "be submitted to the Senate within one month from" the 13th March, i. e., not later than the 13th April last. Another committee was appointed at the meeting of the Senate held on the 25th March to report on matters relating to the finance of the Calcutta University. The report was due on the 25th April last at the latest.

Has the first committee submitted its statement and the second its report? What are their character and contents? Will they be published—at least communicated to the Education Minister and the Members of the Legislative Council? Some M. L. C. should ask at the next meeting of the Council that they be at least placed on the table.

"Material Comforts", and Eastern and Western Professors.

We read in the May number of the "Calcutta Review":—

"We often hear complaints regarding the Indian professors and their slender intellectual output. Is the complaint just? Have they a tithe of the material comforts and advantages enjoyed by the professors and scholars of the West?" P. 311.

The writer of the above is a post-graduate teacher, in part.

It will perhaps be admitted that the professors and scholars of Germany, translations from whose works—acknowledged and unacknowledged—form at least part of the stock in trade of some Calcutta professors and scholars, are at least the equals of the latter. But what "material comforts" do the German professors generally enjoy? Let Mr. N. Chatterjee, Barrister at Law, reply:

Writing in the *Bulletin of the Indian Rationalistic Society* for September 1921, he thus describes a visit to Prof. Eickstedt at Berlin :—

Mrs. Eickstedt is a highly cultivated lady and speaks many languages. They made me feel quite at home. This is the highest civilisation. She and her husband told me of the hard life of the University men and the scholar. They related to me the slow, struggling steps by which the University men rise to the teacher-ships and professorships under the Universities ; with what little money picked up from different quarters these Doctors of Philosophy and Science have to eke out their lives. It is remarkable how they bear up against the struggles for years with cheerfulness. They love knowledge for its own sake, that is how they are trained up from their infancy. That is why they are superior in knowledge to the English, the French and other European nations. My kind and affable host and hostess both work and earn their livelihood. I wish it were a common thing in the world ; there would then be less anxiety and poverty, and more illumination and cheerfulness in life.

Here in Calcutta some young hopefuls become full-fledged teachers of the highest post-graduate classes immediately after passing their M. A. examination ! Mr. N. Chatterjee continues :—

A few minutes after this discussion, Dr. Kummel, Professor Kutchmann, Professor Sarre and another professor whose name I regret I could not catch, came into the room. I told them of the hard, seedy condition of the learned young men of the country of which I learnt from Dr. and Mrs. Eickstedt. I reproached the Government of the country for the heartless neglect of such young men. All of them in a body flared at me, and said with emphasis and a glow of pride in their faces that the Germans are saturated with the spirit of acquiring knowledge for its own sake, and the learned and intellectual men are proud of their poverty, as they set an example to the world. The people are so thirsty of knowledge that in the midst of the war they have established two new Universities. That it would be calamitous for the intellectuality of the race, if the educated youths of the University turned their thoughts to money-making. I told them with equal assurance and pride that the ancient learned Brahmins and the Mahomedan pundits of India were their ancestors in these intellectual and cultural lines. They too lived in humble condition with loftiness of spirit. Can we wonder at Germany's supreme authority over not merely the minds of the European world, but over the whole human kind ? It was a relief to me to have come across such fresh and brilliant and self-denying ideas.

Another worthy, who is described in the proceedings of the Governing Body of the University College of Science, dated the 28th March, 1922, as "Mr. S. Maulik, lately Professor of Zoology"—we do not know when he ceased to be professor—writes in the course of a formal letter to Sir Ashutosh Mukerjee :

"Research and teaching which thrive in calm, pleasant and comfortable environment cannot be carried on when the mind is worried and anxious

"I am willing to resume my work but I wish to have the terms clearly defined.....Do you think you can see your way clear to help me so that I can continue my work under pleasanter surroundings and with a more contented mind?"

Hankering after material comforts again !

This relative of Sir Asutosh Mookerjee dwells at great length, in his letter, on the work of a famous French scientist. So let us see what emoluments French professors generally have. In *The Collegian* for August, September and October 1921, we find the following :—

The first-grade professors are divided into four classes. The fourth class in this grade i. e., the A. IV, man gets 21,000 francs per year, i. e., Rs. 7,000 (July 1921) or Rs. 5,250 (Dec. 1920).

In July 1921 the salaries of Le Chatelier, Painleve, Boutroux, men who are revolutionizing science and philosophy, thus range from about Rs. 600 to about Rs. 700 a month. In December 1920 the scale was from about Rs. 440 to about Rs. 520 per month.

The budget-makers of India's *Swaraj* will have to carefully study these figures.

There is no differential treatment accorded to instructors who happen to belong to one or other of the five groups of "forty immortals" of the *Institut de France* because of their permanent contributions to the expansion of human knowledge. They are paid at the same rates as the ordinary members of the Republic's teaching force.

Self-sacrifice is not the monopoly of Indian *Pandits* and *Moulavis*. Young India's publicists must have to think thrice before they employ the term 'self-sacrifice' while discussing the monthly incomes of its patriots.

In considering the above scales of salaries we have to bear in mind that the cost of living in France is much greater than in India.

In the Report of the Syndicate for

For 1920 we find Mr. S. Maulik getting Rs. 600 per mensem. What were his achievements? In for March 18, 1920, p. 64, an Indian Beetles by him, published in 1919, when he was a Calcutta professor, is spoken of: "it leaves more than an impression that the author lacked excuse to begin with, and *had not quite read his subject*." So in Calcutta, a man who was not a graduate of any University and who had not quite mastered the subject, could become a professor of the University classes, because he was a relative of Sir Ashutosh Mukerjee. A salary of Rs. 600 per mensem is not considered high by him! No wonder even Sir Ashutosh Mukerjee has "ordered" his name to be "to be recorded".

The University Ideal.

We read in the May number of the Calcutta Review:—

"All knowledge whatever is taken into account in a University, as being the special province of the large philosophy which embraces and locates truth of every kind and every method of attaining it." This is what Newton expected of a University, and this is what Sir Asutosh Mookerjee carries into the sphere of practical politics. Is he to be condemned for his hopes and aspirations; for his high, exacting standard which he set up for the Calcutta University, earnestly seeking to raise it to that level? In his absorbing passion for learning Sir Asutosh may have misjudged the financial strength of the Calcutta University, for may have placed too eager a confidence in the philanthropic instincts of his countrymen; but no one possessed of sane views regarding the scope and extent of the work required to be done by a University can criticise, censure, far less condemn the educational policy that he has inaugurated and pursued under serious, embarrassing, almost paralysing difficulties. Pp. 307-8.

An address dealing with the aims of university education in India was recently delivered by the Bishop of Calcutta at the Calcutta University convocation. The following passage in it among others, taken from the *Statesman's* report, bears on the idea of a University:—

"When delivering a convocation address at Calcutta, Sir Ashutosh Mukerji urged that it was a paramount necessity that in a University the study of the name the course of instruction

should cover the whole field of human thought and intellectual activity so that she might participate to the fullest extent in the diffusion and extension of knowledge and that she might be in a position to satisfy the requirements of all the students who might flock to her gates actuated by various kinds of needs and desires."

By way of comment and reply the Lord Bishop said:—

"It was perhaps natural that a man of so versatile a genius as the Vice-Chancellor of the Calcutta University and proud of the roll number of his students which stands unrivalled in our Western Universities,—though it is apt to be to some a cause of grave apprehension,—should plead for such a comprehensive scheme of studies as that which is thus indicated. But that phrase 'A University worthy of the name' suggested that he has fallen into a popular mistake regarding the meaning of the term University. It is derived from the Latin word *Universitas* which is first found in this connection in a manuscript dated in the early part of the thirteenth century relating to the University of Oxford. There the phrase occurs '*Universitas magistrorum et scholarium*', a society or fellowship of teachers and scholars. A University is not a kind of intellectual emporium, a scholastic Whiteaway Laidlaw, designed to supply every intellectual want that is felt and to suggest others which are not, but a fellowship of men engaged in the common pursuit of learning but at different stages on the road. Fellowship and research, these were the characteristics of the first Universities; their successors would do well to emulate them.

Further I would point out that his statement really involves two distinct principles and that it is possible to accept the one while dissenting from the other. No doubt it is well that every student should be able to find a place where he can under proper direction pursue the study of the subject of his choice, but surely that does not mean that one and the same University should attempt to provide for the pursuit of every possible branch of knowledge. Such, at any rate, was not the view of those responsible for the development of University education in my own country during the past century. Leeds and Manchester, Birmingham and Bristol are not mere replicas of the older foundations of Oxford and Cambridge, but have specialised in those subjects which are most intimately associated with the life and work of the people among whom they are situated. They are no less Universities because the range of subjects which they offer to students is limited, nor can they be regarded as less potent agencies for the enrichment of national life, because they refuse to dissipate their resources upon the study of a larger number of subjects than they can adequately maintain, but concentrate them

on the thorough pursuit of a few branches of learning. It has been said that personal success can only be achieved by the acceptance of 'resolved limitations' and I would urge that this is true also in the case of Indian Universities, at any rate, with the resources which are at present at their disposal.

"Surely thoroughness should be the first characteristic of a University. Its reputation as a seat of learning will depend on the standard of scholarship which it maintains within its walls and on the character of the students who pass out from its portals."

The Bishop contends, as we have done more than once, that the idea that one and the same University should and can teach all subjects is not a sound idea; in any case, it is not a practicable or realisable idea.

But leaving aside the question of the soundness or unsoundness of the idea, we cannot allow anybody to create the false impression that the Calcutta University has become bankrupt mainly or only because of a man's grand idea which his countrymen did not help him to realise. The University has become bankrupt mainly because of wasteful expenditure in several directions and because of the employment of a larger staff than is necessary even for teaching all the classes started under the influence of unrestrained megalomania. Teachers who do original research work, should not be given as much teaching work as those who do no research work. That is a truism. But most of the post-graduate teachers are teachers pure and simple—they are not researchers. A few others are translators and compilers—not real researchers. They also should do as much teaching work as the ordinary teachers. The genuine researchers constitute a small group. They may claim more leisure for research than the rest; though a successful teacher like Sir P. C. Ray has done research work along with teaching junior and senior classes at the Presidency College like any professor who is a mere teacher. Bearing all these facts and principles in mind, it will not be difficult to dispense with the services of many post-graduate teachers.

The work can be done by giving the remaining teachers as much teaching work as men of similar qualifications

do in first-grade colleges, the researchers being given less teaching work. As for the scale of salaries, it may be determined by considering what professors get in first-grade colleges by doing how much work per annum. We have heard from several resources that many post-graduate teachers do not regularly take their classes, that some do their work perfunctorily, that some give out as lecture notes passages copied from well-known works, that there should be some officer who can put a stop to such irregularities and dishonesties, but at present there is none. It is a pity that a well-known professor of English does not deliver lectures, but writes down his notes and his analyses of books on three black boards, and these are copied by the students in their own books. Do these things betoken a grand idea and an exacting standard? Does patronage extended to plagiarists betoken a high ideal? Does the hoarding up of favoured candidates show an exacting standard?

Authorised or Unauthorised Waste?

It is said that ten thousand copies of the last convocation addresses of the Chancellor and the Vice-Chancellor of Calcutta University have been published at the cost of the University and that they have been or are being sent by post to various persons in India and abroad, each packet costing three annas postage. It is also said that ten thousand copies of two articles in the Calcutta Review have been printed in pamphlet form at the cost of the University and are being similarly sent by post to various persons in India and abroad, the postage being one anna per packet. Will the Minister of Education or some M. L. ascertain whether the cost of printing, binding, postage and packing in these two cases has been incurred after being sanctioned by the Syndicate? If so, will it be further ascertained why this waste of public money has been sanctioned? But if the expenditure has been incurred without the sanction

the Syndicate, who is or are responsible for this waste, and can the party so responsible be brought to book in a law-court?

The postage alone amounts to Rs. 2500!

In the case of the two reprinted articles, the public are also entitled to know whether the Senate and the Syndicate identify themselves with the views herein upheld.

Training Indians in Printing.

Printing is a lucrative business and in kinds of printing are almost a part. Yet in India, it is done mostly by uneducated, half educated, or almost illiterate men. When the question of vocational education to be given in high schools was under discussion at the conferences of Bengal headmasters, we suggested that printing should be one of the vocations taught, as we did not find it included in the list of subjects.

The Government of India have initiated a scheme for the training of three apprentices in their Central Press at Calcutta. So far as even Government requirements are concerned, this is a very small beginning; and it will not meet the requirements of the outside printing business in the least. Printing should be taught in all the technological institutions in India.

Women's Education in Afghanistan.

During the last fortnight or so, the Anglo-Indian and Indian dailies of Calcutta, including the vernacular dailies, contained news of the education of women in Afghanistan. It is very encouraging to find that the dailies have been able at length to stumble on this discovery of the progressiveness of Afghanistan in a particular direction. One of our contributors, however, Miss Alice Bird, sent us from Berlin in April last year an illustrated article on Afghanistan which was published in *The Modern Review* for July, 1921, containing, among other things, some information regarding education in Afghanistan. We quote a paragraph from it.

Faiz Mohammed Khan, who is a young, progressive man speaking Hindustani and

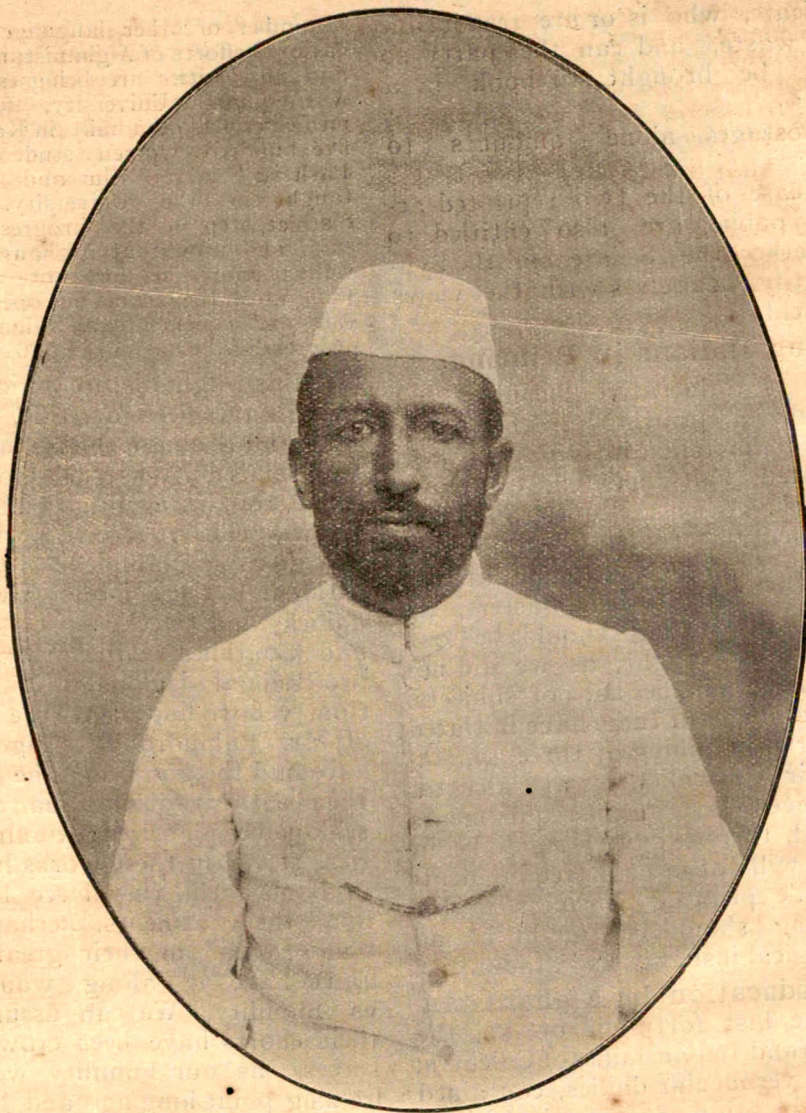
a number of other languages, told of the educational efforts of Afghanistan. Schools, colleges and universities are being established, including a Woman's University, for the study of medicine, has been built in Kabul, he said five hundred women students in attendance. Pashtu, Persian, Urdu and Russian are taught in the University. This marks a distinct step in the progress of women's education, he said, and now that Afghan women are travelling more, he does not think it will be long until they come out openly, discard the veil, and contribute a valuable part to the progress of the nation. Pp. 61-62.

This Afghanistan article may, however, have been a trifle, unworthy of attention, though that is not our opinion. But contributions of more permanent value, too, have not, owing to some known cause, received attention. We will give one example.

Though there is no rivalry between dailies and weeklies on the one hand and monthlies on the other, and though professional jealousy is out of the question, yet we find that the many works of Mr. Rabindranath Tagore which have had the good fortune to publish their entirety during many years, have seldom been noticed by our contemporaries. Yet when these works have appeared in book form, they have been reviewed in all the continents. Perhaps our literary temporaries in their great kindness of heart have all along wanted to tell us humility. We can assure them that their efforts have been crowned with success, as our humility went below the freezing point long ago and has remained stationary there.

Hakim Ajmal Khan's Appeal.

Speaking on the present situation about a fortnight ago under the auspices of the Bombay Provincial Congress Committee, Hakim Ajmal Khan strongly urged the unification of all parties in the country. He rightly urged that we should not compare the political parties in Europe to the parties in this country, because in the former they had already got swaraj, and either one party or the other was ruling at any given time, but in India that was not the case. He spoke therefore, appealed to his countrymen



Hakim Ajmal Khan.

their best to bring all parties within orbit of the Congress. He regretted that use of *khaddar* or handspun and handwoven cloth had not spread as much as is essential. How we wish there were every province tireless propagandists and organisers like Sir P. C. Ray to bring *khaddar* more and more into use. Referring to national education, the Hakim announced that the Working Committee of the Congress had appointed a sub-committee, consisting of Principal Dwivedi, Dr. Ansari, Mr. Srinivasa

start national colleges. This is necessary. There is a natural and feeling of bitterness and disappointment among numerous young men of Benares who left their Colleges and even went to jail at the call of the non-cooperation leaders, on finding themselves stranded there, without any occupation either as students or as productive workers.

International Intellectual Co-operation.

Geneva, May 1922.

The Council of the League of Nations appointed a committee of ten to study

of International Intellectual Co-operation committee includes Professor Gilbert (England), M. Berdson (Norway), Curie (France), Herr Einstein (Germany) and Dr. Banerjee, Professor of Political Science at Calcutta.—*Reuter*.

India has been thought of in this connection is a matter for satisfaction.

Pramathanath Banerjee, besides being author of two text-books and the Professor of Economics at Calcutta is a scholar in touch with the social and educational movements of the country. He possesses a high judgment. He is thus in a position to help his colleagues in the committee formed in regard to matters connected with this country.

Now his selection came about, Calcutta correspondent of *New India*, the Besant's paper, wrote in its issue of May 20 :

"We are proud of the honour, and, if we mention it, the selection is the result of reference [by Government] to Sir Asutosh Mukherjee, whose scholarship and high position entitle him to the rank of First consultant in intellectual."

The correspondent's information is correct. It supplies the reason why he has been selected who is superior as an intellectual to both Sir Asutosh Mukherjee and Dr. Pramathanath Banerjee. Though, considering the vast population of our country, the intellectual achievement of modern India is indeed, yet there are a few men who not only enjoy fame both at home and abroad for their original work and high social standing; to a greater degree at least, than the aforesaid sons. We do not say this in dishonour of Dr. Banerjee, but because we think that India should be represented abroad by her greatest sons, one of whom may be said to have set his heart on boyhood upon the intellectual education of nations and has founded a foundation for promoting it.

Labour Law of Mauritius.

We have received the following for information and think that the criticism contained therein are perfectly justified :—

In Chapter IV, clause 36, of the Labour Law which will be discussed to-morrow at the Legislative Council, it is laid down that: Persons in Mauritius wishing to introduce or engage immigrants from India shall forward to the Protector a requisition for male or female immigrants to be allotted to requisitionists in Mauritius."

This piece of legislation may lead to much abuse both morally and physically.

The history of Mauritius records many instances in which slave women were kept as mistresses by owners of Sugar Estates and other slave-owners.

If the Sugar Estates owners and other employers of labour were to send requisitions for female labourers only, does it not appear at first sight that there will be some abuse from the moral standpoint? This may also open the door to white slave traffic in a disguised form, for any unscrupulous man after proving his status as owner or lessee of an Estate may send in a requisition for female immigrants only and the result will be what everybody thinks but cannot express.

We strongly protest against the insertion of the clause which we have just pointed out and against the resumption of Indian immigration. Our brothers and sisters have suffered enough from every form of slavery and it is time that they should no longer live under the yoke of indenture.

The Achievement of the Genoa Conference.

Of newspapers published in India, none is better informed in relation to foreign affairs than *The Catholic Herald of India*. Its summing up of the achievement of the Genoa Conference, quoted below, may, therefore, be considered trustworthy.

The Genoa Conference has come to an end and like many other peace conferences, conveniently leaves to the next conference the honour of its achievements. It has accomplished little besides a hazy Non-aggression Pact in the form of a temporary resolution, and the reconciliation it elaborated for the future is lopsided; for Germany is excluded from the Hague Conference, because she signed a separate agreement with Russia, a pretext that would discredit even an Indian peasant *panchayat*. The Russo-German agreement has been pronounced by everybody outside the Conference the best contribution towards the peace of Europe, based on mutual condonance and reciprocal concessions, a move which the Allies will sooner or later be forced to imitate. But Germany who signed it is excluded from the Hague Conference and Russia who signed it too, is not. And Poland;

Jugo-Slavia, Rumania and Szecho-Slovakia, who signed similar agreements, are admitted to the Conference, and so is Italy, who will sign another such agreement, and so is England, who burns to sign one, but dare not.

However, a Conference is only an index; it is not the Conference that fails, it is Europe that fails. One conference can bring the nations together, but twenty conferences will not make them kiss. They must be left to sink a little more in their economic bog.

The Non-Aggression Pact.

A plenary meeting of the political commission of the Genoa Conference has unanimously adopted a temporary non-aggression pact, in the form of a resolution which each state has engaged to respect. Baron Hayashi, Japanese delegate, emphasised the point that the truce should apply to Asia as well as Europe as stringently as circumstances permit. M. Chicherin undertook that the compact should be a reciprocal engagement on all the Russian frontiers.

The Russian delegation and a few minor States repeated their reservations.

Describing to an interviewer how the Non-Aggression Pact was adopted as one of the most remarkable scenes which he had ever witnessed, Mr. Lloyd George said: I stood first and each member from the Dominions then stood, then the representative of India, and then each nation in alphabetical order stood, and made a solemn declaration that they felt confident that permanent peace would be established.—*Reuter*.

Another Reuter's telegram states that at Genoa.

Mr. Lloyd George warned the Soviet delegates that when they went to The Hague they must not go out of their way to trample on principles which "are our very life-blood, namely, full recognition of obligations. Russia, if she wants money, must accept the code of honour which has descended to us through generations."

But have the Big Powers always respected the right of private property? Why, for instance, was the private property of Raja Pratap Singh of Satara not allowed to be kept by him, as promised, when he was deposed?

The Premier declared the Conference had been one of the most remarkable in history and would remain for ever an inspiring landmark in the pathway to universal peace, although

it had not made progress as far as sanguine expected.

The Non-Aggression Pact was provisional, but once it was established it would not go back, and its psychological international effect would be electrical.

The life-line thrown out at Canne yet been drawn in as he had hoped, but had it been snapped or released. The Pact, though at present provisional, to endure, for the thrill of peace through Europe.—*Reuter*.

Though it would be no satisfaction for rejoicing if war is stopped temporarily in Europe alone, would "peace" result from "the thrum going through Europe? Even if there are no fresh acts of aggression in Africa on the lands and liberties of peoples of those continents, it can be said that the reign of peace and aggression had commenced. For there may be perfect outward peace in order in subject countries, their rebellion is a form of standing against typed war and aggression. The rebellion could be said to truly expedite all subject peoples had been while had recovered all their rights, but property.

In the mean time we note that of the Non-aggression Pact Great Britain has sent many battalions to Ireland fighting has been going on there.

National Coalition in Ireland

London

The Daily Bireann Speaker announced Mr. Collins and Mr. De Valera had the formation of a national coalition dates at the election to be nominated executives. After the election the coalition would consist of the President, the Minister of Defence, and nine other ministers, five from the majority, and four from the minority.

The coalition will be formed without regard to the respective positions of the two parties.

The present strength of the party is preserved, and present deputies will remain unless any outside interest puts forward successful opposition candidates, as the coalition expressly permits. Should the Coalition be necessary to dissolve, further elections would be held as soon as possible on the basis of universal suffrage.

Mr. Griffith moved and Mr. De Valera seconded a motion to hold the election on the 15th and it was unanimously carried amid

ish press opinion of the Coalition summed up by Reuter, in part :—

London, May 22.

it holds out the possibility of a Government capable of coping with is the only favourable aspect of the on formed by the Irish Republic in the the London papers, but scepticism is expressed regarding the feasibility of and working successfully among parties hitherto revealed fundamental diver- the further delay thus caused definite decision from the people Treaty encounters hostility.

says the agreement appears to only foundation on which a final settlement is practicable.

ing Post says the main pillars are a republic and war against

Chronicle thinks that the agree- ns that the provisional Government d to buy off its opponents' hostility, nothing in return except a postpone- the evil day.

views of Ulster and Sinn-Fein res- are worth knowing :

London, May 23.

or Sinn-Fein Convention, at- 000 delegates, met in Dublin, motion of Mr. De Valera, who aded by Mr. Collins, has approved ment of May 20.

De Valera, who presided, said the agree- as a peace triumph for the nation, redit abroad had been seriously im- the past six months.

Collins, referring to the statement that ment imperilled the Treaty, said that was so, the situation must be faced, the danger came from outside or er quarter. It was inconceivable that nditions in Ireland could injure

n-East Ireland was making a last te stand for ascendancy, but the voice nited Southerners could not be ignored.

—Reuter.

James Craig has voiced the opinion

London, May 23.

James Craig, the Ulster Premier, stated Northern Parliament that the agreement Mr. Collins and Mr. De Valera had the whole situation. He was prepared otiate with the Southern Irish within itish Empire, but not with a composite ment, practically Republican in ent.

James Craig declared that the Ulster et was unanimous in refusing the Boun-

dary Commission. They would hold what they had against all combinations.—Reuter.

Terms of Reference of Inchcape Committee.

The following are the terms of reference to the Committee on the expenditure of the Government of India, over which Lord Inchcape will preside :—

"To make recommendations to the Govern- ment of India for effecting forthwith all possible reductions in the expenditure of the Central Government, having regard especially to the present financial position and outlook. In so far as questions of policy are involved in the expenditure under discussion these will be left for the exclusive consideration of the Government, but it will be open to the Com- mittee to review the expenditure and to in- dicate the economies which might be effected if particular policies were either adopted, abandoned or modified."

It is possible to make reductions in the expenditure of the provincial govern- ments, too. So, either their expenditures should be included in the Inchcape Com- mittee's investigations, or a separate committee appointed for the purpose. (f course, we write on the supposition that such committees can do any real good—a hypothesis of which past experience does not support the validity. Foreign rule is bound to be expensive, nay, wasteful. The only way to economise is to go to the root of the matter and thoroughly nationalise—Indianise—the Government from top to bottom. This does not mean that not a single occidental person is to be employed, but that Indians are to be masters in their own country and for- eigners are to be appointed by them for fixed periods only when they themselves think that capable Indians cannot be found for the time being for any parti- cular kind of work.

Foreign Capital.

Sufficient capital for India's own purposes can be found in India itself, if the Government be national. But if it cannot be found now, we would either allow foreign capital to be invested in India on our own terms, or wait for some future time, instead of allowing foreign capital to exploit and appropriate

our resources in the name of development. Our own terms would be that no company which is not incorporated in India and does not include a majority of Indians among its directors and of which at least sixty per cent of the capital is not subscribed by Indians, would be allowed to carry on any kind of business in India. At the same time foreigners as private persons are not to be allowed to acquire land or obtain concessions for working mines, forests, plantations, etc., unless they enter into partnership with Indians on equitable terms. The Legislative Assembly should make laws to conserve India's resources and safeguard Indian interests.

Lascars on board "Egypt."

The sinking of the "Egypt" with its great loss of life is a mournful event. It would have been best if the catastrophe had given rise only to thoughts suited to its character. Instead, there has been an entirely unfounded outburst of racial hatred against Indian seamen, known as lascars. It was alleged that they used revolvers and knives to prevent women and children from getting into the life-boats, which they themselves forcibly took possession of, that they swamped the life-boats, &c. These serious charges have grown less and less in volume, until there is nothing left to say against the men. Like these charges Falstaff's men in buckram grew less and less in number. But it was a comedy that Shakespeare wrote; the sinking of the "Egypt" was, however, a tragedy.

Some people concerned may have thought that, instead of the loss of life occurring among both whites and non-whites, only the non-whites should have gone down and all the whites should have been saved. But as the elements do not discriminate in any such way, and loss and preservation of life have occurred among both, these people lost their heads and, unable to vent their fury against the waves, they fell foul of the poor lascars, whose courage, coolness, discipline and self-sacrifice have hitherto stood the severest tests. Good, however, has come

out of evil: the Anglo-Indian papers are now loud in their praise of the lascars.

Akali Sikhs in the Punjab

The Punjab Government has passed a resolution explaining its recent action in dealing with the Akali Sikhs, more than a thousand of whom have been arrested. We are unable to comment, from first-hand knowledge, on the various charges brought against these persons, but that "by the end of February a conservative estimate put the total of those who had enlisted in the Akali bodies at not less than 10,000." As indicating the state of mind of the Government, the following passage from the resolution will be found instructive.

On one occasion a Sikh who was under trial rode on horseback to the magistrate's court with a following of 2,000 men. He made a speech to his arrest and only after his arrest was he praying aloud with his companions in the gate of the police station, where the magistrate was holding his court, for the salvation of the British Government. Throughout the trial he sat with his hands joined in prayer to the magistrate.

Whenever there is any widespread popular movement of a political or political character, the participation of the Government in it may be in the wrong in some respects, but it cannot be gainsaid that it is the part of statesmanship to put out the cause or causes and to provide a remedy.

Demand for Reform in the Indian States.

The second session of the Native States Subjects' Conference was held last month at Poona, presided over by Mr. Gupte, M. L. A.

The President in his address dwelt on the necessity of Indians in British India neglecting the welfare of their brethren in Native States. The Princes' Chamberlain in India, far from helping the rulers of the States had only served to strengthen the position of the rulers. The policy of the British Government towards these States had passed through different stages during the last two hundred years, but while it had conferred more rights on the rulers it had

tirely unaffected. He despaired of anything for the subjects either out of themselves or the Government of therefore pleaded for an influential to go to England to lay their the Prime Minister of England and . He suggested that the question the last resort be carried to the Nations, but it was absolutely to secure immediate relief for the native States.

noteworthy resolutions were the conference.

called upon all the Princes to possible government within their following the lead given by the Government. Another resolution to remove all restrictions speech and freedom of the press. ment of *panchayats* in the States and an expansion of female d. A emphatic protest was the extension of Section 124A Code to the Agency areas removal.

Malabar Reconstruction.

ve received from various sources bearing on the Moplah rebellion the miseries caused thereby, as als for help to relieve the misery rvivors and to enable them to ash start in life. Contributions sent to Mr. G. K. Devadhar, of India Society's Home, Sandid, Girgaum, Bombay. It is with d sorrow that we have read in adhar's personal letter to us agal has given little for Malare there no Bengalis who can his reproach?

ltering the extent and character calamity which has overtaken lakhs upon lakhs must be spent food and clothing to the destitute cattle for the farmers who their all, to rebuild the houses re been burnt down, to supply id raw materials to the artisans tsmen, &c. The re-admission du society and protection from vengeance, of those who were onverted, present a problem of vity. This is being faced. But difficult task is to establish y relations between the com- from which came the wicked

oppressors and the weak sufferers. As we read of the unheard of and unimagined cruelties perpetrated on the latter, our heart sank within us and we stopped reading the accounts. The train tragedy was horrible, but it was not premeditated. But the Moplah rebels deliberately adopted methods of killing their victims which were more horrible and involved more protracted and acute agonies than even asphyxiation. Will the kith and kin of the victims be ever able to forget and forgive these? We fervently pray that God may give them the *strength* and the love to do so, and that the Moplahs may also be blessed with a complete change of heart.

Destructive Cyclone at Cox Bazar.

A destructive cyclone has recently passed over the Cox Bazar sub-division of the Chittagong district, causing great havoc. The Sadharan Brahmo Samaj has promptly opened a relief centre in Cox Bazar. Contributions should be sent to the Secretary, Sadharan Brahmo Samaj, 211, Cornwallis Street, Calcutta, or to the Editor of this REVIEW.

Water Scarcity.

Every year during summer there is great water scarcity in rural Bengal. During the other seasons there is no adequate effort made either by Government or by the people for the supply of water. This year, owing to the unusually prolonged period of drought, the sufferings of the people in the affected areas have been indescribable. Tinkering will not do. There should be a well thought out scheme covering the whole province, and it should not be a mere paper scheme. Effect should be given to it vigorously and perseveringly. If the people of every village could look ahead and make joint efforts, the problem could be solved without outside help. But the country is suffering from a greater scarcity of the spirit of mutual aid and combined action than even of worldly possessions.

It does one's heart good to read of the efforts being made by the students at Midnapur to supply water to the people.

Dacoities in Bengal.

The plentiful crop of dacoities in Bengal prove the existence of economic distress, of powerlessness to offer effective resistance, and of the existence of bands of desperadoes who either belong to the province or have come from outside. It behoves the very efficient British Government to cope with the evil, without raising the cry of political dacoities.

A City Mother for Madras.

In the Madras Presidency municipal committees are known as municipal councils. The municipal council of Nellore was the first to have a woman as its member, and there the experiment has been a success. Now Madras municipality has got a City Mother in the person of Mrs. Devadoss, wife of Mr. Justice M. D. Devadoss of the Madras High Court. Villages and towns may be likened to big homes. Homes are kept clean and sweet and wholesome by the women who preside over them. We are slowly acquiring the wisdom to see that villages and towns, too, require the care of women to make them what they should be.

Some human needs and problems are common to men and women. But the female sex has problems and needs of its own, too. These can be understood and faced by women better than by men. Children also require the loving attention of the mother-heart. As villages and towns are inhabited by women and children, as well as by men, therefore there ought to be women among those who manage the affairs of villages and towns.

Since the above was written, news has been published that Salem municipality, in Madras Presidency, has also decided to have a woman councillor in a seat left vacant by a man.

Bengal Council's New President.

Mr. H. E. A. Cotton has been appointed to succeed Sir Syed Shams-ul-Huda in the office of president of the Bengal Legislative Council. This is an absolutely unjustifiable appointment. There

are Bengalis who could have work of the president quite satisfied. This is no mere guess. Babu Nath Roy had been ably officiating as president. Instead of confirming him in the office, why has Europe been imported? Is it to prove the truth of Lord Lytton's dictum that those who, like his lordship, were "not fit for constitutional independence" for whom we are anxious only for administrative control, unbiassed by racial considerations?

"Racial" and "Constitutional" Independence

One reason why Lord Lytton like the programme and Indian Independentists is the independence which they want. When, however, the Americans won independence in the 18th century, it was not "racial" independence; for the colonists were of British stock like the native "mother country." But did the Lord Lytton and his countrymen like the winning of independence by the Americans because not "racial" independence? No, is, the top dog wishes to remain top dog for ever, whether the vixen be or be not of the same breed. Therefore, it was quite irrelevant in the racial question as Lord Lytton

Appeal to Force and Fear as

When in order to convince that they ought not to long for independence, arguments are made use of are based on the "hard fibre" of the nation, on their possession of tiger qualities, on their being determined nation on the earth. The certainty of the whole strength of the British Empire being used to the efforts of Indian Independence. An appeal is made to the Indians' Such arguments take it for granted that Indians can be cowed down and that mental condition for even an insult to the entire Indian nation. Indians have been disunited and organised, but, as in the past so in

t, our country continues to produce men and women who are the equals in image of men and women in any age and country. Therefore, no earthly power could be able to keep down a self-conscious, united and organised India.

Tata Institute of Science Enquiry Committee.

The Times Educational Supplement of April 8 last contains an article on the report of the committee appointed to inquire into the constitution and working of the Indian Institute of Science at Bangalore. It is clear from the report has been supplied to the press in England though not yet in India. It is certainly in the fitness of things that, as in some other cases so in this, the report relating to something in India should be published first in England. That is one of the things to give "constitutional" independence to India. If Indian reports were published in India, that would betray racial bias and might make for "racial" independence, which is a very very wicked thing.

The Times article says that

The report confirms the general impression that the Institute is not achieving the results which were anticipated by the late Mr. Jamsetji Tata when he donated a substantial endowment to the founding of a centre intended to train Indians in scientific leadership in the industrial development of their country. One of the witnesses maintained that the work of the Institute is carried on without definite aim, that it has achieved no definite position, and that it has not attained academic repute. The conclusion of the committee is, on the one hand, that students from various parts of India have been eager to seek admission, that many of them have creditably filled positions of trust and responsibility in connexion with scientific and industrial work. On the other hand, the Institute has lost in efficiency because its policy and lines of development have never been defined with sufficient precision. The Institute has suffered in reputation by reason of the conditions and circumstances under which private work has been undertaken by some members of the staff, though in most cases in accordance with their respective engagements.

The committee has pointed out other defects, too.

It was represented to the committee that the relations between the professors and the students have not always been as cordial as could be desired. There was adverse comment on the total absence of Indians from the superior staff, and some witnesses emphasized the need for what has been described as the Indianization of the Institute. The committee wisely refrained from sitting in judgment over the conduct of particular individuals, whether members of

the staff or of the governing bodies. What they sought to do was to obtain a correct view of the general condition of the Institute as a whole, so that they might be able to suggest remedies for the removal of the defects which have made it impossible to fulfil the just expectations of the representatives of the founder, of other donors and of the educated public.

We have commented in our last issue on the main proposals of the committee as contained in an official summary published in the dailies.

Conviction of Maulana Hasrat Mohani.

Maulana Hasrat Mohani has been sentenced to two years' rigorous imprisonment on the charge of creating disaffection against the Government. As regards the case brought against him, of inciting to wage war against the King, the court thought he was guilty, but on reference to the High Court (the Jurors or Assessors did not know what to call them) pronounced a verdict of Not Guilty on both the counts. On reading the Maulana's statement, we are disposed to think that these gentlemen were right.

Vidyasagar Vani-Bhaban.

The Nari Siksha Samiti or Association for the Education of Women, which has already opened several schools, has resolved to establish a home for widows for giving them general education and vocational training so that they may be able to support themselves and lead self-respecting and socially beneficent lives. The institution has been fittingly named Vidyāsāgar Vāni-Bhaban, after the great philanthropist and benefactor of widows, Pandit Iswar Chandra Vidyāsāgar. It was announced at its inaugural meeting that Srimati Harimati Datta, a Hindu lady, had already given Rs. 10000 for the home. Other donations, promised, amounting to Rs. 8000, were announced at the meeting. The Samiti, of which Lady Bose, wife of the great scientist, is secretary, has already set to work. The idea is to acquire a house or a vacant plot of land to be built upon for the home.

Free Export of Rice.

When control over the export of rice was abolished, Government promised to consider the re-introduction of control if prices rose considerably in consequence of

ree export. We cannot say, rise in prices to what extent would constitute a case for consideration in the opinion of Government. But we learn that in Magra Hat, a big rice mart in Twenty-four Pargannas district, unboiled rice sold at from Rs. 6-10 to Rs. 10-6 per maund from the 12th to the 17th March last, and that on 5th May prices had risen to from Rs. 8-15 to Rs. 9-8 per maund. There may have been a further rise later. Will Government publish the rates at which Messrs. Graham & Co., Melli Brothers, Shaw Wallace & Co., Petrolino Brothers, and other merchants have bought rice from the 12th March last to the 5th May?

Munition Board Cases.

Some of the cases against those who were accused of cheating and who the Munition Board are being withdrawn on some excuse or other. No wonder public suspicion should be confirmed that the withdrawals are due to the fear of the exposure of the biggest thieves, among whom there are suspected to be officials. Large sums have been spent out of the public treasury to pay the lawyers retained, and in other legal expenses. Should not these amounts be in equity recovered from those lawyers and others who advised the Government to start the prosecutions? As for the huge sums stolen, amounting, it is rumoured, to 8 or 9 crores, from whom are these to be recovered? Sir Thomas Holland has retired and enjoys his pension. Was not the plunder due to the "inefficiency" of that officer and others who controlled or served in the Munition Board? Should not the whole lot be scrapped or punished otherwise? Should not they be required to make good the loss? The people who pay the taxes suffer from ignorance, disease, water, scarcity, famine prices, &c., while clever rogues make their piles with impunity; and those whose duty it was to prevent such plunder are also left untouched as if nothing had happened. Remember, Sir Thomas Holland was forced to resign not because he had failed to prevent plunder, but because he had not been sufficiently clever in stage-managing the withdrawal of the cases against two Indians.

We do not assume the guilt of any particular person or persons, whether not prosecuted or prosecuted and then discharged or still under trial. But what cannot be denied

is that large sums have been stolen, and it was the work not of ghosts but of men.

Third Class Railway Passenger

Third class railway carriages remain unclean and are unprovided with the amenities (not human) needs of the passengers before, but the fares have been again increased. It is the third class passengers whose fares form the bulk of the incomes of the railways from passenger traffic; yet they who have been always treated as less than cattle. They have the least and worst accommodation, and the greatest difficulty in buying tickets, their animal needs are the least provided for, and the railway employees are the rudest to them and to the passengers. It is useless to try to excite sympathy of the Railway Board or the Railway Companies; and justice the third class passengers can not have until Indian Swaraj and their real representatives, an effective voice in the Indian Parliament.

Reduced Railway Rates at "Home"

In India the railway rates for goods traffic also have been increased. But the opposite policy has been adopted at "home."

London, May 10. The English and Welsh railways announce important reductions in rates for goods traffic, should powerfully promote the revival of trade. The percentage of increase over pre-war rates has been reduced in many cases by 25 per cent. The leading trade and iron, steel and tin plate industries are the principal beneficiaries.—*Reuter*.

If our home had been *our* home, we had any railways to call *our own*, too, could have reduced the rates for the revival of *our* trade.

Imports of Cotton Yarn and Cloth

According to *The Amrita Bazar Patrika*

The trade returns of British India for the month of April, 1922 published by the Department of Statistics show that the imports of cotton manufactures declined by Rs. 1,25 lakhs as compared with April 1921. This proves to demonstrate that the *Charkha* is an economic fallacy and warn all moderate patriots to beware of *Khat*.

Though we do not associate ourselves with the gibe against moderate patriots because we are not sure whether they themselves are even moderately patriotic in the right way, we do think the figures published by the *Patrika* lead to a strong impression that the *charkha* and the ha-

en, for the time being at least, ely successful.

"Servant" Defamation Case and Freedom of the Press.

he defamation case brought against or and the printer of *The Servant* duty Commissioner Kid, Mr. N. C. unsel for the accused, said in the his powerful and brilliant speech e :

matter affected the personal liberty of gentlemen only, I would not have taken ch of your honour's time, because these would have been only too pleased to the footstep of their venerable predecessor Shyam Sundar Chakravarty. The case ough because the freedom of the press

tly.

Law and Order Portfolio.

of a sudden one fine morning it was ed in the papers that in Madras an inister was going to be placed in of the "Law and Order" portfolio, alding the dawn of the millennium in the gospel according to St. Mont-t was claimed that Madras was the nake the fateful experiment. But this, eing first in the field did not go-ge. Agra-Oudh said, it was doing c from an earlier period. Then it was ed that the Central Provinces and and Assam, too, had been provided with this pre-requisite of the millennium. question is, has the behaviour of the Bureaucrats in these provinces been respect different from that of the Bureaucrats elsewhere? Are the people ormer happier than elsewhere? It is Brown Bureaucrats in awe of their nominal subordinates that we want. at Swaraj pure and simple.

Free Primary Education in Hyderabad.

recent *firman* of the Nizam, pri-cation has been made free in His Highness's territory. He has not any fresh tax for the purpose, there-llowing the precedent of the British es.

Calcutta Municipal Administration.

Bengal Government in their recent l review of the adminstration of the

Calcutta Municipality say that "If the Corporation is to continue the progressive and enterprising policy of the past decade, an increase in the rates would in the near future appear inevitable." This statement, had it been a joke, would have been a sorry joke. But as it has been made in earnest, so much the worse for it. What does an unsophisticated Indian rate-payer care for your progressive and enterprising policy? He sees that in the European quarters of the city, the rates are the same as in the northern or Indian quarters. Yet in the European quarters, the roads, foot-paths, conservancy, drainage, lighting, &c., are better than in the northern parts (the streets and lanes in those parts inhabited by the municipal commissioners being somewhat of an exception). If the present rates have sufficed to give the European quarters good roads, good drains, good conservancy, good lighting, etc., why should the present rates not be considered a sufficient equivalent for the worse roads, drains, conservancy, &c., of the northern town? It may be promised improvements in lieu of higher rates. But that is bad logic. The correct logic is this : For 19½ per cent. the European quarters have got certain things and reached a certain standard. For 19½ per cent. (or whatever it may be) let us first have the same things, and the same standard, and then it will be time to talk of increasing the rates. The Calcutta rate-payers of the northern parts would dub themselves slaves and would deserve to be treated as such if they agreed to any increase in the rates before they had got from the Corporation as good value for their money already paid as the European quarters. There can not be a better case for passive resistance of the non-payment of rates variety. Non-co-operators should organise such a movement as soon as increased rates are proposed in earnest.

We wonder why the Indian newspapers of Calcutta, both vernacular and English, do not devote more attention to municipal matters. They should unsparingly criticise the municipal executive and the municipal commissioners for every instance of neglect of duty.

We read in the triennial review :—

Expenditure on road repairs and other road works has been heavy and indeed the improvement of road surfaces is one of the outstanding features in the record of municipal progress. The value of asphaltum as a road surface has been established and some important thoroughfares in northern

Calcutta have since been paved with this material. Bituminous surfaces, broad, clean footpaths, the paving of narrow lanes and gullies, the laying of stone setts in streets which carry heavy traffic, and greater attention to the repairs of ordinary macadamized roads—these things have to some extent effected a transformation of the conditions of a decade ago.

With reference to the above we submit for the kind consideration of Indian (vernacular and English) newspapers the proposal that they should undertake the following bit of disinterested civic service, *viz.*, the preparation of lists of

(1) Badly paved, drained, conserved, lighted and watered streets and lanes in the European quarters;

(2) Similar streets and lanes in the Indian quarters;

(3) Badly paved, drained, conserved, lighted and watered streets and lanes, *where any municipal commissioners and their friends relatives, or favorites (of any sex) live;*

(4) Well paved, &c., streets and lanes where any city 'fathers', &c., reside.

It is recorded in the Buddhist scriptures that a Bodhisattva refused to accept salvation for himself until all mankind had been saved. We would call him an honest and dutiful municipal commissioner who would continue to live in an ill-paved, ill-drained, ill-watered, ill-lighted and ill-conserved street or lane, until all parts of the city had been brought up to the standard of the European quarters.

Rai Baikunthanath Sen Bahadur.

Rai Baikunthanath Sen Bahadur, whose death at the age of 80 was announced last month, was the leader of the Berhampur (Murshidabad) bar and a veteran Congressman (old style). He was the first non-official chairman of the Berhampur Municipality and of the Murshidabad District Board. He was twice member of the Bengal Legislative Council. He was for some years president of the Indian Association. He presided over the Bengal Provincial Conference, too, and was in one year chairman of the reception committee of the Congress. His public utterances were well reasoned and supported by facts and figures. He was a public-spirited man. One characteristic of his public life was that he was not more ready to open his lips than he was to open his purse. He was, with his brother Babu Hemendranath Sen, the founder of the

Calcutta Pottery Works, the Mahar Cossimbazar joining them as a partner.

The European Association and Racial Distinctions Committee.

The Amrita Bazar Patrika has published some confidential papers showing that the European Association has been trying to get up an agitation to frustrate the work of the Racial Distinctions Committee away with the difference of treatment between European and Indian accused in trials, by levelling up. The Association might be able to frighten the Government into an agitation like that against the Ilbert Bill. But it would not much matter to us if it would only strengthen the feeling among us that Swaraj is, above all, the one thing that is indispensable. And the Swaraj Government is bound to succeed.

Repression in U. P. and the Provinces.

There is no Province where repression has not been going on. If we repress in some and not in all, because we have no space to do so, we therefore must be content to refer at least to what is going on in some places.

At a joint meeting of the United Provinces Congress Committee and Khilafat workers

Pandit Madan Mohan Malaviya, in the course of his speech, said that his soul had been lacerated by the harrowing accounts of repression he had heard from the representatives of various districts and what he had actually witnessed in the Provinces. If repression continued its course unabated for months more, there was hardly a man in the country who could guarantee the continuance of the non-retaliatory and non-violent attitude of the Congress.

It is essentially necessary that the non-violent attitude of the people should be maintained in spite of repression. For, the use of physical force on the part of the people would not only be unfruitful, as they are not trained, equipped and organised for it like their opponents, but would lead to unrighteous acts, and unrighteousness would lead to ruin. There is a quite practical reason why there should be complete non-violence on the part of the people. It would be easier for the Government to cope with and crush a movement of violence than a non-violent one. Violence gives the executive and the police the handle they require. All recent political conferences and other congress demonstrations have done the right thing by

maintenance of non-violence, while at the same time firmly carrying out the active programme of the Congress.

Peaceful Picketing.

Shabad Pandits Jawahirlal Nehru and Mahatma Gandhi have been sentenced to terms of rigorous imprisonment for picketing foreign cloth shops. They were charged with using violence, they did not intimidate the buyers or the sellers, the shops themselves did not complain; they have been punished.

At the joint meeting of the U. P. Congress Committee and Khilafat workers, Mahatma Gandhi, mother of the heroic Mahatma, referred to her son's imprisonment. She said the unpatriotic acts of cloth dealers and purchasers were the cause of all her present woe. She said that in future her countrymen would not use foreign cloth as an abomination. The joint meeting passed a resolution to the following effect:

"We are emphatically convinced that it is the inherent duty of every individual to dissuade purchasers and sellers on the spot from purchasing or selling foreign cloth. He who considers injurious to the interest of the country. It therefore commends the excellent example of peaceful picketing set by Pandit Jawahirlal. It expects people to resort to the picketing of foreign cloth shops, provided a perfectly peaceful and non-violent atmosphere is guaranteed."

Accusations by Turks in Asia Minor.

London, May 15. Mr. Chamberlain at question time in the House of Commons said with regard to the report that Turks had murdered 10,000 Greeks in Asia Minor, the Government could not allow to go uninvestigated appalling reports of barbarity against the Greeks, and of systematic extermination of Christian minorities, for whose protection the Government in the proposed terms of peace assumed responsibility.

Mr. Curzon, added Mr. Chamberlain, was glad to see France, Italy and America to co-operate with the British Government, and had proposed that each Government should send an officer to Asia Minor to investigate, but the Angora Government refused permission the British Government would have to reconsider its attitude towards the peace proposals.

He said that the Turks had been repeatedly warned that these atrocities would adversely affect British policy, but protests had been entirely ineffective.

Mr. Chamberlain added that it would be difficult for the Angora authorities to refuse permission for investigation, since they contended that the massacres and murders had not occurred, or had been provoked by the conduct of the Greeks or other minorities concerned.

It was inconceivable that Europe would agree to hand back to Turkish rule, without the most stringent guarantees, communities who were liable to such treatment.—*Reuter*.

The following are later messages:—

Paris, May 18. France, replying to Britain, *apropos* Turkish atrocities, accepts the proposed Commission of Inquiry, and has instructed the French High Commissioner at Constantinople to co-operate with his British and Italian colleagues in the matter.

France also proposed sending a similar commission into the Smyrna region to investigate alleged Greek misdeeds, particularly the reported forcible enrolment of Turks.

Italy has agreed to join the Commission of Inquiry in Asia Minor.—*Reuter*.

Why has nothing been said regarding the acceptance or non-acceptance of France's proposal? We remember when on a previous occasion the Greeks were accused of massacring the Turks, the enquiry demanded was not made.

Let us hear the other side.

The Kemalist Foreign Minister has telegraphed to the Press denying that a massacre of Armenians had begun at Kharput, and alleging that the reports were spread by the head of the American Relief Organisation, who was expelled owing to Turkishophobia and manoeuvres among the Armenians.

He asserts that the reports are denied by other American workers remaining in Asia Minor.

Nationalist circles declare the Angora Government cannot possibly accept the Commission of Investigation, and allege the real object of the investigation is to spy on the Kemalist military position.—*Reuter*.

Reuter telegraphed from Washington, May 16, that the United States was not disposed to accept Britain's invitation to investigate Turkish atrocities against Christian minorities in Asia Minor.

How are the British people to explain to the world France's suggested commission to investigate alleged Greek "misdeeds" (not "massacres," mark,) and America's unwillingness to take part in the investigation of the alleged Turkish atrocities. As every nation considers itself disinterested and angelic and other nations, behaving differently, selfish, if not worse, here is the explanation sent by a British diplomatic correspondent:—

London, May 24. The diplomatic correspondent of the *Daily Telegraph* states that Kemalist agents have warned the French Government that if France adopts an attitude unpalatable to Angora in regard to the Turkish atrocities, concessions promised to France in connection with the Angora Treaty might be

nulled. Similar attempts are being made to intimidate prospective American concessionaires in Asia Minor with a view to discrediting the testimony of the Near East relief workers and bringing pressure to bear upon Washington in favour of non-intervention as regards the massacres.

Echo of Kasur Tragedy.

At Kasur in the Punjab during martial law days, same students were selected from their asses arbitrarily or by lot and bound and ogged on their bare buttocks, without any trial, the fattest and strongest being chosen for the purpose. The two officers concerned were merely censured for this wanton and cruel outrage. In the House of Lords Lord Sydenham recently moved for the removal of that stigma on these officers. In reply Lord Chelmsford and Viscount Peel spoke in an apologetic way, as the following telegram will show:—

(Reuter's Special Service.)

London, May 24.

In the House of Lords, Lord Sydenham appealed Viscount Peel to investigate the circumstances which the Indian Army officer, Lieut.-Col. Macrae, and the Civil Servant, Mr. Marsden, were censured for "improper and injudicious" conduct in connection with the ordering of whipping of students concerned in the murders of English men and women in Kasur during the Punjab rebellion of 1919. Lord Sydenham urged Viscount Peel to move the stigma on these officers.

Lord Sydenham simply begged the question. It was never proved that *any* students were concerned in any murders of English men and women. That the particular students punished were not concerned is evident from Lord Chelmsford's words, "arbitrary selection of boys irrespective of their innocence or guilt."

Lord Chelmsford declared that he assumed full responsibility for the censure, and he pointed out that Mr. Montagu was not aware that the Government of India did not take exception to the fact that punishment was meted out, but only censured officers for the arbitrary selection of boys irrespective of their innocence or guilt. No other penalty was imposed on the officers, but if they considered that they had been treated unfairly they could have appealed to him, when he would have been delighted to interview them.

The distinction drawn by Lord Chelmsford is ridiculous. Did any punishment ever exist as a concrete reality apart from the persons punished? Is there any sense in saying that the punishment was not objected to, but it was bad that it fell on the wrong persons? Suppose a murder takes place in a

village, and the first fat man the police across is hanged. Will any man senses—even though he be an ex-Viceroy say, "The hanging was all right: the selection of the man to be hanged was and worthy of some mild censure." Lord Chelmsford's use of the word "delightful" is excruciatingly delightful.

Viscount Peel said that Mr. Marsden urged him to state that he had taken whatever in urging the matter to be discussed in the House. Viscount Peel did not deny Lord Sydenham's contention that the officers had been seriously prejudiced and removed from the Government of India's confidence, stating that, as regards Mr. Marsden's career in India his general record will be considered and not only the incident at Kasur. Viscount Peel declared that both officers had the opportunity of making statements before the Committee, and expressed the opinion that a fresh enquiry would not elicit any new facts. He therefore considered it impossible to alter the Government of India's decision of three months ago, when they were in full possession of the facts.

Mr. Marsden appears to be an intelligent man and knows that he has got off easily. And so, afraid lest by some chance (quite unlikely) the re-opening of the matter might lead to trouble, he told Viscount Peel: "Please, Sir, I didn't want any recognition."

When is a King Not a King

A Simla pronunciamento informed the *Civil Servant* that "applications for appointment in Iraq (Mesopotamia) should in future be addressed direct to: (1) The Controller of Technical Recruiting for Iraq Railway, Karachi, or (2) The Assistant Secretary to the Civil Administration of Mesopotamia, Marchant Building, Ballard Pier, Bombay." Our contemporary of the day says: "Feisal, King of Iraq, is apparently a king, one on whose head a crown can be put easily."

He who is saved all labour and trouble undoubtedly occupies the highest place.

Entrance into the Legislative Councils

At the recent Gujarat Conference presided over by Mrs. M. K. Gandhi,

The entering into the Councils was opposed in the 4th resolution, the conference expressing the opinion that co-operation with the Government by entering the Councils was altogether contrary to the first principle of non-co-operation and that the last 11 months' experience showed clearly

ing of the country lay in sticking to the boycott Councils.

On the other hand, many Nationalists in Maharashtra are appealing to their followers and for the next Legislative Council elections on the ground that the Bardoli resolutions do not debar the non-co-operators from entering the Councils.

We have discussed the subject in a note in last issue.

Letters From Abroad" in French.

Our contemporaries who *silently* appreciate and enjoy Mr. Rabindranath Tagore's contributions to this REVIEW will be interested to learn that an obscure French author, Romain Rolland, has asked to be allowed to reproduce selected letters of Tagore in French translation in a newspaper, which he proposes to bring out in November next.

Physical Education for Dacca Students.

The Dacca University did the right thing in sending out some of its advanced students to Poona, Bombay and Allahabad to study at first hand the attempts made there for solving some of the pressing problems of the day, relating to education, sanitation, medical relief, co-operation, credit, organised charity, elevation of depressed classes, agricultural development and economic reconstruction.

Tanning Demonstration for Muchis at Bankura.

Under the auspices of the District Agricultural and Welfare Association, Bankura, a tanning demonstration has been organised by the Department of Industries in the School building. In opening the demonstration Mr. G. S. Dutt, I.C.S., Collector of Bankura, dwelt on the urgent need for organisation and improvement of the leather industries, among which preparation of leather goods has already occupied an important position. He appealed to the poorer classes of the community to organise the Muchis into Co-operative Societies so as to enable them to obtain the requisite

for the demonstrations, which will be continued for 15 days or longer if found to be being attended by a large number of Muchis from all parts of the district. Arrangements have been made

by the leading merchants of Bankura for supplying food free of cost to the Muchis from outlying areas in the district coming to attend the demonstration.

There should be similar organisations in other districts.

Pallava Painting, by Prof. G. J. Dubreuil.

Prof. G. Jouvean Dubreuil of Calcutta College, Pondicherry, has sent us a leaflet containing an account of the discovery of fresco paintings which he has made in the Pallava rock-cut temple at Sittannavasal. He is eloquent in his praise of the grand fresco which adorns the whole extent of the ceiling of the verandah, but not being a painter himself, he could not copy it in colours. He has, however, made a copy



A Pallava Fresco Painting at Sittannavasal.

of a dancing figure on one of the pillars, by making a tracing of it with transparent paper. We give a small reproduction of it here. The Indian Society of Oriental Art may send some of its artists to visit the cave at Sittannavasal, which is nine miles to the north-west of Pudukkottai, and get some of the paintings copied.

Bengal Agricultural Department.

In our last issue we drew attention to a note to some irregularities in the Bengal Agricultural Department. As it has not

been contradicted, the facts mentioned therein may be taken to be correct.

We are not surprised to find that not a single paper, vernacular or English, has taken any notice of the irregularities brought to light. Perhaps the country and its mouthpieces are quite satisfied with the kind of responsible government which the facts divulged give indications of.

Megalomania in the Calcutta University Post-graduate Department.

The Times (Educational Supplement, 22nd April, 1922) writes :—

".....These truths, we are sure, are not denied by men of position and influence who severely criticize the working of the post-graduate department.....But their complaint is that under his [Sir Asutosh Mookerjee's] dominating influence the Senate has allowed an *imperium in imperio* to be built up, and to be an excessive drain upon the University resources, so that it cripples the ordinary work. They also hold that the aggrandisement of the department has become an obsession with its distinguished head (*i. e.*, Sir Asutosh), and that a Geddes axe should be applied to its administration."

"The farewell speech of Lord Ronaldshay, while studiously judicious in tone, shows that these criticisms are not altogether baseless. He admitted that in a poor country there are obvious limits to the extent to which post-graduate studies can reasonably be financed by public funds.....He suggested for the consideration of the Senate the question whether it is bound to provide post-graduate teaching in every subject in which it is prepared to examine and confer awards or whether, following the precedent set by such Universities as Oxford in this country, it should not expect students of very special subjects to make their own arrangements for the greater part of their studies." (P. 188.)

Private Tutors as University Examiners.

We find the following among the rules of the Patna University :

"No person who takes pupils privately in any subject or subjects shall be eligible for appointment as a member of the Board of Examiners in that subject or those subjects, or as a paper-setter or Head Examiner in the Examination for which he has prepared pupils privately."

Here it is necessary to explain that the Board of Examiners chooses the paper-setters and revises the question-papers, before they are sent to the press, and thus its members have knowledge of the questions

actually set some time before the examination begins. The Head Examiner can read the paper of any candidate that he likes and can therefore modify the marks and the position of his pupil if he be so inclined.

But "the pride of all India" at the present leading finds it inconvenient to such a rule of the 'fundamental' essence of academic morality.

Official Report on "Aikya," Movement.

Lieutenant-Colonel Faunthorpe's report on the "Aikya" or Unity movement among the villagers in Hardoi and adjoining districts of Oudh, while describing and condemning the unlawful and disorderly acts of the villagers, according to him, also lays bare the real grievances which were at the root of the movement.

REAL GRIEVANCES.

Eka associations may be divided into two classes. First, purely agrarian in which the tenants combine against an unpopular and oppressive landlord. In these associations the resolutions are usually as follows :—(a) not to pay more than the customary rent, (b) to insist on receipts, (c) not to pay unauthorized cesses or do forced labour. Second class is partly political. In addition to the above agrarian resolutions, we find resolutions of a political nature also appearing, as for example the following : (a) form an *Eka* in order to secure *swaraj*, (b) use *swadeshi* cloth only and *charkha*, as Mahatma Gandhi's *raj* is to appear, (c) boycott the Government collection of the *panchayat* decide criminal cases. In these associations political resolutions depend on the extent to which the villagers have been influenced by the doctrine of non-co-operation.

In Sitapur and to a lesser extent in other districts, grain rents (*batai*) and appraisement of land are at present much complained of by the tenants. The system is of course out of date when land valuation is stable, although in precarious times it still the best rental system.

A Correction.

In the last three lines of column 2, page 468 of the last April number of the MODERN REVIEW, for "a piece of unbearable laughter like the tale of *The Invisible Clothes*", read "an unforgettable piece of pitying satire, like Hans Andersen's *Invisible Clothes*."